

WAKE FOREST UNIVERSITY



3 0399 2432665 9

B

WAKE FOREST
UNIVERSITY



Z. SMITH REYNOLDS LIBRARY



v.119-120
Jan.1986-
Dec.1988

NOT TO BE CIRCULATED

BK
6380
Z6
v. 10 - 20
Jan 1910 -
Dec 1911



Digitized by the Internet Archive
in 2014

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC 27592

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

Volume CXIX

January-February 1986

Number 1

EDITOR - Elder J.M. Mewborn, Willow Spring, NC 27592
ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

DEVOTED TO THE CAUSE OF JESUS CHRIST

CHURCH PEACE, STRENGTH AND UNITY! PSALM 133

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the **LORD** commanded the blessing, even life for evermore.

PAPER LATE

During the month of January, 1986, some of the insurance companies for which I work, required reunderwriting of a large portion of policies in force in the insurance agency where I am secularly employed. This doubled my work load and has required my labors both day and night in the remeasurement, rephotographing and reinspection of houses and buildings, along with detailed reports to be sent to them. All of this has put a heavy workload on me and it accounts for our paper being late.

I am doing the best that I can to keep our paper toing. I hope the dear Lord will continue to bless me with daily strength and that He will bring me through it. I know it could be worse, were it not for His will. I am sorry that our 5th Sunday (Union Meeting) and Easter Monday Meeting notices are late in getting to you, but I could not help it. We do have some good articles on hand, awaiting publication in our next issue, the Lord willing, and I hope to have it out to you shortly. Thanks to all of you for your patience and understanding. Pray for me when you are given that mind.

J.M. Mewborn

PSALM 127

EXCEPT, the **LORD** build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the **LORD**: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

WAKE FOREST UNIVERSITY
LIBRARY

SOME OF MY EXPERIENCE

I do not know how far back to start this. I was born May 1, 1902, so I am 82 years old. I have good health except a bad back, but I can do most of my work around my house. My husband and I are members of Indian Fork Church, Culloden, West Virginia, which is about two miles from our home. My grandparents on both sides were Primitive Baptist, (as some call them Hard Shells.) If I am anything at all, that is what I hope I am. As far back as I can remember, my parents took me to what was called Providence Church on Turkey Creek. As we would drive up to church, we could hear those blessed old hymns with the sweetest sound I ever heard. I always had to cry. They still bring tears, even now, if they have started singing as we drive into the church yard.

My mother was never a member of the church, but was a true believer in the doctrine of absolute predestination and that we are saved only by God's free, sovereign grace, if saved at all. My Dad would hook the horses to the wagon and we would visit my mother's family and my Grandpapa, as we called him. He would get out the old hymn books and we would sing several songs for Mama before we loaded up to go home. I always left crying. Oh! the songs of Zion were so sweet to my ears, but sad too.

My first husband believed in the Primitive Baptist but was never a member. We were married in 1920 and he passed away in 1963. After that I remarried and my second husband was what they called "First Baptist." I went with him and was even baptized into his church, but I was never happy there. I am glad now that I had that eleven years in that church for as I look back I can see that through that experience it was God's way of leading me out to His true church here in the world at His appointed time. I had truly longed to be joined to the true church since just a girl in early life.

My second husband died in June, 1976. Then I started attending the Indian Fork Church. The pastor there was a true believer and minister of all the dear things I never heard in the other church. In about seven months I was made to ask for a home in Indian Fork Church and was received with the sweetest love and fellowship. The pastor was Elder Woodrow Lake. I have been happy there. I have remarried again to a true believer in the power of the sovereign God who is God

over all things and who has all power both in heaven and the earth. It is a wonderful marriage when both husband and wife are blessed to talk and agree on all the preaching and sing the same hymns of praise and songs of Zion. At times I am made to wonder how I could be so blessed in my late years of life to have the happiness of such a wonderful husband and the wonderful brothers and sisters in our church and the sisters churches both far and near.

When I was young and my two daughters were small, I longed to go into the water and be baptized, but I felt so much that I was not fit to even be there. My uncle, Elder Harvey J. Bird, was the pastor. One night, I dreamed that we were in a big river and he was going to baptize me. As he started to immerse me, the water all went away and we stood on dry land. That dream troubled me and I pulled farther away. I then had another dream in my troubled state. That time we were in a big wooden watering trough, the kind that was used years ago for watering animals and livestock on farms. As he raised his arms to bury me in the water, it went dry. I took that to mean at the time that I should stay away. My dear uncle has been gone several years, but I still miss him and our conversations about our salvation and experiences.

**January 6, 1985
Sunday Night**

I started on the first portion of my experience last May, 1984. We had our regular church meeting this weekend. We were blessed to have three ministers with us, Elders George Flippin, Ray Payne both from North Carolina, and our pastor, Elder Elmer Smith from Kentucky. It was a wonderful meeting with good preaching and good singing of the sweet old songs or hymns of the church and wonderful fellowship together. But for some reason I cannot fall asleep. I feel troubled and so full of doubts and fears. Dear brethren, how can anyone feel so lifted up, then have to go so low down in the valley. That seems to be the way that the dear children of God have to travel along in their journey through this time world, and I wonder so much of my time if I am one of them. I only hope that I am. Sometime, they are on the top of the mountain, then again they are way down in the valley of doubts and fear.

I had a dream after I was baptized into Indian Fork Church by Elder Lake. I was sound asleep and a bright

light awakened me. It was about three feet around and the brightest I have ever seen. Elder Lake was holding an open hymn book in front of me and had the hymn, "I Am I A Soldier Of The Cross." He had his thumb on the word "SOLDIER." His arm and hand were all that I could see and I could read the first line. I woke up with a happy but fearful heart. I could not think or understand what it meant, but as the light was so beautiful and bright I had a hope it meant something that I needed to know. I got out of bed. I was a widow at that time and I got my hymn book. In a very poor voice I sang every word of that hymn and I had not heard it for many years.

**Friday (2:30) a.m.
April 5, 1985**

This is another night of troubled thoughts. There is no sleep, so I will attempt to get some of my feelings down on paper. Maybe, then I can sleep.

We lost a very dear sister from our church on the morning of the 5th of March, 1985, Sister Ida Russell Bell. She was such a dear sister and was so faithful in always being there. It is so sad to see her seat now empty, knowing she was not in good health at all; yet, she was always helping others and always happy. If only I could have the faith she had and I could have a sweet hope that I would be so near to God our Saviour as I feel she was. I think our great loss was her great gain. So, why should we wish her back into this troubled world? She was blessed to live a long life and her thoughts always seemed to be for the church and the brothers and sisters. She was dearly loved by all. She was 89 years old. (Her husband, Elder R. C. Bell, was the faithful pastor of our church for many years.) She is now in that sweet sleep, waiting for the time when God will gather His children home where there will be no more sorrow, no more pain. Until then she will enjoy that blessed, peaceful sleep.

Dear Elder Mewborn, I met you at the association about 1978 and heard you preach. If the Lord will, we will have meeting this coming Easter Sunday, April 7, 1985, I wish that you could come up to our church this summer. You would be so welcome among us!

I will say farewell. I hope that you and your family are well. With love and good hope of a better life. If I am one of God's chosen ones, I am the least of all.

**Bessie (Mrs. Roy S.) Oxley
Hurricane, West Virginia 25526**

A STATEMENT OF TRUTH

Dear Brother Mewborn,

We are sending our renewal for the **Zion's Landmark** for two years. You will find enclosed our check in the amount of \$25. Please use the remaining portion of funds for the benefit of the paper.

We enjoy reading the **Zion's Landmark** very much, especially the article that you publish from time to time of Sister Elizabeth Edwards, Raleigh, North Carolina. If not deceived, she is blessed with a wonderful gift in writing on the scriptures. She seems to write straight to the point on what I hope that I have been made to believe all my life.

I believe that God is righteous in all His ways and Holy in all His works. We know not the works of God, but we know that God is perfect. He can do no wrong. He is above all things. "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Prov. 16:4. There are those who accuse us of preaching that God is the author of sin. We do not accuse God of any wrong. He is perfect and above any wrong. We only preach what the scriptures teach, and that is without God we are nothing and, yea, less than nothing.

Our God gives us all things that we have, even our every breath. When the Lord made Adam, He breathed into his nostrils the breath of life, and before He blew that breath into his (Adams's) nostrils He knew exactly just how many of them there would be. Surely, there is a time to be born and a time to die, God knoweth. "That which hath been is past." Eccl. 3:15. Here we walk by faith and live by hope, both of which are God-given. That hope which God has given us is the same one that was in Him who cannot lie and promised us before the world began. (See Hebrews 6:18.) All that we have is the gift and blessing of God, whether it be natural or spiritual. All things are of God.

How can we say that we will do this or that we will do that. James tells us: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." James 4:14,15. The Apostle James admonishes the church against boasting here, saying that "all such rejoicing is evil." James 4:16. It is as the Apostle Paul declared, "How to perform that which is good I find not." Romans 7:19.

All I can do is beg (or try to pray, if God would bless me) as the poor publican did, "God be merciful to me a sinner." I cannot even do that except He first bless me. We are just that helpless! Luke 18:13. It is our nature to want things our way and not have to suffer all things that befall us. The Lord Jesus Christ suffered more than any man. Yet, there is a blessed promise to us, if we are His, and that is "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us." II Timothy 2:12.

As to my firm belief and understanding, the eternal God is beyond the questionability of man. God said, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?" Romans 9:20. I believe that God will give us all things that we need, and that He will watch over us, as it hath pleased Him. I further believe that God knew exactly what He was doing when He created the Heavens and the earth, created the man and him to dwell therein. I do not know why He created the **evil**, but Isaiah 45:7 verifies the fact that He (God) did just that. "I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Also, the scripture says that "His hand hath formed the crooked serpent," (Job 26:13), but He did as it pleased Him.

I do not know why God has had so much mercy upon this poor sinner for without Him I can do nothing. I have had five operations and God has watched over me in all of them. I did not even know when they operated on me for an ulcer that had eaten through my stomach until it was over, but God watched over me. I only know there is one God and that He has all power both in Heaven and in the earth. He does all things right and well. He can do no wrong for He is perfect. "As for our God, His way is perfect." II Samuel 22:31. "He is the Rock, His work is perfect: for all His ways are judgment: the God of truth and without iniquity, just and right is He." Deut. 32:4. I can only praise Him for His mercy when He brings me low enough to His throne and blesses me to do it.

There are many who preach that Jesus Christ came into the world to save all the Adamic race if they will just accept Him and let Him save them. Also, that He loves everyone. They must not have read the scriptures. Matthew 1:21 says, "And she shall bring forth a Son, and thou shalt call His name **JESUS: for He shall**

save His people from their sins." Psalms 139:15 says, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." The Prophet Jeremiah wrote of God's chosen people: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord, but this shall be the covenant that I will make with the house of Israel; After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31-34. The Apostle Paul also wrote of this same covenant in the New Testament in the Book of Hebrews. (See Hebrews 8:8-12.)

As for God loving everyone, it says in the Book of Romans, speaking of Jacob and Esau, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth." "As it is written, Jacob have I loved, but Esau have I hated." Romans 9:11 & 13. Also, in 1st John it speaks of Cain being of the wicked one. "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1st John 3:12.

God sent His only begotten Son into the world to suffer, bleed and die and save His people. When He died on the cross and shed His Blood, He saved every one of them, otherwise He would have to come back and do it all over again. Christ said, "I have finished the work which thou gavest me to do." John 17:4. All will be manifest as it pleased God, yea even in His own good time, whether it be Cain, that wicked one and all

his group, or those whom Jeremiah referred to, when he declared, "The Lord hath appeared of old unto me saying, Yea, I have loved **THEE** with an everlasting love: therefore with loving kindness have I drawn **THEE**." Jeremiah 31:3.

The love of that loving kindness came from the Giver of that grace that saved His people in Christ, the meek and lowly Lamb of God before the foundation of the world. Paul said by that "grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. And if we love Him, His is the cause of it because that love of Christ was in God before the creation of time, space, the world and the fulness thereof. "**WE LOVE HIM, BECAUSE HE FIRST LOVED US.**" 1st John 4:19. Yes, we have such a great God. We cannot describe His greatness. We can only trust in Him, the great Redeemer, when He blesses us to do so. May the Lord bless all of you, and keep you unto that great and final day. Farewell in the Lord, my precious brethren.

With love, a brother,

I hope, in hope

Austin M. Tipton,

733-7th Street

Hollister, California 95023

September 18, 1984

THE VINE AND BRANCHES OF GOD

.. "I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do **NOTHING**." John 15:5.

.. "Ye have not chosen Me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask in My name, He may give it you." John 15:16.

The branches of a natural vine in this earthly life are totally dependent upon that vine for its life. How very true this is with God's people. Without the Lord Jesus Christ to sustain them, they would surely perish. They are an integral part of Him (the vine). "I am in my Father, and ye in me, and I in you." John 14:20. "**Abide in Me, and I in you.**" John 15:4. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." John 15:4. "If a man abide not in Me, he is cast forth as a branch, and is withered and men gather them, and cast them into the

fire, and they are burned." John 15:6. That branch that withereth and is burned is not a part of the real **vine** (Jesus), like the masses of people or mankind, as a whole, on this earth who are not of the chosen family of God . . . they wither away and are not counted among the Seed of Christ, the elect of God, "the fewest of all people," . . . God's family.

How blessed you are, dear ones, if you are one of the branches of that Vine that withereth not away. If God, in his tender mercy, chose you as one of the branches, (His children), you are in Him (the Vine), you are a free people and in the Hand of the Almighty God. "With Him is wisdom and strength, He hath counsel and understanding." Job 12:13. "In whose Hand is the soul of every living thing and the breath of all mankind." Job 12:12.

God is **ALL power** both in Heaven and in earth. He is the **Vine** and He chose His branches (His children) in His beloved Son before the foundation of the world. They are the children of the Promise. "They which are the children of the flesh, there are **NOT** the children of God; but the children of the **Promise** are counted for the seed." Rom. 9:8. And God says, "This people have I formed for **MYSELF**; they shall bring forth My praise," even the fruit of my lips. Isa. 43:21.

A vine, as we know it in this earth, is totally dependent upon God in every respect for its growth, the rain, the sun, and the very earth in which it grows. So it is with every living thing that exists on this earth . . . all totally and wholly dependent upon God. "For without Me ye can do **NOTHING**." John 15:5. Not even a natural vine can grow without Him. "And Jesus came and spoke unto them, saying, **ALL POWER** is given unto Me in Heaven and in earth." Matt. 28:18. **ALL POWER!** He has it all. Within ourselves, we have nothing!

Nowhere in Scripture do we read where man is given power to do the work of God . . . not even the resources and power to grow a vine without Him. The Scripture tells us that God's work is already done . . . nothing left for man to do. **I have FINISHED** the work Thou gavest Me to do." John 17:4. Man, with God's will and strength, can plant a vine, but the very existence of

that life within the vine comes from God. Once the vine is planted, it is dependent upon God in order to grow. Can man make the dust in which the vine is planted? Can man make the sun to shine on that vine? Can he cause the rain to fall? Or did he make the earth in which

it grows? And the branches of that vine first have to have the vine itself. They cannot exist without it. And all of it is totally dependent upon that **ALL POWERFUL** God who made the earth and everything in it . . . and man himself. When we hear man boast of what he can do, we recall the source of that man. "And the Lord God formed man from the **DUST** of the ground." Gen. 2:7. "Thou shalt return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19.

When did the **Vine** first have its existence. God tells us that it was long before He had made any dust. "Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor **THE HIGHEST PART OF THE DUST OF THE WORLD.**" Even before He appointed the foundations of the world, He says of this **Vine**, "Then I was by **Him** (Jesus), as one brought up with **Him** (Jesus), daily **His** delight, rejoicing always before **Him** (Jesus). See Proverbs 8:26-30.

How unimportant and helpless . . . and dependent is that puny man of flesh, formed from the dust of the ground, and how Powerful is that God above who had the power to do it! God said, "I have spoken it, I will also bring it to pass; I have purposed it, (and) I will also do it." Isaiah 46:11. We rarely think of the source of our existence. Surely, should God bless us to that end, it would humble us, even to our frame of dust! We are on this earth at God's mercy. We are not born without it, we do not live without it, and we cannot die without it. And He says: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. 9:15. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast Thou made me thus?" Rom. 9:20. What can sinful man do to save himself? Nothing! "Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Rom. 9:21.

If we poor, unworthy worms of the dust, are one of the branches of that ever living **Vine** (the Lord Jesus Christ), it is because He had mercy on our poor souls . . . and for no other reason. God tells us the Heavenly language of His elect: "Who hath saved us, and called us with a Holy calling, **NOT** according to our works, but according to His **OWN** purpose and grace, which was given us in Christ Jesus **BEFORE** the world be-

gan." II Tim. 1:9.

God chose His children because He loved them, definitely not for any merit they deserved, or any worthiness on their part, and His love for them never ceases. "And, lo, I am with you always, even unto to the end of the world." Oh, to be one of those branches **of this VINE!** He does it all. He, "Who gave **HIMSELF** for us, that He might redeem us, (His Children), from **ALL** iniquity, and purify unto Himself a peculiar people **ZEALOUS** of good works." Titus 2:14.

When our faint hope is revived, according to our experience, we begin to search the Scriptures for some token of evidence that we possibly could be one of the chosen branches of this **Vine**. We fully realize that it is all of God and in His Hand and all that we can do is to hope. We learn from our experience and the coinciding witness of the scriptures that we cannot save ourselves, nor can any man do so. "For by Grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Ephesians 2:8. Poor sinners pray and beg for that faith because they have been made to know from experience that it is not of themselves. They have no absolute assurance of anything pertaining to the Spiritual things of God. His mysteries and ways are past finding out. It is that hope within that sustains them.

We read that God chose His own children and that their salvation is a direct gift from Him. We believe that God's elect children are kind and compassionate wherever and wherever they are. The scriptures have much to say about love; "Love is of God," 1st John 4:7, "Love thy neighbor as thyself," "Love one another, etc." But we believe that a child of God is made to suffer for his own sins and wrong doings he commits, but if he is truly a child of God, they are not held against him. For we believe that a child, chosen by God Himself, has a kindness in his heart toward his fellowman. If he gets pleasure and satisfaction from doing a kind deed for someone who is sick, lonely, sad and neglected, who has the patience to listen when someone needs desperately to be heard, regardless of how long it takes, surely God above put that kindness in his heart. And we believe those who have the heart to ignore this kindness toward their fellowman is hardly a chosen vessel of God. In other words, it is hard to believe that a child of God has a hard, stoney heart in his breast. For God Himself **IS** love. "A good tree cannot

bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18. Surely a child of God does not do a kind deed expecting any favors or rewards in return, but only because God gave him a kind heart, one of flesh, when He chose Him as one of His family, even as a branch of the living **Vine**. These branches believe the same truth as witnessed by James of old, "But who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, **THIS MAN SHALL BE BLESSED IN HIS DEED**," James 1:25 and not for it, as believed by many. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him (even as Abraham) that justifieth the ungodly, his faith is counted for righteousness, even unto them whom God imputeth righteousness without works." Roman 4:6.

This true **Vine** has never borne but one kind of fruit and that fruit, according to the scripture, we shall call "the fruit of the Spirit." This fruit comes only from the life in that Vine as it flows up through and out into the branches or members of its body. This life in that Vine, that flows out in the branches or members, we shall call "the imputed righteousness of Christ." Romans 4:6.

There is only **one** species (or kind of this) fruit and it comes with an inseparable variety of qualities called "attributes" in the walk or lives of the members (or branches) of the living **Vine**. The Apostle Paul enumerates these inseparable varieties or qualities by way of characteristics as follows: "The fruit of the Spirit is **love, joy, peace, longsuffering, gentleness, faith, meekness, temperance**: against such there is no law." Galations 4:22,23. There are no set limitations as to how much any of these branches may bear of it.

One cannot bear **one** or **two** or **three** of these inseparable varieties (called "attributes") without bearing all of them because it is "one fruit." The "member branches" either bear all of them or bear none of them. The odd, or peculiar thing about all of it is that God fixed it so that we, if we are His branches, cannot see this fruit in our own selves or lives, but we see it in the lives and walk of our precious loved ones in the church of the true and living God.

Only God knows the complete number of these branches and the full production of the crop of the fruit of the **Vine**. One thing is for sure, the attributes or

varieties of this fruit will never die. It will do as Jesus said, "remain" forever because He ordained it so.

"Beyond the glittering, starry sky,
Far as the eternal hills,
There in the boundless world of joy,
Our great Redeemer lives."

Elizabeth C. Edwards
417 South Boyland Avenue
Raleigh, N.C. 27603
January 9, 1985

GAINES' GROVE CHURCH RESTORED TO FELLOWSHIP

(Reference is made below to the Nov.-Dec. 1985 issue of Zion's Landmark, Page 92, first column, Article No. 17.)

PROCEEDINGS OF COUNCIL (MEETING) HELD AT GAINES' GROVE PRIMITIVE BAPTIST CHURCH, CHATHAM COUNTY, NORTH CAROLINA, ON SUNDAY, DECEMBER 22, 1985

A council and conference representing the Churches of the Abbotts Creek Primitive Baptist Association convened on the fourth Sunday, December 22, 1985, at Gaines' Grove Church.

Service was opened with hymn of praise and prayer by Elder Ralph V. Gaines. On motion, second, it was agreed that Elder C. T. Harward be chosen Moderator. On motion, second, it was agreed that Brother Joseph W. Robbins be chosen as Clerk.

1. Inquired into the peace of the church. Silence manifested peace.

2. Elder Ralph V. Gaines was chosen by agreement to be Spokesman for the council.

3. The Church at Gaines Grove agreed that Sister Blanche Birchette be Spokesman for the Church.

4. Elder Ralph V. Gaines then asked the church if they were willing to rescind all actions back to April, 1984. The church replied in the affirmative, with unanimous consent.

5. Elder Ralph V. Gaines asked if the church desired to ask any questions or make any statements. Sister Birchette asked for forgiveness for following Rock Hill Church while in disorder. The other five (5) members (of Gaines Grove Church) made similar statements.

6. Elder Ralph V. Gaines inquired if any of the council members had any questions. None were asked.

7. Motions was made and seconded to unanimously accept the apology of the church. The motion passed.

8. The Moderator, Elder C. T. Harward, then declared that Gaines' Grove Church was then reunited as one body.

9. A standing, unanimous vote of the council members accepted the work of the council and the actions of the church.

10. Then invited visiting brethren and sisters to seat with us. All churches in the Abbotts Creek Association and Burlington Primitive Baptist Church, (Salem Association), Burlington, North Carolina, were represented and took seats.

11. Called for reference. There was none.

12. Called for new business. None was presented.
 13. It was agreed to publish an open door of the church for the reception of members to fellowship.

14. At this point the members of Gaines' Grove Church were given the right hand of fellowship.

15. The minutes were read, approved, received and conference was dismissed in order.

Elder Calvin T. Harward, Moderator
 Joseph W. Robbins, Clerk of Council

(Signed):

Jim Moody
 W. M. Freeman
 Ralph Gaines
 Chester Taylor
 Northern Trogdon
 Clifton A. King
 Wilbur Martin
 William I. Atkinson

MEMBERS OF COUNCIL

EDITORIAL

CHARITY

I have read many definitions of the word **CHARITY**, but none of them, as of this date, have ever completely satisfied my feelings with regard to its true or exact meaning.

One of the best definitions that I have ever had is that "it is help given to the poor or suffering; personal provision for the relief of the poor; alms; the Love of God for His people; kindness in judging people; affections; love, especially with some notion of generous or spontaneous goodness, etc. Charity means having love for one's fellow man and willingness to aid those in need. True charity emphasizes personal kindness exhibited to individuals who are poor and suffering." We find that we cannot do justice in describing the greatness of this wonderful act of God towards His people.

Paul said (1st Cor. 13:13), "And now abideth faith, hope, **charity**, these three; but the greatest of these is charity." He said that one might bestow all of his good to feed the poor and give his body to be burned, and, having not charity, that it would profit him nothing. The **charity** here under consideration is that which Christ spoke of when He said, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. That is exactly what God in His great love did in Christ for His chosen, elect people. Then, if that is not true charity, I have no further description of it. I heard

one of our dear Elders say once that he had only one child, and that was a son, and for him to be willing to give him for the life of others would be too much to even think about, much less give or offer him up for the exchange or rescue of the saving of others. Oh! my brethren, that was **charity**, indeed, when The Father was willing to sacrifice His only begotten Son, the Lord Jesus Christ, in the cruel death upon the cross of Golgotha's hill for the sins of His people. That was **CHARITY** in its most real and truest sense.

But some of this charity was manifested prior to His death upon the cross in behalf of His afflicted and poor people. Elizabeth felt it when her son, John the Baptist, who later preached the gospel to the poor in Spirit, when she said, "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." John 1:44. His mother, Mary, said "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 1:46,47. This, too, is **CHARITY** in its greatest form. Whenever the Lord blesses us with this same Spirit that He did with Elizabeth, when John leaped in her womb for joy, when her cousin, Mary, walked into the room at Zacharias' house, we, likewise, have been a recipient of it. God blesses His people today with this same Spirit of **CHARITY** that He did with those sisters of olden time. One may be blest with both faith and hope, and having not this **CHARITY** and love, it will profit him nothing.

That same spirit of **CHARITY** was in the Apostle Paul in the suffering and many troubles the Holy Spirit carried Him through. When Christ carries us through them for His name's sake, He also blesses us to feel the joy of this **CHARITY** before it is all over. With Paul when he was put in prison, back in the inner cell and fastened down with chains, he, like us, was bound to have been discouraged, but at the appointed time of God, that spirit of **CHARITY** came and delivered him with great power and liberty.

When Peter was brought out of prison, he first thought that it was only a vision, but when the door opened of its own accord, he saw it was the Lord's Angel. Here, again, was a true manifestation of God's **CHARITY** for His people. We, too, as it were, have seen that prison door, (as it would appear), open of its own accord, but we know better that it was of its own accord for we we know who opened it. This is God's

CHARITY for us, as it was with Peter.

When one is standing in the pulpit speaking, it is only words of no effect until this spirit of divine **CHARITY** comes into him and his heart; then there is nothing but love as it was with Paul and Peter.

A great example of the manifestation of this **CHARITY** was in the life of Joseph. As with Paul and Peter, Joseph had to be carried through great tribulations before deliverance finally came unto him. (All of that was in figure and type of this same jealousy that today sometimes creeps into and among the church of God and the ministry here in the time world.) They (his brothers) put Joseph into the pit, but later sold him to the Midianite merchants, (who were Ishmeelites), going to carry their merchandise down into Egypt, for twenty pieces of silver. There a falsehood or lie of the most hideous kind was told on him and because of it, he, like Paul and Peter, was thrown into prison. (God's people in the past have spent a lot of time there and will continue to do so, if time lasts, in more ways than one.) While (there) in prison, he interpreted a dream of one of the prisoners who was freed. Later King Pharaoh had a dream and was greatly troubled to no end for the interpretation of it. God purposed that the prisoner who had been freed should tell the king about Joseph, saying there is one over in the prison who told him the meaning of his dream. Then King Pharaoh sent for Joseph's help. Joseph told King Pharaoh the meaning of his dream. That so pleased the king that he not only freed Joseph, but also placed him second in command over the affairs of the entire Egyptian kingdom. God was working His predetermined, predestinated will and purpose, not only over, but in this entire affair.

Now the meaning of this dream was made clear to Joseph. There were to be seven years of plenty by way of crop production to be followed by seven, extremely lean, hard years of drought and famine in the land. Here, God would not leave Himself without a witness, and though we may be experiencing a Spiritual famine in the world today, make no mistake about it, there are still some of His witnesses around. During those seven years of famine with no crops of corn, Joseph's family, his father, Jacob, and his brothers, back in the land of Canaan became very much in need. There was no bread. Their father, Jacob, sent them down into Egypt to buy corn. It was a desperate time with them. And

here comes some of that **CHARITY**. Joseph knew them, but being a figure of Christ, not revealing His immediate identity, he turned aside and wept, even as Christ wept. Joseph knew them, though he revealed himself not unto them, filling their sacks with corn, and then putting their money back into their sacks. Later, when it was revealed that they still had their money, they were looked upon as spies by the Egyptians, but not by Joseph. This was God's way in humbling them, bringing them down and trying them as with fire. Joseph said, "Hereby shall I know that ye are true men (and not spies); leave one of your brethren here with me, and take food for the famine of your households, and be gone." Here, God shows His power in giving us not our wants, but just enough help to exist. How true this has been our experience in both a natural as well as Spiritual sense. On learning of Joseph's order (though at the time they knew not that it was Joseph), Jacob said, "Me have ye bereaved of my children: Joseph is not, and Simeon (who was left behind with Joseph in Egypt) is not, and ye will take Benjamin away; **all these things are against me.**" Genesis 42:36. Oh! how many times do we feel this in our rough and rugged journey through this world. Jacob was made willing to send Benjamin back with them. Here Benjamin, the youngest brother, is a type of the Christ child. Before one can be received into the full fellowship of the church today, he must bring that Christ child. They could not get the corn without Benjamin; neither can we today obtain or get their love and fellowship in Christ among His blessed people without the birth of Jesus in our poor hearts. Yes, they got the corn but not until His appointed time. A lot of suffering had to take place. Neither will we get that **CHARITY** until our suffering has been enough, and, then, only at His appointed time! Here that true **CHARITY** showed up, for Joseph could no longer hold back the tears. This afflicted and poor sinner cannot either. Joseph told them, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Genesis 50:20. This is the way the Lord works, even in mysterious ways beyond our comprehension. Look at the trouble and suffering that Joseph had to go through before this great **CHARITY** came. I do not know of a better type of Christ in the whole scripture than Joseph. He never complained or

fought back at his brethren, not even one time, in all his troubles. Neither did Christ complain even though His troubles here were many all through His life while here in the time world as He bore the sins of His people to the rugged tree of the cross. What a **LOVE** is this!

We think today that our troubles are many, terrible and long in lasting, but it is only in our tribulations that we learn patience and the possession of our souls by the Lord Himself. It was through much tribulation that Joseph learned patience and the more deeply severe the trial, the greater was God's gift of patience. Here, I often think of an old hymn that we use to sing about afflicted Zion,

"The fooling, the fearful, the weak are My care,

The helpless, the hopeless, I hear their sad prayer;
From all their afflictions, my glory shall spring,

And the deeper their sorrows, the louder they'll sing."

.. So after the patience, being made to wait upon the Lord, then comes our hope and it maketh not ashamed. But we will not have that true manifestation of **CHARITY** until we have first been blessed with attendance in the school of grace. All recipients of this **CHARITY** have attended that school at some time or place.

With Paul this **CHARITY** did not come until he, like Joseph, had to suffer many, many tribulations, yet the **CHARITY** always came in the end. In his shipwreck, in his imprisonment, in his many stripes, in his many false accusations, in his trials before King Agrippa, and, worst of all, in his trouble amongst false brethren, God blest him to persevere, to take it all with patience, even so far as to say that he "gloried in tribulation," for tribulation worked patience, and patience experience, and experience **HOPE**. You see, Paul graduated from the school, called "Grace," with the degree of hope. It was far, far away from those schools where men get such degrees called D.D.'s (Doctor of Divinity) or "M.R.'s," (Master of Religion), etc. I believe if he felt that he had acquired any knowledge, he would have expressed it right here. If one had complete (Spiritual) knowledge in this world, he would have no need for faith and hope. Paul does not bring in the word "knowledge" in our text, only "faith, hope and **CHARITY**." **CHARITY** has to come not only to the speaker, but also

to the hearer. Then when it comes, **LOVE**, even **CHARITY, COMES**, for the righteousness of God has been revealed from faith to faith.

It has always come to the subject of God's grace without fail in all ages. It came to Mary and Martha, when their brother, Lazarus, had died; when they brought a man with palsy to be healed of Him and due to the press of the large crowd, he could not be brought in at the door, so they made an opening in the roof of the house and let down his bed wherein the sick of the palsy lay. Jesus saw their faith and healed him, (Mark 2:4-50); the raising of the twelve year old girl, and many, many more where God's true **CHARITY** was made manifest.

This **CHARITY** will continue for ever for He promised to come back again. This time He is coming back in the clouds of His glory to carry them home to dwell with Him and His Father in the Kingdom of God for ever. This body in which we dwell here is only temporal. Peter wrote that he would soon put off this tabernacle, for he, like most of us, was growing old. A tabernacle is a structure built to be used for only a very short period of time. It is built so that it can be taken down and then moved to another location. The spirit and soul that are in this tabernacle of clay are eternal and go back to God who gave it. A good example of that is when Christ restored life to the twelve year old girl. The scripture says that **her spirit** returned to her when life returned.

Paul wrote, "I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better." Phillipians 1:23. Why would it be far better? Well, there he would have nothing but **CHARITY**. If one departs, he leaves this old world. That was the real Paul that was departing from this tabernacle, but the part that was temporal, in which Paul had dwelt, was to be buried and go back to the earth (dust) from whence it came.

The great thought is what kind of a body will be raised in the resurrection and be re-united with the spirit (or soul) that is already alive in the Paradise of God? Paul writes in 1st Cor. 15:38, "But God giveth it a body as it hath pleased Him, and to every seed his own body." Is not that sufficient? Remember that with God all things are possible. He describes it for us by saying, "It is sown a natural body; it is raised a **Spiritual body**." "There is a natural body, and there is a

Spiritual body. "It is sown in corruption; it is raised in **incorruption**;" "it is sown in weakness; it is raised in **power**;" "it is sown in dishonour; it is raised in **glory**."

Also in 1st John 3:2, "It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." To be like Jesus will be enough. There, the Kingdom of God will be ours with the power and the glory, if we were included in that number that He gave to His Son before the foundation of the world, Amen.

I want to thank God for the help He has blest Brother J. M. Mewborn, our faithful Editor, in helping me to look up these scriptures through the years that I have tried to serve as Associate Editor of our paper, for correcting my many misspelled words, my failure in many cases to properly arrange the paragraphs of my editorials including my punctuation, and for his bearing with me in my eye problem. The doctor has now declared me legally blind with only 20-300 vision in each eye with no hope of improvement. I have a New Testament with giant size print, and I can still read a little of that, but I cannot look up scriptures in the concordances, as Brother J. M. already knows. I want to thank God for the great help that Brother J. M. has been to me. I request that he include these statements in this issue of **Zion's Landmark** that the readers might know how patient he has been and is with the afflicted in body.

Also, I want to thank the readers who have been so kind in telling me how much they enjoy ready the **Landmark**. Those who sent their letters to me type-written in black with a white background make them easy to see. May I thank God again for the kindness that all of you have shown. In closing these words mean much to me,

"While here in the valley of conflict I stay,

O give me submission and strength as my day;

In all my afflictions to thee I would come,

Rejoicing in hope of my glorious home."

Geo. A. Fulk

February 14, 1986

THE DIVINE MEDIATOR (Son of man and Son of God)

Dear Elder Mewborn,

I am enclosing an article on the above subject which is one of many that was left behind by my father, the late Curtis Jacobs, deacon of Mount Pisgah Church, Fields, Louisiana. He passed away October 17, 1981.

Lynwood Jacobs

Route 8, Box 980

Orange, Texas 77630

January 17, 1986

CHRIST, THE MEDIATOR AND SURETY

It pleased God in His divine purpose to choose and ordain His only begotten Son to be the **Mediator** and **Surety** between Himself and His chosen people. The **Prophet, Priest, King, Head** and **Saviour** of His church, **Heir** of all things, and **Judge** of the world, was given a people from all eternity who, though dead in sin, were to be presented to the Father holy and without blame. They were in time to be redeemed, called, justified, sanctified, and glorified.

The Son of God, the brightness of the Father's glory and equal with Him who made the world with the fullness thereof and upholds all things and governs all things that He made, came into the world at the appointed time of the Father. The Son was fathered by the Holy Spirit of God and mothered by the Virgin Mary who was of the lineage of the tribe of Judah, of the seed of Abraham and David so that the scriptures might be fulfilled. Thus, two distinct natures were joined together in one Being without destroying the identity of either. Christ was truly the **Son of God** and truly the **son of man**. He acted according to both natures doing that which was required of each nature. The Lord Jesus with His divine nature and human nature was sanctified and anointed with the Holy Spirit without measure, having in Himself all the treasures of wisdom and knowledge because it pleased the Father that they should dwell in Him. Thus, He was thoroughly furnished to execute the office of **Mediator** and **Surety**. The Son did not take the office upon Himself, but was called for this purpose by the Father from eternity who placed all power and judgment into His hand and gave Him a Heavenly commandment to execute those powers.

EXTRA COPIES OF "THE LANDMARK"

Available to you for \$1.00

per copy as long as supply lasts.

Send your order with remittance to:

Zion's Landmark

P.O. Box 277

Willow Spring, N.C. 27592

The Son willingly assumed the office of **Mediator** and **Surety**. Part of His appointment as a representative of the elect children was that He be made of a woman that He might possess man's physical qualities and could thus suffer, bleed, and die on the cross. He was made under the law that He might keep the law and become a perfect sacrifice. He who knew no sin was made sin for those whom He came to redeem. Christ, who was made sin and a curse for those earthly inhabitants whom He represented as their Mediator and Surety, endured grievous sorrows in His soul and painful suffering in His body. He was crucified and died, yet, He saw no corruption. On the third day He arose from the dead with the same identical body in which He suffered, and with this same body, now glorified, ascended back to Heaven and there sitteth now on the right hand of His Father making intercession for the saints according to His will with groanings that cannot be uttered. He shall return to earth the second time and gather the redeemed to the Father when time on earth is no more.

The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit offered up unto God, procured reconciliation and purchased an everlasting inheritance in the Kingdom of Heaven for all those whom the Father gave unto Him before the foundation of the world. The price of redemption was paid on the cross by the Son and the benefit was bestowed upon God's elect of all ages in and by those promises the types wherein He was revealed to be the Seed of the woman that should bruise the serpent's head, and the Lamb slain from the foundation of the world, for He is the same yesterday, today, and forevermore.

The captives of the law did not understand that they had been freed by the saving blood of the Lamb on the cross; therefore, they then, as today, stand in need of those changes in store for them to prepare them for their freedom and advent into the immediate Divine presence of the Father. To effectually prepare them for their freedom, Christ, from His place at the right hand of the Father intercedes for them by communicating with them, drawing them to Himself by the Holy Spirit, revealing to them the mystery of their freedom, teaching them to believe and obey, governing their heart by His Word and Spirit, strengthening them through His almighty power and wisdom in whatsoever

seems good to Him. All of this is because of the love and grace of God and without merit on the part of the elect subjects. Christ, who is the **Surety** of the elect and the redemption price of their freedom, has completed His role in His office as the **son of man** but continues as the **Divine Mediator** by exercising His combined offices of **Prophet, Priest, and King** of the Church of Christ. He uses His prophetic office to bring enlightenment to the elect. He uses His priestly office to reconcile the elect to God forever, and His office of King to create the needed changes in the elect to draw, uphold, and deliver them to the Father.

Christ will return to the earth the second time, as we have previously stated, to gather the Church, the glorified Bride, the Lamb's wife for presentation to the Father at the divine court of His eternal glory, to dwell with Him in eternity.

**Curtis Jacobs
Fields, Louisiana
(Deceased)**

(Date of writing not given)

GREAT LOVE FOR GOD AND HIS TRUTH

Dear Elder Mewborn,

There have been many thoughts on my mind for the last few months. Many have been the times when I have thought of the precious children of God and wondered how they were getting along. It seems like I have been in a low place for so long and made to cry to the Great God of Heaven to have mercy upon me. This has been my cry for many, many days both day and night. I believe it pleased God to come with Healing in His Wings and have mercy upon His people. I only hope to be one of His.

I want to tell you, if it be God's will, these words that came to me, speaking in a small, still voice. "For He spake, and it was done; He commanded, and it stood fast." Psa. 33:9. "God is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." Job 23:13. I believe He is upon His throne today and everything is coming to pass just exactly as He saw that it would, before time or worlds began.

Whatever takes place here in this world, I believe God had a purpose in it, and everything is serving to the end of the Glory of God. When I am blessed to see

the little ant that crawls upon the ground, or smell the beautiful rose that blooms so beautifully, I am made to rejoice and believe they are here because God created both and put them here. These things show forth the handiwork, of Thee, Our God.

Our God does not change. He is the same yesterday, today and forever. I am made to rejoice in God Our Saviour when it pleases Him for me to do so. I believe God is in one mind and that He changes not, and He says by reason of His unchangeableness, "Therefore, ye sons of Jacob are not consumed." Mal. 3:6. To me this is a precious promise, left here on record, by God through His servant, Malachi. I believe this faith and hope take place in every child of God, every heir of promise whom He chose in His blessed Son before the foundation of the world. He tells them they will not be consumed.

Everytime this doctrine falls from Heaven, it falls into the heart of some poor sinner here in the world and comforts them. Jesus said, "My doctrine shall drop as the rain, my speech shall distil as the dew," (Deut. 32:2.), and we poor sinners, here in the world, have nothing to do with it. I believe this is God's doctrine. The eternal Mind of God will never change. We, as poor sinners, make many mistakes and we have a change of our natural minds sometimes, but our God remains both sure and steadfast.

I believe everything is coming to pass as God decreed it to be, not any sooner, and not one minute later. There is no time quality with God. He is without beginning of days or ending of time. He is from everlasting to everlasting. I believe God's children were chosen in Christ Jesus before the foundation of the world, and the One who chose them is eternal and that is God. I believe that the church is in His Son and is there to stay forever, hence she cannot fall from His grace. I only have that hope that I was included in that number, and that is all that I have, although so very small at times.

God chose His people, whom He has forever loved, in His Son. He has always loved His people and knows them that are His. Paul said, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." II Timothy 2:19. God has one eternal mind with just one thought in that mind and in that thought everything was covered. I believe God spoke this world into existence and everything that He

made was put here according to His pleasure. I fully believe all that are in Jesus Christ will see this truth in the Glory of God before they die and leave this world! He said that all of them would know Him from the least to the greatest.

Everything that God commanded will stand fast. It is not going to be changed to favor any man over another just because he (man) thinks he can bring God under obligation to Him, but all of it will serve the purpose that He fixed it for. Jesus is the **Way**, the **Truth** and the **Life**, and if you are in this **Way**, there is no power in all this world that can separate you from that Love of God that is in His Son, the Lord Jesus Christ. This Way will end at last in Glory with Him and those who love Him. This thought is most precious to me. It is sure, certain and unshaken. God's precious people may be knocked around here in this world, but know of a surety, God will take care of them. He knows His people and will take care of every heir of His promise. This world is not their home. I believe that God will even guard them with the Angel of His presence over the chilly waters of death. He tells us in the scripture that His Son will take them Home one glorious day, and will present them before the Father in that same love without wrinkle, spot, blemish or any such thing.

There is so much trouble, heartache and pain here in this world, but Jesus said, "In the world, ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. He said, "Ye have been with me from the beginning." John 15:27. I long for that blessed peace and eternal rest in our Lord and Saviour Jesus Christ where no storm clouds will ever gather again. Blessed be the Name of Jesus forever and forever.

When very low down at His Throne of Grace, please remember me in your prayers and come to see us.

Yours in a blessed hope,

Mary Ruth Moody

Lexington, North Carolina 27292

December 22, 1985

(Note: Sister Mary Ruth Moody is the wife of Elder James (Jim) Moody. JMM.)

ALERT AND ACTIVE AT AGE 96

Dear Brother Mewborn,

Please pardon me for being late in renewing my subscription. It was unintentional, but just wait until you

are 96, then you'll understand it thoroughly. I certainly intend to keep reading that wonderful little paper. Look back to 1-2-85 and you'll see I sent a check for \$25.00 for a year's subscription and the rest for expenses. I want this one to be the same way.

By the way, I was disappointed in 1985. I thought you were coming to East Atlanta Primitive Baptist Church to preach to us. I am still looking forward to hearing you, if the Lord will bless you, speak again. I am glad that Brother Edwards agreed to serve us as our pastor for another year.

I am now down here at the Baptist Inn Retirement Home. It is a wonderful place for old folks like me, but I do get lonesome at times.

I wish that I had the ability to write another letter worthy of publication in **Zion's Landmark**, but I'll just read someone else's sweet letters.

**Your brother, I hope, in the Lord,
A. F. (Frazier) Jackson
Stockbridge, Georgia
February 1, 1986**

(I was astounded when I read Brother Jackson's letter. In all my years in endeavoring to serve as Editor of this paper, never I have received a letter from one of our subscribers of this age, 96. His handwriting is just as steady and clear as any 40 years old person with every word spelled correctly, clearly written and sentences clearly stated. Notice, too, that Brother Jackson's memory is up-to-date. He is surely a miracle of the Lord! I hope our brethren will remember Brother Jackson and write to him. His address is: Mr. A.F. Jackson, Baptist Inn Retirement Home, Stockbridge, Ga. 30281. J. M. Mewborn, Editor.)

ELDER JOHN L. SANDERS PASSES

Dear Elder Mewborn,

Please accept a check for \$10.00 for renewal of **Zion's Landmark**. I am sorry I overlooked the date of renewal.

My dear husband, Elder John L. Sanders, passed away last September 1st, 1985. You may remember publishing some of his writings and articles in the **Zion's Landmark**. I cannot remember the dates.

He enjoyed your paper, the **Landmark**, so much, but in his last days his eyesight got very bad. I would read it to him. Of course, he was not totally blind, but

his eyesight was very dim.

Thank you and may the good Lord continue with you in the editing of your paper.

**Yours in hope,
Mrs. John L. Sanders
Tuscaloosa, Alabama
February 6, 1986**

OBITUARIES

ELDER W. T. BARHAM

We, the members of Creeches' Church, Johnston County, N.C., bow in humble submission to the will of the Almighty God who called our dear Brother and Pastor, W. Thomas Barham from this life to his eternal rest.

Brother Tom, as we called him, was born February 17, 1904, to William and Emily Barham. He died September 4, 1985. He was married to the late Sister Mae Creech Barham. Left to mourn his death are one son, Thomas, three daughters, Eleanor Higgins, Helen Vinson and Annettie Steed, six grandchildren and three great-children, also two sisters.

Brother Tom and his wife moved their membership from Healthy Plains Church to Creeches' on November 6, 1948. He was ordained as a deacon on April 3, 1949. On May 1, 1966, he was ordained to the ministry. He served as pastor of Creeches' Church very faithfully from 1969 until his death. He was blessed to attend the August meeting before he died in September, following.

Elder Barham was a firm believer in the Doctrine of Salvation by Grace and grace alone, and the sovereignty of God in all things both in heaven and in earth. We miss him, but feel that our loss is his eternal gain. He was a true friend as well as a faithful Brother and Pastor. We always enjoyed visiting in his home and also his company when he came to see us.

Funeral services were held by Elder J. B. Williams and Elder S. J. Sauls at Creeches' Church on September 7, 1985. Burial was in the church cemetery.

We extend our heartfelt sympathy to his family. May they be reconciled to God's will.

Therefore: be it resolved that three copies of this obituary be made: one for the church record, one for the family, and one for publication in the **Zion's Landmark**.

Done by order of Creeches' Church in conference on November 2, 1985.

**Elder J. B. Williams, Moderator
A. O. Brown, Clerk
Arlen and Dorothy Brown, Committee**

ELDER W. J. BERRY

It becomes my sad duty to write an obituary for my dear husband, Winford Jennings Berry, Sr. He was born October 10, 1908, to John F., and Lucy (Holmesly) Berry at Coleman, Texas. He died in Alamance Hospital, Burlington, North Carolina, February 10, 1986, age 77 years and 4 months.

My dear one had been a diabetic since 1941. His doctor, at that time, told me that he had a life-expectancy of 20 years, but he lived almost 45 years with this debilitating disease.

His entire adult life was dedicated to the cause of his beloved Lord, and His little ones here. He began to speak in public soon after uniting with Seclusia Church in Santa Monica, California, in

1932. He was Editor and publisher of **Sovereign Grace**, which he began to publish in 1932. Later he took over the responsibility of printing and publishing **The Lone Pilgrim**, changing the name to **Sovereign Grace and Pilgrim**. Beginning in 1936, he also started publishing the **Old Faith Contender**, a semi-monthly magazine. The two papers were eventually combined, and published until January, 1981, when he was forced by very poor vision and declining health to discontinue. In 1950, he founded the Primitive Baptist Library, contributing the building site, as well as his rather extensive personal library. He authored and published "Tracing The True Worship of God, and "Cults."

We moved from southern California to North Carolina in 1944, where he had served Country Line Church over forty years, and others for shorter periods of time.

His ministry was a searching one, contending, in love, for the faith once delivered to the saints, humbly refusing to compromise, in a most humble manner, any principle he felt to be God-honoring. God's glory and honor and the welfare of His people, were his primary burden. He contended for a practical godliness which must accompany salvation. His love for the Old School Baptists everywhere surmounted the many divisional boundaries. This he very ably expressed in his Editorial, "The Whole Estate." Though he asked that no eulogy be made, I must say that he was one of the most self-forgetful, generous persons I have known, and I am sure that many will witness to this fact. He was unsparing in his labors, despite our anxiety, and his doctor's warnings. He gave all he had.

It seemed to me that his ministry caused him to be either greatly loved, or as greatly disliked, according as his searching ministry was either appreciated and accepted or rejected. The love of so many who did appreciate his ministry is such a comfort to me as I receive their words of love for him.

He was a tender, devoted husband, very protective, a loving father. But he had become so weary and we are consoled by the assurance that he is at rest. His precious body now awaits the resurrection and the coming of our Lord, in the Mausoleum in Memorial Park, Burlington, North Carolina.

In sorrow, but a sorrow sweetened with joy that his dear spirit is now resting in the arms of **Infinite Love**.

**His unworthy companion,
Mabel Berry
Elon College, N.C.**

ANNIE BOOTH WATSON

On April 3, 1984, our dear Lord saw fit to call a precious blossom from our midst. Sister Annie Booth Watson was, we believe, taken from her suffering and on the wings of the eternal love of our Saviour carried to her eternal home or resting place. I was blessed or privileged to receive a home with the Tabor Primitive Baptist Church, Tabor City, North Carolina, along with her and another dear sister in Christ at the same time. That date was the fourth Sunday morning in September, 1977. We were carried down into the water, the liquid grave, and were baptized together (all of us) by Elders L.G. Mishoe and Grady Cox. She was such a beautiful person whom, I believe, loved her Lord because of the fruit of the Spirit that she bore. She never missed being in church (meeting) until her death sickness overtook her.

Sister Annie Booth Watson was born February 4, 1912. She was the eldest daughter of Mr. George Walter and Sister Bessie Wright Booth Stanley. She married Donald Watson, March 3, 1932. To this union was born one son, Donald Booth Watson. Sister Annie Watson was a retired school teacher.

Her funeral service was conducted by her beloved pastor, Elder L. G. Mishoe, at Hardwick Funeral Home in Loris, South Carolina, and her body was laid to rest in the Green Sea Cemetery in South Carolina. Our church has lost a faithful, humble servant, and the family a precious mother, sister and grandmother. We shall always miss her presence. We believe our loss is her gain for surely she is now resting, awaiting the final call of our dear Lord and Saviour, Jesus Christ.

She is survived by a son, Donald Booth Watson, Myrtle Beach, S.C., her mother, Sister Bessie Booth Stanley, Tabor City, N.C., a sister, Sister Orene Stephens, Clarendon, N.C., a sister, Kathrine Bryant, Dillon, S.C., two brothers, Brother George Booth, Winston-Salem, N.C., and Lewis Wade Stanley, Wilmington, N.C., along with two grandchildren and one great grandchild.

Written at the request of Tabor Primitive Baptist Church by
**Ruthene Cox, Church Clerk
Elder L. G. Mishoe, Moderator**

BESSIE WRIGHT BOOTH STANLEY

This is a task I have dreaded for a long time, feeling that if it should be the Lord's will for me to outlive my precious sister in Christ, my friend, and my fourth grade school teacher. The family has asked me to write a few words about her. Time and space will not allow me to write all the good things that I know about this dear person.

Sister Bessie Wright Booth Stanley was born May 1, 1891. Her parents were Lucian and Anna Jane Harrelson Wright. Our dear sister passed away December 30, 1985, in a Dillon, South Carolina hospital. Had she lived until May 1, 1986, she would have been ninety-five years of age. She was as far as I know, a charter member of Tabor Church, at Tabor City, N.C.

She united with the church at the time of its organization on September 2, 1928. I am told that she never missed a conference in more than fifty years. She missed only a very few regular meetings. She was a most caring person and her life revolved around her family, friends and the church. Ever since I can remember, she was a devoted, dedicated school teacher until her health forced her to retire. It was always a pleasure to visit in her home. She entertained many ministers or Elders, along with members and friends of our faith in her home. She was always ready to do more than her share concerning her church and the church people. Her life proved that she was a true believer in the doctrine of predestination of all things.

Sister Bessie Stanley married Mr. George Walter Booth when she was a young woman. To this union were born three children. Mr. Booth died October 12, 1918. Later, she married Mr. Lafayette Stanley. To this union were born two children.

Her funeral service was conducted on January 1, 1986, at 2:00 p.m. at the Tabor Primitive Baptist Church. The ministers officiating were her pastor, Elder L. G. Mishoe, and a former student of hers, Elder Isaac Cox, one of our ordained ministers in the Mill Branch Association. Interment was in the Mt. Sinai Church Cemetery.

Sister Stanley is survived by two sons, Brother George W. Booth, Winston-Salem, N.C., and Lewis Wade Stanley, Wilmington, N.C. There were two daughters, Sister Orene Stephens, Clarendon, N.C., and Mrs. Katherine Bryant, Dillon, South Carolina; two brothers, Brother Floyd Wright, Lumberton, N.C., and Glenn Wright, Plant City, Florida; one sister, Mrs. Mary Wright Murriell, Wilmington, N.C., along with nine grandchildren, fourteen great grandchildren and three great great grandchildren, who are left behind to mourn her passing.

Sleep on, dear sister, for that humble hope of your soul has now become blessed reality in the very presence of God Himself, and today we believe that you know that our dear Saviour has fulfilled His promise to one more of His chosen, elect children. No one can fill your seat or place here that you left behind in our church and in our hearts. But, we who remain, will surely miss you. We would not call you back. May it be the Lord's will to enable and bless us to continue on in our little hope, as you did, and one day soon we will all know that He was our Blessed Saviour, not only in the beginning, but both now and forever more.

In closing, I am reminded of one of her favorite hymns:

"Let worldly minds, the world pursue,
It holds no charms for me;
Once I admired it's tribles too,
But grace has set me free."

Elder L. G. Mishoe, Moderator
Written by Ruthene Cox, Church Clerk

GEORGE WRIGHT BOOTH

I do not know how to put into words what I feel in my heart about the life and passing of Brother George Booth. We grew up and went to school together. All I can say or write about his life are good things. He was a very gentle man. He, even as we discussed in our early years, always believed the doctrine of salvation by grace and predestination of all things.

Brother George Booth united with the Tabor Primitive Baptist Church, Tabor City, North Carolina, the fourth Sunday in August, 1976. Soon thereafter because of his great love and care for the church the members recognized the calling in him for the office of deacon. He was then ordained and served as long as he lived in this capacity, although his health was very bad and his mother and two sister were very sick. He served the church with all his heart. He was the most faithful person to his church and family that I ever knew. He spent his time since retiring going from one to the other, even though they were a long distance apart. During this time, his health broke and he was hospitalized several times. He lived to see one of his sisters, Sister Annie Booth Watson, pass away about two years ago.

On December 30, 1985, his precious mother, Sister Bessie Stanley, passed away at age 94. Her funeral was held January 1, 1986. Brother George never got over her passing and less than one month on January 26, 1986, God saw fit to take brother George out of his suffering. He and his dear companion both were very ill after his mother's death. After being in church for his mother's funeral, he never was able to attend anymore until the day of his funeral.

Brother George Wright Booth was born October 2, 1917. His parents were Mr. George Walter Booth and Sister Bessie Booth Stanley. He passed away at his home in Winston Salem, N.C., January 26, 1986. He was not able to attend his own church on that fourth Sunday and during the time of the Sunday morning service at Tabor Church he was called away. It was a shock to all of us. It was also a great loss. He was always so faithful to his church. We will miss him very much. He never complained about his troubles. It seemed that he was determined to take whatever our dear Lord placed upon him. What a good and humble servant!

Final rites were held Wednesday, at 2:00 p.m., at his beloved church, Tabor Primitive Baptist Church, by Elder L. G. Mishoe and Minister Ricky Donaldson officiating. The burial was in the Carolina Cemetery.

Surviving Brother George are his precious and faithful wife, Mrs. Bernice Grainger Booth; one son, Kenneth Roberts, Elloree, S.C.;

two sisters, Sister Orene Stephens, Clarendon, N.C., and Mrs. Katherine Bryant, Dillon, S.C.; and a brother, Lewis Wade Stanley, Wilmington, N.C. Three grandchildren and three great grandchildren are also left behind to mourn his passing. We believe if ever a person is at rest, it is our beloved deacon and brother in Christ, Brother George Wright Booth. We pray God will reconcile his dear wife and family as well as us, his brothers and sisters in Christ, to His will in removing him from our midst.

Written at the request of the church.

Ruthene Cox, Church Clerk
Elder L. G. Mishoe, Moderator

LAUREL SPRINGS ASSOCIATION

The Laurel Springs Association will be held, if the Lord will, with the Church at State Road, beginning on Friday before the first Sunday in June, 1986, and will continue through the following Sunday, the dates being May 30, 31 and June 1st.

Directions to State Road Church are as follows: Those coming by way of Elkin, N.C., take Highway No. 21 North from Elkin for about 8 miles to the road that is marked to Thurmond, N.C. Turn right and you can see the church meeting house on your right. Watch for a Marker. Those coming by way of Dobson, N.C., will take Rural Paved Road No. 1001 for about 7 miles to Zephyr. Watch for Marker at Zephyr. Turn right for about 6 miles drive through Mountain Park to church meeting house.

We cordially invite all our brethren, sisters and friends to come and be with us.

Ray Payne, Clerk
Route 1, Box 720
Dobson, N.C. 27017
Telephone 1-919-352-4517

ANNUAL MEETING AT MOUNT ZION CHURCH MOBILE, ALA.

The annual meeting of Mount Zion Primitive Baptist Church, Mobile, Alabama, if the Lord will, will begin on Friday before the third Sunday in April, 1986, and will continue through Sunday following, the dates being April 18, 19 and 20, inclusive. Mount Zion Church is located about 12 or 13 miles southwest of Mobile, Alabama.

Specific directions are as follows: Those coming from the North and East on Interstate 65, follow I-65 South into Mobile, Ala., to the Airport Blvd. Exit. Turn right on Airport Blvd. and follow towards the Airport for about 6 or 7 miles. Approximately 1/2 mile before you get to the Airport, you will need to turn left on the **DAW'S ROAD**. Follow the **DAW'S ROAD** for approximately 5 miles until you get to the **Cottage Hill Road**. Turn right on the **Cottage Hill Road** and follow for approximately 1/2 to 1 mile to church on the right side of **Cottage Hill Road**.

The membership of the Mount Zion Church extends a warm invitation to our brethren, sisters, ministering brethren, and friends to come and meet with us and visit us in our homes. We love you and feel that we need you.

(Elder) Newell L. Hendrix, Moderator
63 Carlile Drive
Mobile, Alabama 36609
Telephone 1-205-661-9082

(Sister) Lenord Jones, Clerk
21201 Blackamorr Road
Pascagoula, Mississippi 39567
Telephone 1-601-588-3392

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark

Willow Spring, NC 27592

Second Class Postage Paid at Benson, NC 27504

USPS 699-220

Volume CXIX

March-April, 1986

Number 2

EDITOR - Elder J.M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Pilot Mountain, NC 27401

DEVOTED TO THE CAUSE OF JESUS CHRIST

AFFLICTIONS

Afflictions lead the way to God
And check our love for sin;
Tho' heavy be the chastening rod,
A Heaven we hope to win.
Affliction forces us to trust
In God alone for aid;
'Ere long we return to mother earth,
And all our hopes are staid.
Afflictions lift our thoughts beyond
A world of pain and care;
Where many of our kindred's gone,
To suffer here no more.
Afflictions check our foolish pride,
And put our minds in frame,
That we hope to land on Canaan's side,
To reign and bless God's name.
Afflictions turn our foes to friends,
In sympathetic love;
And all the host with pity ends,
As their better nature's move.
Afflictions hide the world from view,
And fixes in our minds,
An earnest longing for faith anew,
The world to leave behind.
Afflictions soon will pass away,

To visit us no more,
If fitted for a better day,
On that bright and happy shore.
Afflictions on the bed of death,
If Christ be smiling there,
Will soothe the last expiring breath,
To own us for His heir.
Afflictions leave the body when
The stream of Jordan's passed;
Where Christ our Saviour, Brother, Friend,
Receives our soul at last.

(Anonymous)

REQUEST

Dear Brother Mewborn,

Will you please republish a poem that was in the January, 1982, issue of the **Zion's Landmark**? The heading of the poem is entitled "**AFFLICTIONS**." I do not ever recall having read this poem before, but I had a most unusual experience with this particular issue as it came forth with this poem that has great, special meaning to me.

They are the 1st and 6th verses that embrace the most prominent part in my experience. I wish that I could write that experience as it relates to this poem. Maybe, I hope, if the Lord will bless me, to do this, but I am not able to do it now. I may get someone to write it for me because the meaning of these words are so true and fit right in with what I was suffering. It was as if the Lord were speaking to me only, and I know why. I feel that God inspired the writing of the words and lines of this poem.

Let me say that I truly love the paper, **Zion's Landmark**, and thank God in your behalf for your labor and love that go into the making of it.

Sincerely, yours in hope,
Mrs. G. C. Jackson
2004 Cole Mill Road
Durham, NC 27712
May 14, 1986

A GOOD EXPERIENCE

Dear Brother Mewborn,

The delay in sending in my renewal for the **Zion's Landmark** came about because I wanted to write you some of what, I hope, has been the dealings of the Lord with me. I have attempted to write some of these things many times before, but I could not send it in to you. My health now is not good and I am now well past three score and ten years of age. My eyesight is failing fast and I am not well in other ways, but I wanted to leave behind on

paper concerning some of my travels while in this world.

In much love and sweet fellowship,
 to you and the household of faith, I am,
 Your least sister, if one at all,
 (Mrs.) Alma Wilson,
 Route No. 4, Box 90
 Loris, South Carolina 29569
 March 15, 1986

THE TESTIMONY OF SAINTS

Elder J. M. Mewborn,

Dear Brother in Christ, I hope,

I trust your back is better by now from the bad trouble you had over two years ago and that your family is well also. My constant prayer (if indeed a prayer) has been that the good Lord would heal you and bless you to carry on this good work that He has so wonderfully blest you to do for so long a period of time. I do not know what we would do without the dear old **Zion's Landmark**. I cannot tell you how much I enjoy it. Reading some of the articles is like going to church sometimes and hearing a good sermon. The truth or doctrine it contains is food to my hungry soul. I read and reread them. The older issues are still precious words of truth to me. The sweetness is indescribable.

My mother was a true, faithful Old Baptist member. When her Primitive papers would come, I would get to one side alone and read them. The experiences were always the first articles that I would read. They were so sweet to me. They told my feelings when they said they felt to be a sinner. I felt to be a condemned sinner in the sight of the sin avenging, Almighty God and I desired forgiveness of my many sins. To have a hope in the Lord and Saviour Jesus Christ was my greatest desire as I felt they did. I desired an experience of grace as I felt God had given them. I had to shed tears when I read them and I would hide for I did not want any one to know how I felt. I would not tell anyone, not even my dear mother. I felt these things so

eenly, it seemed to me, that people knew
ust how I felt any way. I trust that I was made
o love the doctrine of Salvation by the Grace
f God and Grace alone when I was quite
young and also made to love all who loved
hat faith and belief.

My mother was a daughter of the late Elder
George Gore, a Primitive Baptist minister of
churches in the Mill Branch Association in
North Carolina and South Carolina. My grand-
mother was an Old Baptist member. Also,
when Grandfather Gore was called to preach
he could not read. He was told to read the
scriptures or the Bible. He picked the Bible
up and opened it. He began reading as the
words came to him. He asked grandmother if
this was the way she read it. She said, "Yes,
that's right." From that day on, he could read
as others did. Does this not show the power
of God? It is, indeed, wonderful when the
great Schoolmaster from on high teaches a
poor, unlearned one on this earth to read in
just a single moment of time. Even the little
labe can read if God bids it to do so. One in-
spired of God said of Him, "For He spake,
and it was done; He commanded, and it
stood fast." Psalms 33:9. The Apostle Paul
said, "For the word of God is quick, and
powerful, and sharper than any twoedged
word, piercing even to the dividing asunder
of soul and spirit, and of the joints and mar-
row, and is the discernor of the thoughts and
intentions of the heart." Hebrews 4:12. Con-
cerning this same Word of God, the Prophet
Isaiah says, "For as the rain cometh down,
and the snow from heaven, and returneth not
wither, but watereth the earth, and maketh it
bring forth and bud, that it may give seed to
the sower, and bread to the eater: so shall
my word be that goeth forth out of my mouth:
it shall not return unto me void, but it shall ac-
complish that which I please, and it shall prosper
in the thing whereto I send it." Isaiah
55:10,11. God says concerning His people
that all of them **SHALL** be taught of Him, even
from the least unto the greatest. They will
hear His voice He says: "The sheep follow
me: for they know His voice." John 10:4.
Jesus also said, "He calleth His own sheep

by name, and leadeth them out." John 10:3.
He said, "The hour is coming, and now is,
when the dead shall hear the voice of the Son
of God: and they that hear shall live." John
5:25. "I will be to them a God, and they shall
be to me a people." Hebrews 8:10. He says,
"For we know not what we should pray for as
we ought: but the Spirit itself maketh in-
tercession for us with groanings which can-
not be uttered." Romans 8:26.

Dear Brother, I believe that I have felt these
groanings within my very being. When I tried
to pray, my tongue cleaved to the roof of my
mouth and I could not utter a word. I was
doomed to a burning torment. I was not as
much as the tiniest infant, sinking down into
the bottomless pit of torment. I was so
helpless that I could not even move a finger
or a toe. I was stripped of every natural thing.
Not a shred of a garment was on my body.
When my tongue was loosened, these words

came, "Dear Lord, if it is your will, deliver me
from this horrible pit of torment. These flames
of torment are consuming me." At that mo-
ment I heard a Voice that spoke and said,
"When you are delivered from this place, all
your sins will be forgiven." And dear people,
at that instance, I was raised above it all in
praise to His Holy and Righteous Name, I
hope. I can never praise Him enough for what
He has done for this poor, hell deserving sin-
ner. I do not feel worthy of the blessings that
He has bestowed upon such a one as I feel to
be. But God said that He loved us even when
we were dead in trespasses and in sin. He
said He would be merciful to our
unrighteousness. Our worthiness is in Him.
The Apostle Paul said, "We are buried with
Him by baptism into death: that like as Christ
was raised up from the dead by the glory of
the Father, even so we also should walk in
the newness of life. For if we have been
planted together in the likeness of His death,
we shall be also in the likeness of His resur-
rection." Romans 6:4,5.

God sent His only begotten Son, the Lord
and Saviour Jesus Christ, into this sin-cursed
earth to suffer, bleed and die in our place and
stead. In His sight, we deserved the pains

and suffering of everlasting torment and it was not for anything good that we had done that caused Him to do this. The Apostle Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2:8,9. Now where does that leave a poor, way-faring stranger? It leaves everyone wholly and solely dependent upon that Almighty Power and His grace from on High.

Once, I saw myself in this dark body of deep water. No land or any tree was in sight. I saw nothing but destruction for this poor one. I swam till I could swim no longer. When a small tree appeared, I held to this little tree for rest. I searched for bottom and found none. In a short time, this little tree was gone and I was left out in the water again. I swam again as far as I could. I was completely exhausted when this little tree appeared again, (or one that looked the same). I was left alone in this water several times and this little tree appeared everytime. But when I had started out for the last time, a bright light sprang up and out of the water ahead of me. I heard a voice say, "Turn around and go back. This is not the way home." At that moment I was turned around and I had nothing to do with the turning. Jeremiah said, "Turn thou me, and I shall be turned; for thou art the Lord my God." Jeremiah 31:18. I was standing in clear water about waist deep and just a few steps from the water's edge. As I so softly waded out and into the edge of the water, there was a narrow, straight walkway, as white as marble, by my right side. It seemed that when I was to the edge of the water,

there was a place for my feet on the walkway. Then, I heard this song,

"Children of the Heavenly King,

As ye journey sweetly sing;

Sing your Saviour's worthy praise;

Glorious in His works and ways,"

being sung so sweetly. I thought, "How can anyone be out there when there is nothing but water everywhere. Then I heard a voice saying, "They are the children of God singing." Words will never express the love,

peace and joy I felt at that time. But as I began to travel down this straight and narrow path, everything seemed so perfect. I seemed to be carried along within it. A soft light was shining on this path. I felt that my troubles were behind me, when suddenly the path was crossed and piled with what appeared to be trees, limbs, vines and other debris which made it seem impossible for me to get through. But, I felt the good Lord blest me to get through them. Then the way was made clear again for awhile.

If not deceived, this is the way the children of God have to get along while here in this world of troubles and trials. Sometimes, the way seems bright. Then again, the clouds move in and darken our path again for awhile. But the blessed Lord has promised to send the Comforter; He spake by His servant Job and has comforted His people with these reassuring words, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Job 5:19. He most assuredly comes to our rescue when we feel that our burdens are more than we can carry and our afflictions more than we can bear. He comes with healing in His wings and raises us above our troubles. He puts a new song in our mouth, even praises unto His Holy and Righteous name. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and He hath set the world upon them." 1st Samuel 2:8.

Once on a second Sunday morning in October, before the Mill Branch Association was to convene with our home church, dear old Simpson Creek at Loris, South Carolina, on the following weekend in November, I feel that the good Lord showed me the dear old church in her perfect splendor and beauty. I was not able to go to church that day because of sickness in my family. My husband took his mother and the children and went to church. I went to see the sick ones, came home and was cooking dinner when my kitchen and everything natural was banished from my view. I saw myself stan-

ding in the door of Simpson Creek Church. I was facing the stand or pulpit. There was a body of white over the church and a light over it that was softer and brighter than the sun. Mere words will never express the love, communion and sweet fellowship that I experienced at that time. I saw a dividing line to my back and I did not have to look around to see it. I was completely separated from this world and all of its wickedness as far as the east is from the west. My heart and soul were overflowing with love and sweet fellowship for the dear old church. I had felt for a long time before this experience that I loved the church with all my heart and soul. But this surpassed any love I had ever felt before for God's little ones. It seemed that "Heaven came down my soul to greet and glory crowned the mercy seat."

I felt like this was the introductory sermon that would be preached at the beginning of the association the upcoming Friday, just two weeks away, and I felt as if I would be blest to enjoy it as I did in my vision on the second Sunday morning in October before. But, it was not so. I was not physically able to go to the association on Friday. After that, I began to wonder why I had been made to see the church as I did.

As time went on after that, it seemed that I was being drawn closer to the church. I felt a stronger desire to be baptized than ever before. Even when I would fall asleep, I would find myself in a dream, searching for water in which to be baptized. Yet, none of it was ever fit. It was always muddy, full of trash, even with logs floating on top. This continued right on up to the last water that I was made to see in my dream. But the last water was quite different. It was a beautiful stream of clear water in front of Simpson Creek Church. The pastor there at the time, Elder H. Grady Cox, was holding my hand and we were walking slowly and so gently into it. Everything seemed so right and I felt so light and happy. But it was a few years after that time, I hope, that I was carried there and received into fellowship of the dear old church on Saturday before the second Sunday in August, 1947. I was giving our pastor

my unworthy hand when I realized I had already left my seat. I felt to be received that day with open arms in much love and sweet fellowship. I cannot express the relief of my mind and the joy of heart that I experienced that day. I shall never forget it as long as I have my right mind.

But before the sun went down that same afternoon, I felt too unworthy to follow the blessed Saviour into the liquid grave. I feared I had deceived the whole church, but on Sunday morning I was baptized by the pastor, Elder H. Grady Cox. I did not see the beautiful things that I hear so many speaking of or read about like "the windows of Heaven opening up and a Dove descending or lighting on their shoulder." But dear ones, I feel that I had received an answer of a good, (clear) conscience towards God. I left a burden there in that water that I had carried for many years. The precious ones at Simpson Creek Church have given me a sweet home with them for 39 years for which I was not, neither am I yet, worthy. I feel to be the least one of them, if one at all, of God's little ones. But how I love to meet with them and mingle our voices together in songs and hymns of praise to our glorious loving Savior of poor sinners and to hear the Word (the Gospel) proclaimed in its purity. All of it is my meat and my drink and to feel this precious love that flows from heart to heart and from breast to breast means more to me than anything in this world. Then when the appointed, natural time of it has expired, how it grieves me when we have to go our separate ways. I feel that I have had the experience of Ruth of old when she said, "Intreat me not to leave thee, or to return from following after thee; for wither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried," also. Ruth 1:16, 17.

If I know my poor heart, I am longing for the glorious day, when according to my hope, if we were in that number embraced in infinite love before the foundation of the world, we will all be gathered and united around God's everlasting and eternal throne to sing praises

to His matchless and glorious name for ever in that world that has no end.

Dear Brother Mewborn, I realize this has become lengthy, but I would like to tell of a time when my dear husband and I were swaying back and forth just above the ground. I felt to have been as light as a feather, when suddenly, I was caught up and was ascending slowly upwards above this world and all its cares. I saw the moon under my feet and little Angels were floating around me. I felt no weight of sin or sorrow upon me. I felt as happy and free as I would ever wish to be. I believe I know what the poet meant when he said many years ago,

"I then rode on the sky,

Freely justified I,

Nor envied Elijah his seat;

My glad soul mounted higher

In a chariot of fire,

And the world was put under my feet."

But I heard a voice saying, **"This is not the fullness that awaits the children of God."** At that point these words would come up within me saying, "Lord, this is good enough for me. It is better than I deserve. If you will, just let me stay here for ever and be happy!" Then, these words were repeated over and over again saying, "This is not the fullness that awaits the children of God." Then I would hear the words within me saying, "Lord, this is good enough for me. This is better than I deserve. If you will, just let me stay here forever, I'll be happy," when suddenly I felt a weight pulling me back down into this old world of woe and misery. I tried to pray and cry unto the Lord to never let me back into this old sinful earth again. Oh! how I wanted to dwell with the dear Lord in peace and happiness forever. It is not possible for me to tell anyone or describe the rapture that my poor, benighted soul received in this experience. I think I know now what one of old meant when he said, "If such be the sweetness of the streams, what must **THE FOUNTAIN** be!"

When I awoke, I felt the weight of sin upon me. I could not stay in bed. When I was awakened once more to this old fleshly body, full of sin and transgression, I arose from my

bed crying. I wept for the rest of the night. I do believe this old sinful body was put in the background for just a few fleeting moments or seconds of time and I was given to praise the Lord in a Spiritual body, I trust, the inner Man, the new Man, whom, I hope, had been placed within my heart and soul. It was a heaven below to me. Everything natural was put in the background. I believe I know now how that one who wrote these precious words must have felt when he said,

"Twas a heaven below

The Redeemer to know,

And the angels could do nothing more

Than to fall at His feet,

And the story repeat,

And the Saviour of sinners adore."

In much love and sweet fellowship

to the household of faith,

Humbly submitted,

(Mrs.) Alma Wilson,

Route No. 4

Loris, South Carolina 29569

THE DOCTRINE OF ABSOLUTE PREDESTINATION DEFINED AND AFFIRMED

Dear Elder Mewborn,

It is my hope that this will find you and yours physically well as well as spiritually healthy with the mind of God through the mercies of our loving Father. We think of you and the brethren in that part of the country, and, if not deceived, our heart's desire and prayer unto the Lord is for your continued well being and welfare in every respect.

Recently, I heard a minister under the name of "Primitive Baptist" referring to this scripture passage, "And we know that **all things** work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28. He said that all good, spiritual things work together for good to them that love God, but not the bad things or evil things. Many of the conditional Baptist people unknowingly misrepresent this all-important word phrase "all-things" to just "some-things," which is only attempting to restrict or limit the Word of God. In so doing they carry out the full import and meaning of this scripture, **"Yes, they**

turned back and tempted God, and limited the Holy One of Israel.” Psalm 78:41. This is understandable when one attempts to deny the true doctrine that God from all eternity hath decreed what shall be and what shall not be. “Who is he that saith, and it cometh to pass, when the Lord commandeth it not?” Lamentations 3:27. The word phrase “All-Things” in the scriptures is very specific. There is nothing made but what came from the Maker’s hand. “For by Him were **ALL THINGS** created, that are in heaven, and that are in the earth, visable and invisable, whether they be thrones, or dominions, or principalities, or powers: **ALL THINGS** were created by Him, and for Him. And He is before **ALL THINGS**, and by Him **ALL THINGS** consist.” Colossians 1:16, 17. This sacred truth or doctrine is most assuredly consistent with His purpose “Who worketh **ALL THINGS** after the counsel of His own will.” Ephesians 1:11. Some would say, “who worketh ‘some things’ after the counsel of His own will,” and leave the rest (or remainder) to natural uncertainty, mortal chance, or free-will contingency. It may seem so to man who within his own innate sinful nature cannot receive Spiritual instruction in the flesh, not having been taught by the inner man who must be placed in the heart and soul in order to be taught in the School of God’s grace of His absolute sovereignty in and over all things. **ALL THINGS**, whether in divine Providence and Grace, **ALL THINGS** whether natural or Spiritual, are, in every moment of their existence, from the first moment of the first day of time to the sound of the Archangel’s voice, at the last day, subjected to the direct control and purpose of God, and are, no more or no less, the effect of His eternal cause, counsel and will, “For of Him, and through Him, and to Him, are **ALL THINGS**: to whom be glory for ever, Amen.” Romans 11:36.

Natural uncertainty, mortal chance and free-will contingency are man’s devices and are not God’s counsel. There are many devices in a man’s heart; nevertheless the counsel of the Lord, that shall stand.” Proverbs 19:21. “A man’s heart deviseth his way: but the Lord directeth his steps.” Pro-

verbs 16:9. Working out the everlasting counsel of His will, He (The Lord), is in no way dependent upon the creature or creatures, who, before Him are as nothing and less than nothing. “All the inhabitants of the earth are reputed **AS NOTHING**: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, What doest thou?” Daniel 4:35. A nation taken individually or all nations take collectively **ARE NOTHING, LESS THAN NOTHING AND VANITY, BEFORE HIM: “ALL NATIONS BEFORE HIM ARE AS NOTHING: AND THEY ARE COUNTED TO HIM LESS THAN NOTHING, AND VANITY.”** Isaiah 40:17. “**BEHOLD, THE NATIONS ARE AS A DROP OF A BUCKET, AND ARE COUNTED AS THE SMALL DUST OF THE BALANCE.**” Isaiah 40:15. “It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. That bringeth the princes (of this earth) to **NOTHING**: He maketh the judges of the earth as **VANITY.**” Isaiah 40:22,23. Neither man, sets of men or devils, can stay His Hand or say unto Him, “What doest thou?” Daniel 4:35. The sun, moon and stars are (all of them) fixed in perfect order and do not vary one particle of a degree in their fixed orbit by the decree (or decrees) and purpose of God. Even fire, hail, snow, vapour, the stormy wind, mountains, hills, fruitful trees, beasts, cattle, creeping things, flying fowl, Kings of the earth, all people, princes, all judges of the earth, young men, and maidens, old men, and children, all of them, fulfill His Holy and Divine purpose for which they were created. I quote: “Fire, and hail; snow, and vapours; stormy wind fulfilling His word: mountains, and all hills, fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: Kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens, old men, and children, **Let them** praise the Name of the Lord: for His name alone is excellent; His glory is above the earth and heaven,” said David. Psalm 148:8-13. How could we reasonably say that He (God) has no control

over His creatures or creation? The Apostle Paul affirms that it is "in Him we live, and move, and have our being." Acts 17:28. This signifies the fact that all beings not only owe their existence and preservation to the One who made the world and **ALL THINGS** therein, but also even their very actions, as previously determined and set, are encompassed about and, therefore, controlled by the Lord of Heaven and earth, and, "In whose Hand thy breath is, and whose are all thy ways, hast thou not glorified?" Daniel 5:23.

"Many are the devices in a man's heart, nevertheless the counsel of the Lord that shall stand." Proverbs 19:21. God's counsel is immutable and is not, therefore, affected by the devices of our (men's) sinful hearts. This counsel shall stand for ever. "Yea, before the day was I am He; and there is none that can deliver out of my Hand: I will work, and who shall let it?" Isaiah 43:13. Before time and worlds began, He "declared the end from the beginning," "saying My counsel shall stand, and I will do all my pleasure." Isaiah 46:10. "There is no wisdom, nor understanding, nor counsel against the Lord." Proverbs 21:29. Man's devices and God's immutable counsel are opposite, one to the other, and run counter or contrary the one to the other. Which will triumph in the end, God's immutable counsel or man's devices? Who can doubt it? God's decrees and counsels are immutable and eternally fixed, notwithstanding all human machination and so called amalgamation and mixture of man's works and God's work, as taught by so-called modern day theologians, religionists and divinity teachers. God's decrees, and His counsels are no more to be stayed than the course of the sun and moon. Yes, the devices of a man's heart are many, but God exerciseth his own power in permitting, ruling, overruling, superruling and directing their steps to conform to His eternal counsel and everlasting decrees. Some would ask, does God permit? The scripture answers this question: "For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit." II Cor. 16:7. "And this will we do, if God permit." Hebrews 6:3. In all of His works and ways, which were "known unto

Him from the beginning of the world," (Acts 15:18), timely things here are in perfect order and harmony and under complete restriction. The work of evil forces by God's permission are under His absolute control and direction. Even the source of all evil, the devil, whom the Hand of God (Himself) formed, (See Job 26:13), cannot act without God's permission or decree.

"**ALL THINGS**" work together for good to them that love God." They either do or they do not. Which is the answer? While we may admit that the ultimate purpose and final end of their working together may be hid from us either partially or wholly as we are brought through the rough journey of this time world, yet that does not necessarily mean that such is hid from the eye and view of God. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isaiah 55:8.

Man has never, as yet, measured the distance of the height between earth and the top of the natural heaven until this day, much less between here and the gate of Heaven, although he is still trying in many divergent, different ways. Yes, **ALL THINGS** in Providence and **ALL THINGS**, whether in dealing with our sins or bestowing His grace upon us, are most definitely working together for the good of His chosen, elect people. And who are His people? He, the Apostle Paul, qualifies their exact identity in his statement, "**To Them That Love God.**" Roms. 8:28. And, if we should love God, why is it so? John answers that question like this, "We love Him, because He first loved us." John 4:19. And, when did He first love us, if He did? Before we ever had any existence in this time world or before the foundation and creation of this world or universe in the counsel hall of eternity where the Father, Son and Holy Ghost sat in that eternal counsel that is still binding

and in full force and effect until this very hour and moment of time and of which they (the three of them) have never had any disagreement or misunderstanding as to their work or

roles in their respective offices, awaiting the final consumation of **ALL THINGS** at the last day.

Joseph's brethren's evil devices were only the means of God's ordination and permission of fulfilling His Divine Counsel for the good of Israel and the ultimate Salvation of the Church of the true and living God. "**ALL THINGS**," including the sins of Joseph's brethren, were working together for good to the household of faith. Satan and the Chaldeans and the Sabeans were by God's permissive will and decree fulfilling Divine Counsel in the trial of Job. God said to Satan, Behold, he is in thine hand; but save his life." Job 2:6. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job 2:7. Remember, he (Satan) could not do this without God's absolute decree and permission, so he smote poor Job with sore boils from the sole of his foot unto his crown. Job's wife said unto him, "Curse God, and die." Job 2:9. Observe the blessed words of response that came from Job's lips which is an instance of God's wonderful mercy, grace and Providential dealings with His people. "**WHAT? SHALL WE RECEIVE GOOD AT THE HAND OF GOD, AND SHALL WE NOT RECEIVE EVIL?**" Job 2:10. Both **GOOD** and **EVIL** were working together (here, in this instance) for the good of Job and his family and the countless millions of the royal Seed of the family of God who read the inspired words of wisdom that were penned down by the inspired Word of God. After the trial, his brethren and family "bemoaned him" and "comforted him" over the evil that the Lord had brought upon him. (See Job 2:11)

In the death of the Saviour, "Wicked hands," God said, were employed or used in the **working together** of the fulfillment of His determinate counsel and His foreknowledge. Who said so? God said so. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:22. (I know that many conditionalists, many under the name of Baptists and otherwise, had much rather that I not quote that scripture in this connection.) "**ALL THINGS**,"

"wicked hands" included, were **working together** for the eternal good of countless millions saved by the precious blood that was shed on the cross. Can we deny it? The hideous act of Potiphar's wife with God's servant, Joseph, was only a link in the chain that led to the salvation of the children of Israel from the dark land of Egypt.

What a blessed comfort it is to me to know and feel that "**ALL THINGS**" that have ever befallen me have not come as a matter of guess, chance or conjecture, but of complete certainty and assurance, even my own sins have "worked together" for my own good. It is through our slips and falls that we are made to arise more humble and careful. Afflictions for the people of God are divinely purposed and chiefly intended, even the worst and most crosest providences, those things that might appear totally evil in themselves, even they "work together for good" to the children of God. They work together for good because they are in the hand of the wise Father who will correct His children in His own time and way. Every trial of our faith (which unto the Father He said is "much more precious than of gold that perisheth, though it be tried with fire,") (1st Peter 1:7) is appointed of God.

We must have the experience of sin in order to be taught the principles of divine Grace. God works them both together for our good, comfort and joy, if, indeed, we are His people, chosen in His Son before the foundation of the world. If we had never known sin, we would not be enabled to appreciate God's mercy and joy. God suffered and permitted the creation of sin and evil and the wicked (see Isa. 45:7), (Proverbs 16:4), only that His people might know the glorious comfort of His mercy and grace. By the same token, reciprocally speaking, if we had not known the Lord and Saviour Jesus Christ in the forgiveness of sin we would not have ever known its dreadful power of darkness, its indescribable stynch of smell in our nostrils, the bottomless pit (See Revelation 9:1) and our deliverance from all of them. All were essential to our new birth, if, indeed, we have experienced it. How comforting it is to know that there is ONE (His Angel who still

has charge over the elect of God) to whom was given the key of this pit. David called this pit "Horrible." (See Psalm 40:1) Zechariah said that he was as one snatched as a brand from the burning of it. "Is not this a brand plucked out of the fire?" Zechariah 3:2.

We cannot and we dare not **"LIMIT THE HOLY ONE OF ISRAEL."** (Psalms 78:41.) It is not that we could limit Him, because we cannot, but we would not if we could. Nor would we add to or take from the Word of His prophecy of the book of Life. Who said so? "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in the book: and if any man shall take away the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18,19.

"ALL THINGS" are of God and through God and to God. **"FOR OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS: TO WHOM BE GLORY FOR EVER. AMEN."** Romans 11:36. It is the Eternal God **"WHO WORKETH (THEM) ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL,"** (Ephesians 1:11), either for the good of His chosen, elect people or for the punishment of those who were not favored by the mercy and grace of God, all of whom are essential to all that is called **"GOOD"** before God.

Elder Mewborn, if you feel this worthy of publication, give God the praise, for all worthy things are the direct gift from His Hand who uses them to promote His own glory and the good of His people. Make no mistake about it, God said He would have His own glory, even if He obtained it from rocks. And this He will do in spite of man's attempted help or assistance. John told the Pharisees and Sadducees when he was baptizing in the wilderness, saying "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that **GOD IS ABLE** of these stones to raise up children unto Abraham." Matthew 3:9. This was in reference to His calling of the Apostle Paul to the ministry.

I know the doctrine or teaching as set forth in this article is the one most hated by the

world and the belief of those to whom it is given automatically separates them from the world of unbelievers of which the believers are surrounded, and causes them to be the most despised and hated people on all the face of the earth.

If that be true, the evidence is in our behalf. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. REJOICE, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5: 11, 12. But none of that moves me, as Paul said, "But none of these things move me, neither count I my life dear unto myself." Acts 20:24.

If this is not in accord with your views and wishes, just lay it aside. May the good Lord keep you in His tender care and enable you to continue to publish the good Word of God to the edification and comfort of His dear people.

Your unworthy brother in the Lord, I hope,
Russell V. Angle
 4514 Third Street, N.W.,
 Canton, Ohio 44708
 December 23, 1985

EDITORIAL

"LET US RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US." Hebs. 12:1.

The Apostle Paul by the inspiration of the Holy Spirit left on record these words in Heb. 12:1, "Let us run with patience the race that is set before us." Out of all the various definitions and meanings of this word, "race," perhaps, there is one superior characteristic that outshines all others by the fact the a race, regardless of its kind, always has a definite beginning and a definite ending. The race, here, that the Apostle Paul had under consideration is the "race of life." This race embraces the complete pathway of every child of God that has ever been born, naturally speaking, as well as Spiritually speaking, in this time world. This race is not a walk. A walk is characterized by relaxation, comfort, ease and pleasure. A walk only typifies life that is walking in carnality, which is at enmity with God according to the Apostle Paul. The people who are in this race, that has been set

before them, are those designated in the scripture under this heading. "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zephaniah 3:12. There is a walk, however, involved with this race and it is designated in the scriptures, "For we walk by faith, not by sight." II Corinthians 5:7. There is the biggest difference in the world in the "walk that is by faith," and "the walk that is by sight."

Men who walk by sight feel that the battle and race of life are in their own hands to win or to lose, as feeling themselves to be strong in their own power and that only the swiftest runners will win the race and obtain the victory of it. This is contrary altogether to the teaching of the scripture for it is recorded, "The race is not to the swift, nor the battle to the strong." Eccl. 9:15. David told the Philistine Giant, Goliath, "The battle is the Lord's, and He will give you into our hands." 1st Samuel 17:47. When the enemies of Israel surrounded them in Jahaziel's day, the Lord spake concerning His people these words, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's." II Chronicles 20:16.

The "race of life," the one that is run with patience, has to come through tribulations according to Paul. It is patience for which these afflicted and poor people, in being made to look to Jesus, beg more than anything else. The giving and reception of patience brings on experience, and experience brings on hope. Patience brings on reconciliation and that is what we beg God for. We do not beg God to remove the tribulation for we, like the Lilly of the Valley, grow in tribulation. So, we beg God not to remove the burden, but to reconcile us to it, for then we grow. The growing, natural child cries with natural growing pains, and the afflicted and poor people of God also cry with Spiritual growing pains as they are given patience in this God-given race in tribulation. It most assuredly is not run in carnality, but in **GOD-GIVEN LOVE**. The natural Lilly of the Valley does not grow except when our natural sun above furnishes the natural warmth and from the rain the natural moisture. So it is with the

Spiritual Lilly of the Valley, the Plant of God's living grace **which grows only when God applies this Spiritual grace and gives that Spiritual warmth and Spiritual moisture that the Spiritual tears might flow.**

Tribulations that Paul said he gloried in must come in this Spiritual race before there can be any growth for without the tribulation there is no desire for this growth. The end product of the process is "hope" and whenever you have genuine "hope," you have genuine "faith" for the two cannot be separated. You do not volunteer for this race, for it is "set before you." Thus, it is appointed or given unto you, the afflicted and poor of God's creation. You are entirely passive which means you have to be acted upon because this Spiritual race **"IS SET BEFORE YOU,"** which is bound to mean that **YOU ARE APPOINTED UNTO IT AND THAT IT (THE RACE) IS APPOINTED UNTO YOU.** You could make a world like this just as easy as you could keep from running this entire race unto the finished mark or line.

It has been said there are only two professions that we must have in this "race of life" in order for us to survive to the end of it. These are more commonly known as our "doctor" or "physician" and our "counselor" or "lawyer" or sometimes more commonly referred to as an attorney. We fully know in our past experiences, as we have been brought along in this race, there have been times that we could not have, so to speak, made it without them. Yet, there is another profession that did not come into being or existence until so called "modern times" in this country and this professional is called our "undertaker." His profession, however, was generally unheard of in America until late in the nineteenth century. Yet, another profession, that we have found essential in the continuation of the running of this race in life is our "druggist" or "apothecary." Are these professions mentioned and substantiated in the scriptures? Let us see, and if so, we shall dwell on the latter one just mentioned, our "druggist" or "apothecary," shortly.

PHYSICIAN: Jesus said, "They that be whole need not a **PHYSICIAN**, but they that are sick," Matthew 9:12.

COUNSELOR OR LAWYER: God said to His Son, "And His name shall be called Wonderful, **COUNSELOR**, The Mighty God, The Everlasting Father, the Prince of Peace." Isaiah 9:10.

UNDERTAKER: Isaiah in his times of mourning and sorrow in olden times cried out, "Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fall with looking upward: O Lord, I am oppressed, **UNDERTAKE** for me." Isaiah 38.

DRUGGIST OR APOTHECARY: God commanded Aaron saying, "And thou shalt make an oil of holy ointment, an ointment compound after the art of the **APOTHECARY**: it shall be an holy anointing oil." Exodus 30:25.

Doctors, Lawyers, Undertakers and Druggists, we find, according to the scripture, have been around for a right good while. Jesus, when He was here on earth, referred to some undesirable lawyers when one tempted Him by asking a question. See Matthews 22:35. Job felt that he was surrounded with some ill-advised physicians, referring to his so-called miserable comforters, when he suddenly told all of them off: "But ye are forgers of lies, ye are all **PHYSICIANS** of no values." Job 12:4. One thing is for sure and that is in this day and time, doctors, lawyers, undertakers, and druggists, (all of them) know how to charge for their services! Yet, we cannot survive without them, it has been said.

So it is in our Spiritual race of this life. We must have our **Heavenly Physician, our Heavenly Counselor, our Heavenly Undertaker and our Heavenly Druggist or Apothecary**. Our wonderful God is all of them, but where does the druggist or apothecary's profession fit into the need of our "race of life?" We shall see.

Our Heavenly Apothecary or Druggist deals primarily with two ingredients in his pestle. We shall call them "prosperity" and "adversity." Soloman said, "In the day of **prosperity** be joyful, but in the day of **adversity** consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:14. Make no mistake about it, God knows exactly how to mix and blend this compound (the two ingre-

dients) in that pestle of His and to prescribe and administer it to every one who is running this race. There is a "day of prosperity" and know of a surety, there will also be "a day of adversity." Both of them are needed by all of us, and if we are His by that divine right, we will surely get them at God's appointed time.

It gets rough and rugged here at times in this race of life and we wonder sometimes if He will supply us with the medication and strength to survive it out to the end, but He knows our every need. Christ said, "Take my yoke upon you, and **learn of me**." Matt. 11:29. This yoke is the compound (mixture) of prosperity and adversity. The word "Take" is God's command. You see, we learn of Him only when that yoke is placed upon us. The

yoke has to be placed upon you. You do not put it on yourself. The yoke, like the race, is put upon you and you certainly do learn the hard way through tribulation and experience by God's imposition of this yoke upon us. When that yoke is not upon us, we are going about in carnality. God knows how to keep us in the race and He knows when our fainting souls need only His help to be kept within it unto the finished line or end. One told how he learned of Him in these words:

"Then learn of Him the cross to bear,

Thy Father's will obey,

And when temptations press thee near,

Awake to watch and pray."

All of the children of God in this time world including Noah in the flood, Daniel in the den of lions, the three boys in the burning, fiery furnace, through and by God's grace alone persevered and survived the race all the way out to the end. We believe today that everyone of His children will do likewise. Peter and Paul, while there in prison, survived when God sent the earthquake and shook loose their chains and made them bold and fearless.

Paul felt lonely and desolate in this race of life towards the end of it, but he felt God's strength would be given him that he would make it to the end. "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city,

saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might **FINISH MY COURSE WITH JOY**, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:22,23,24.

The end of this race he called "the mark for the prize of the high calling of God in Christ Jesus." "I press toward the mark for the prize of the high calling of God in Christ Jesus," he said. Phillipians 3:14. This mark for the prize of the high calling is none other than the second coming of our Lord and Saviour Jesus Christ to gather the jewels of His mercy into that everlasting home where no storm clouds will ever gather, where all the storms of life will be over, where there will be eternal peace and joy at the right hand of God forever more. Oh! how we long for that day, if we were included in that chosen, elect number. There, if we be found in Him, we shall see the face of our **EVERLASTING FATHER**, who is our great **PHYSICIAN**, our **WONDERFUL, COUNSELOR**, our **BELOVED UNDERTAKER** and our **KINDLY APOTHECARY** as one God in a world that shall never end, to eat and drink at His Table and drink from His Fountain of life forever more. What a wonderful hope one must have had when he was given hope that he might win this prize at the end of that race when his faith would be finished:

"Thy saints, in all this glorious war
Shall conquer, though they die;
They see the **TRIUMPH** from afar,
And seize it with their eye."

**Geo. A. Fulk,
April 11, 1985**

ELDER MAYES NOT WELL

Dear Brother Mewborn,

I write to ask a favor. Would you please notify your readers, many of whom receive the **Piedmont Voice**, that my doctor found some cancer in my right lung of late and this is the main reason they are not receiving our publication recently.

Although my doctor tells me that in six months of

chemotherapy I should be completely cured (90 percent in favor of this), I would be blessed to know that their prayers are directed in my behalf when they are given to speak with the Lord.

His sovereign providence gave me double pneumonia, so that while in the hospital my cancer would be discovered early and be treatable.

I rest confident that our Lord did this; hence purposes and intends that I be made well again. I am still endeavoring to preach, but find it hard on the flesh.

I appreciate receiving **Zion's Landmark** and would not want to be without it. May the Lord be pleased to bless you richly.

**By His Free Grace,
Bill Mayes
Tampa, Fla.
February 4, 1986**

(We are sorry to hear of Elder Mayes' illness and hope it is the Lord's will that he be restored to his normal health soon. Editor)

OBITUARIES

CORA CHANEY MABE

Sister Cora Chaney Mabe was born November 26, 1894. She passed away October 26, 1985, making her stay on earth 90 years, 11 months and 20 days. She was the widow of Brother Edgar Mabe, who preceded her in death several years ago. There were no children born to this marriage.

This dear sister leaves behind to mourn her passing one brother, Mr. Benton Chaney, Eden, North Carolina, one sister, Mrs. Alpha Mabe, Reidsville, North Carolina, along with several nieces and nephews.

I knew Sister Mabe very well, and would like to say that she was a very sweet, loving sister. She was a very true and dedicated sister to her church. She once told me her love for the church and the cause of truth was so great that she was willing to go to any amount of trouble to help in the upkeeping of the church.

She had been a member of the Primitive Baptist Church since she was a very young girl. She attended the church meetings regularly as long as she was physically able to go. She was confined to a nursing home for many years before her death.

Our precious sister is greatly missed by the members and friends of the Elamsville Predestinarian Primitive Baptist Church, where she was a member. We feel that it pleased our Heavenly Father, who has never made a mistake, to call this one home after she had lived out the number of days allotted to her here upon this sin-cursed earth.

Her funeral service was conducted by Elder Charlie Coalson, Moderator of the church on Monday, October 28, 1985, after which her earthly body was laid to rest beside the resting place of her husband in Elamsville Church Cemetery.

Done by order of the church.

Maude R. Handy, Church Clerk

FLORRIE LILLIAN CARTER BELLAMY

The Lord in His infinite wisdom called this dear sister to her eternal rest on October 5, 1985. Her physical afflictions were so disabling that she was either homebound or in Loris Extended Care Nursing Facility for several years. Although she was not able to attend the church she loved, her faith in the God of All Grace remained strong.

She was born to Monroe and Nancy Boyd Carter on October 25, 1887, and was reared in Horry County, South Carolina. In 1919 she was united in Holy Matrimony with George W. Bellamy. They were blessed with eight children. Her husband and two children preceded her in death, leaving one sister, six children, several grandchildren, great grandchildren and two great great grandchildren, many relatives and friends to mourn their loss.

Sister Florrie had felt a strong desire to unite with Simpson Creek Primitive Baptist Church, at Loris, South Carolina, yet each time she planned to join something seemed to keep her from moving. On arising one morning she told her family the time had come for her to join the church that day. She had a dream, that she was standing in the River of Jordan, dressed in white and the water was flowing over her as waves in the ocean. In November, 1971, she was received into full fellowship of the church and baptized by her pastor, Elder H. Grady Cox.

Her funeral service was conducted by Elder Walter W. Horne and Minister Burris Carter at Simpson Creek Church. Her body was laid to rest at Carter Cemetery amongst a crowd of family and friends.

Done by order of Conference January 11, 1986.

Elder W. W. Horne, Moderator
Macie P. James, Clerk
Esther Harrelson, and
Mary Louise Rabon, Committee

MARGARET TAYLOR CLAYTON

It is with a feeling of unworthiness that I will attempt to pen down the obituary of a dear sister and a good friend, Sister Margaret Taylor Clayton.

She was born in Person County, North Carolina, on September 18, 1890. She was the daughter of the late Bedford and Laura Brown Taylor. Her stay here on earth was 95 years and 12 days. She passed away on October 1, 1985. On March 27, 1921, in Person County, North Carolina, she married the late John Calvin Clayton, who passed away on December 31, 1956. She left to mourn her passing, her daughter, Adell C. Brann, and four sons, James, Robert, Maynard, and Wilbert Clayton.

She joined Wheeler's Primitive Baptist Church in the year 1913, 72 years ago, and was baptized the second Sunday in July of the same year by her pastor, the late Elder J.J. Hall. In 1951, she moved her membership by letter to Surl Primitive Baptist Church.

Sister Clayton's funeral was conducted by her pastor, Elder L.P. Martin, and Elder Jasper W. Hawkins at Surl Church and her body was laid to rest in the Surl Church cemetery. Her grave was

covered with a large of blanket of flowers.

Sister Clayton made her home for 28 years with her son-in-law and daughter, Clarence and Sister Adell Brann. There is not any way that we will be able to tell how good Clarence was to her. He did everything he could to make her comfortable and he made her feel welcome. Adell, Clarence, and her son and grand-children, all of them, made her feel loved and wanted. I will not say God will bless them for it. He did that long before they were born.

Sister Clayton loved the Hymn No. 141 in the Lloyd Hymn Book, "Jesus, Thou art the sinner's friend,

As such I look to thee;

Now in the bowels of thy grace,

Oh! Lord remember me."

As long as I can remember, when she came to church, she would say, "Brother Martin, sing my song." When she was not able to come she asked Sister Adell to tell Brother Martin to sing her song and it was always sung when possible. It was the last song they sang before we laid her in rest to await the glorious day when Jesus shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Sister Clayton believed and loved the doctrine of the Sovereignty of God in all things by His grace. She was blessed by God in that He had given her a wonderful, loving nature and a feeling of love for others, her family, as well as friends. Few people are blessed with that. He made her willing to serve others in this life and this gave her happiness in doing so. She loved Surl Church and her pastor Elder L.P. Martin, her brothers and sisters in the Lord, and the doctrine of Salvation alone by the grace of God.

Surl Church desires to express loving sympathy to all of the family and to all who loved Sister Clayton.

May it be resolved that three copies of this obituary be made, one for the family, one for the church records and one for **Zion's Landmark** for publication.

Done by order of Surl Primitive Baptist Church in conference, October 12, 1985.

Elder L.P. Martin, Moderator
Raymond Day, Committee

ROLAND WHITT

Brother Roland Whitt, age 92, of Ransom, Kentucky, died Tuesday, December 11, 1984, at the home of his daughter, Maudie Church, who lovingly cared for him during his long illness.

He was born June 27, 1892, at Ransom, Kentucky. He was a lifelong resident of Ransom. He was the son of the late George Washington Whitt and Octavia Hatfield Whitt. He was preceded in death by his wife, Vicy (Smith) Whitt, and three sons; Larence, Clarence, and Wheeler.

He is survived by four sons: Elder Charlie Whitt, Amos Whitt, George Whitt, and Millard Whitt; three daughters: Maudie Church, Bunia Ratliff Huddle, and Tiny Kirby; a sister, Vada May; 50 grandchildren, 107 great-grandchildren and a host of great-great grandchildren. He also leaves to mourn his passing all the members and friends of the Samaria Church, Pike County, Kentucky, of which he was a member since February 18, 1929. He also served as clerk of the church for 33 years.

He was a faithful brother in the Lord. He never ceased speaking of the goodness and mercies of God. He believed in the doctrine of absolute predestination of all things and that all things work together for good to them that love the Lord. He believed that Christ came to save His chosen, elect people and he believed in the re-

surrection of these our vile bodies.

1st Peter, Chapter 3, Verse 12 says that "the eyes of the Lord are over the righteous and his ears open unto their prayers."

Although this brother was hard of hearing, his eyesight failing, and his body very weak, on numerous occasions he told of seeing and hearing people singing the old Baptist hymns and he could clearly understand them. Just a few days before his death he saw this beautiful Man and woman who were singing to him and when the hymn was over they said to him, "Come home, my son, Come home."

Words cannot express the kind of life this brother (by the grace of God) led. He always had a sweet smile, a kind word and a firm handshake for all. We firmly believe when time shall be no more that this brother will be gathered with all the redeemed family of God to sing around the Great White Throne forever and ever.

His funeral service was preached at the Samaria Church on Thursday, December 13, 1984, by Elders Elmer Smith and Charlie Whitt. He was laid to rest beside the resting place of his wife in the family cemetery under a mound of beautiful flowers.

Written by a brother and sister in the Lord, we hope.

**Elmer and Betty Smith
Ransom, Kentucky**

**ANNIE LOUISA MEWBORN WEBER
(June 23, 1896 - October 27, 1985)**

Annie, the youngest child of Jesse L. Mewborn and Mary Hardy Mewborn, was born on a farm in the Small Community, near Aurora, Beaufort, North Carolina, on the above date. She was only an infant in the arms of her mother when her parents returned to the Shine Community of Greene County, N.C., their original home and place of nativity about the year 1896. There, her father operated a general store and in her early adult life, wanting a natural education, she and her older sister, Rachel Mewborn (Taylor), attended East Carolina Training School (as it was called them), in Greenville, North Carolina. She and her sister attended summer school one year at Cullowhee, North Carolina.

She taught school in early life and during this time was attentive to her noble parents. After her mother died, she married Mr. Oscar L. Weber (1894-1942) from Illinois. Their marriage took place in Township 12 of Edgecombe County, (Tarboro), North Carolina, and the ceremony was performed by Elder Joseph D. Fly, on August 10, 1933.

Her life was one that was filled with many changes, and like a poor pilgrim in his journey homeward, her natural homes were from place to place. She told me some of the hardships of living on a farm in southern Illinois during the depression days of 1930-1933. The winters were so very cold. It was easier, she said, for them to care for a milking goat than for a cow. Her husband purchased property and a home in Callahan, Florida, about 1934 or 1935, about twenty miles from the home of his brother, where they moved to escape the bitter, cold winters.

After his death in 1942, she returned to live near her sister's family in Tarboro, N.C., where she was employed as an Inspector at a Hoisery Mill in that town. While holding the hose very close to her near-sighted eyes, she was able to build up her Social Security pension that was a great help to her in her latter years. She became old enough to receive the widow's pension, as her husband was a World War I Veteran. In her latter years she was declared "legally blind," by the government.

She went back to Florida in 1955, after her permanent retirement and about thirteen years after her husband's death. It was later at our September, 1973, meeting, at Mewborn's Church that she came forward, asking for a home in our church at Mewborn's, the place of worship of her forefathers and was gladly received. She was baptized by Elder J. M. Mewborn, a cousin, whom she loved very much. She loved the singing of the hymns and was active in early life in singing schools that were held at some of our churches. Through the years as she went among the Old Baptist meetings, her beautiful alto voice could be heard clearly in the congregation.

She was a lovely sister in the church and her life was one that was admired and loved by her family, neighbors, friends and the church.

**Humbly submitted in hope,
Beulah B. Mewborn
Snow Hill, N.C.**

MEETINGS

SALEM ASSOCIATION

The Seventy-Seventh Annual Session of the Salem Primitive Baptist Association will be entertained by Oak Forest Church at Wolf Island Church grounds, beginning on Saturday before the first Sunday in June and continuing through Monday following, the dates being June 14th, 15th and 16th, 1986.

Wolf Island Church is located in Rockingham County, N.C., two miles north of Reidsville, N.C. Those coming from the South on Route 87, turn North on Route U.S. 29 for two miles; Exit on N.C. Hwy. 14 and U.S. 158 North towards Eden, N.C. Go to the first stop light and turn right on U.S. 29 (Business). Go one mile to the Radio Tower, turn left and there will be a marker at the Radio Tower. Proceed on for one mile to Wolf Island Church. Those coming from the North and South on U.S. 20, exit onto Routes 14 and 158 North to Eden, N.C. Then take same route as stated above. Those coming from Eden, N.C., on Route 14, go about 7 miles to Wilson Road. There will be a marker here. Turn left. Go one-half mile to church on the left.

All lovers of the truth are invited to meet with us. Brethren, we will be looking for you.

**Lester G. Stewart, Clerk
Route 9, Box 164
Reidsville, N.C. 27320
Telephone: 919-623-3073**

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Primitive Baptist Association will convene, if the Lord will, on July 5th, 6th, and 7th, 1986, at the Permanent Meeting Site, near Surl Church, this year, 1986, to be entertained by Rougemont Church.

Elder Burch Wray is appointed to preach the introductory sermon and Elder L. P. Martin is his alternate.

The meeting place is about five miles East of Roxboro, Person County, North Carolina, about one-half mile South of U.S. 158 Highway.

All lovers of the Doctrine of Salvation by Grace are invited to meet with us in our service and especially do we invite the ministering brethren.

Reuben Bowes, Association Clerk
Roxboro, N.C. 27573

ABBOTT'S CREEK ASSOCIATION

The One Hundred and Sixty-First Annual Session of the Abbott's Creek Primitive Baptist Association will convene, if the Lord will, on Friday before the fourth Sunday in August, 1986, the dates being August 22nd, 23rd and 24th.

The association will be entertained this year by Pierce's Chapel Church, but the meeting will be held at Tom's Creek Church grounds. Tom's Creek Church is located one mile North of Denton, North Carolina, in Davidson County. The Tom's Creek Church grounds are just off N.C. Highway 109. Come to Denton, N.C., on N.C. Highway 109 and watch for association marker. Those coming from the East and West should come Highway 64 to where it junctions with Highway 109. Take Route 109 south to association marker, as indicated above, one mile North of Denton, N.C. Those coming from the North and South should come Route 109 to the above mentioned point.

We feel so strongly that through and by God's tender mercy, His loving Hand has lead us back together that we might invite our correspondents to come and seat with us. We trust we have been given a divine thankfulness in our hearts for this great blessing, and that He will give you to know how much we love all of you and desire your love and correspondence.

Bill Atkinson, Clerk
605 Sherbrook Drive
High Point, N.C. 27262

YELLOW RIVER UNION MEETING (GA.)

The annual union meeting of churches of the Yellow River Primitive Baptist Association will be held with Mount Zion Church, Clarke County, Ga., on the fifth Sunday and Saturday before in June, 1986, the dates being June 28th and 29th, 1986.

Mount Zion Church is located six miles west of Athens, Georgia, on the south side of Hwys. 78 and 29.

Our churches extend our heartfelt invitation to the believers of the true faith in our Lord Jesus Christ to come and be with us. Especially do we invite our ministering brethren. We feel that we need you very much, and hope that it will be the Lord's will to bless you to come.

Hewett Fleming, Clerk
P. O. Box 117
Franklin Springs, Ga. 30639

**SCHEDULE FOR THE FIFTH SATURDAY
AND SUNDAY IN JUNE, 1986**

ANGIER UNION will meet with Angier Church, Angier, N.C. Church is located 310 North Dunn Street, Angier, N.C. Elder Woodrow Lake was chosen to preach the introductory sermon and Elder S. J. Sauls is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C.)

BLACK CREEK UNION will meet with Memorial Church, Wayne County, N.C. Elder Walter Barnes was chosen to preach the introductory sermon and Elder J. B. Williams is his alternate. (J. B. Williams, Union Clerk, Rocky Mount, N.C.)

BLACK RIVER UNION will meet with Primitive Zion Church, off N.C. Hwy 27 between Benson and Coats, N.C. Elder Woodrow Lake was chosen to preach the introductory sermon and Elder T. Allen Johnson is his alternate. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

LOWER COUNTRY LINE UNION will meet with Eno Church (Braggtown), Durham, North Carolina. Elder L. P. Martin was chosen to preach the introductory sermon and Elder Burch Wray was chosen as alternate. (Bernard Whitefield, Union Clerk, Carrboro, N.C.)

MILL BRANCH UNION will meet with Pireway Church. Directions to Pireway, N.C. are as follows: Follow Hwy 701 through Tabor City, N.C.; turn east on Route 904. Go 17 miles to church on your left. (J.D. Wright, Union Clerk, Tabor City, N.C.)

WHITE OAK UNION will meet with South West Church, 5 miles south from Jacksonville, Onslow County, N.C., on Route 24. Elder Furney Davis was chosen to preach the introductory sermon and Elder Owen Kennedy is his alternate. (Virgil Davis, Union Clerk, Richlands, N.C.)

LOWER MAYO UNION will meet with Goodwill Church on **Sunday only**. Church is located north of Hwy. 14, near Ridgeway, Va. (Cletus Turner, Bassett, Virginia, Union Clerk)

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY
PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC 27592

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

Volume CXIX

May-June, 1986

Number 3

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE CHILDREN OF GOD
(As Seen Through The Eyes Of The World)

What poor despised company
Of travelers are these,
That's walking yonder narrow way,
Along that rugged maze.

They all are of a royal line,
They're children of a King,
Heirs of immortal crowns divine,
And loud for joy they sing.

Why do they then appear so mean,
And why so much despised?
Because of their rich robes unseen
The world are not apprised.

Why some of them seem poor, distressed,
And lacking daily bread?
Heirs of immortal wealth possessed,
With hidden manna fed.

Why do they shun that pleasant path
Which worldings love so well?

Because it is the road to death--
That certain way to hell.

Why do they walk the narrow road
To Salem's happy ground?
Christ is the only way to God;
No other can be found.

Maxwell
(Selected)

I *****

98-01-86

MINSTON SALEM NC 27109

PO BOX 7777 REYNOLDA STATION

NC BAPTIST HISTORICAL

NOTICE

The subscription rates of Zion's Landmark are shown below:

\$ 8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$ 7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J. M. Mewborn, Editor

LOVES ZION'S LANDMARK

Dear Brother Mewborn,

This is just a short note to renew my subscription to the paper and also to tell you that it is a blessing for me to receive and read it. I truly feel like I have received a blessing from the Lord when I read each issue of **Zion's Landmark**. I just wanted you to know how I feel about the little paper. Its pages contain and set forth the truth or sound doctrine, if I am not deceived.

**A sister in Christ, I hope,
Hettie Holmes
Coats, NC 27521
May 28, 1986**

IN AGREEMENT WITH THE DOCTRINE OF ABSOLUTE PREDESTINATION

Elder J. M. Mewborn
Willow Spring, N.C.,
Dear Brother in hope:

I have just received my "March-April, 1986," issue of **Zion's Landmark** and realize that I have not renewed my subscription to it. Please find enclosed a check for \$15.00 for which please extend my subscription for another two years. I am hoping that will be enough as the price per year was not in this issue of the paper, or rather I failed to find it, if it was there.

Let me say that the article sent in by Brother Russell Angle, Canton, Ohio, published in that issue, was, if I am given to see things right, every word truth, and, if there is any thing spoken by him in that article

that is not the truth, I certainly would like for it to be pointed out to me.

All writings in this paper are generally good, but this particular one in this stated issue, tells it just like I believe it. I fully believe that Brother Angle's mind, hand and pen were being directed by that Spiritual mind in an all-wise, omnipotent and all-powerful, absolute God.

**A brother, I trust, in hope,
T. E. Martindale
Route 4, Box 275
Jasper, Texas 75951
June 13, 1986**

IMPROVING IN HEALTH

Dear Elder Mewborn,

I write to both, thank you for the publishing of my recent note in which my request for prayer was included, and to inform you that my doctor has pronounced my cancer to be in remission.

I do appreciate the prayers of your brethren that did pray for my well being and trust I am made thankful for the healing from the Lord that I received as He used the doctor and hospital and the means of medicine to heal me.

I know that prayers never change my God, but they do comfort our hearts when we talk to Him about those things counted to be precious unto us. We are changed by prayer! Yet, God is not changed by them. Amen!

**By His free grace, I trust,
Bill Mayes
5903 Eustace Avenue
Tampa, Fla 33604
June 29, 1986**

LOVES THE LANDMARK

Dear Brother Mewborn,

I feel I am being very bold in calling you brother, and, even more so, in attempting to write to you. I have no words to tell you how much I enjoy reading the **Landmark**. I appreciate what it stands for. I feel very blessed to have received from a dear member of our church at Lamm's Grove, Moore County, North Carolina, copies of the **Landmark** dating back to the year 1957. They have meant a

great deal to me.

I am sending some money to help send the **Landmark** to someone who cannot afford to pay for it or to use as you, however, see fit in behalf of the paper. Also, I am sending a little poem of the way, I hope, that I have been given to feel. Again, please do with it as you see fit. I hope I feel that God in His great mercy has been very good to this unworthy sinner.

May God bless you to keep the **Landmark** in circulation for His afflicted and poor people who love the glorious truth as it is in Christ our Lord.

A sister, I hope
Adelaide Gerry
7400 Holt Road
Sanford, NC 27330
April 21, 1986

A REQUEST

Dear Elder Mewborn,

I received this letter from Cousin Tommy Wheeley, a firm believer in the doctrine of Salvation alone by the grace of God, on February 9, 1962. I thought it was good, and, if it meets with your feelings, I would like for you to print it in the **Zion's Landmark**. He passed away this year, 1986, twenty-four years later. I thought, perhaps, others might enjoy it, too. He visited the various Primitive Baptist churches in this area, but he always filled a regular seat at Wheeler's Church unless he was providentially hindered, as long as I can remember. God blessed us to relate to one another in our experiences, and we had some good conversations from time to time.

I hope you will be at our association, The Lower Country Line, the first weekend in July, 1986. My love to you and your family.

In true fellowship, I trust,
Gladys Hawkins Clayton
Timberlake, NC
June 22, 1986

IN MEMORY OF TOMMY WHEELLEY

Dear Gladys and family,

I hope all of you are getting on fine. I have

been thinking for a long time that we would be coming by, at least, to see you and yours. It takes so nearly all the time to get our work done that there isn't time left for anything.

Now, I am sick and staying in. I guess I must be getting old or something, and just can't take it like I use to. I thought I was doing very well, only I became very weak. So I had this spell the other day and have been in ever since. I guess there must be a few more valleys here for me to cross, because I am still alive. I can't see or understand the reason for God leaving me behind here in this world, but there must be other appointments for me to meet.

Gladys, I am, indeed, sorry, but I just cannot get my mind settled on those things that I would like to write. There is a short poem that came to me about three years ago that sometimes means a lot to me.

I shall attempt to write it, and if it isn't worth anything to you, just throw it away.

TO THE CHURCH OF THE LIVING GOD

Tell God's people all around you
That I love them everyone;
That their home will be in heaven
When their toils on earth are done.
Bear ye one another's burden,
And this is a great command;
Given by our Elder Brother,
Guided by His Father's hand.
When I am dead and in my casket,
Do not shed one tear for me;
I believe that I'll be happy,
From this world I shall be free.
Others may curse, and falsely accuse you,
Your burden seem too much to bear;
But when you are finally delivered
You'll wonder if you'd had your share.
I just hope you will feel like singing
Shout the music loud and clear;
When the roll is called up yonder
I've a hope that I'll be there.

I hope you will soon have the opportunity to pay us a visit.

Much love to all of you,
Tommy (Wheeley)
(Deceased 1986)

(Note: I have pleasant memories of this kindly man, Mr. Tommy Wheeley. No man was more faithful to the church in my lifetime, not to have been a member of the militant church. By mere observation of his walk and talk, you would not have known but what he was a member of the church. J. M. Mewborn)

EDITORIAL THOUGHT AND COMMENT HOW IS THAT?

"And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." Genesis 6:6.

A large number of people have asked the question, "Why did God make man if He knew beforehand what man would do?" In attempting to interpret and explain the above scripture, they conclude that the Lord did not know beforehand what man would do, and after He saw how the matter turned out, and learned the consequences of what He had done, He was sorry that He had made him (man), that is, He saw the mistake and blunder He had made, and wished He had not committed such error, or done so wrong by making man; therefore, He repented that He had made him, and, in order to get rid of all the evil consequences of what He had done, He determined to destroy man from off the face of the earth. For that was the legitimate and logical conclusion that God had for such a situation, they say.

If God did not know beforehand what He was doing, and had to wait, like we blind mortals do, to see how what He did turned out, and then considering the wisdom of the policy, the right or wrong of His work, then He (God) is altogether such a one as we are. He either knows before He does a thing what He is going to do with the ultimate outcome, or He does not know. If He does not know beforehand, then what does He know more than we know? He either did know or He did not know beforehand what man would do. If He did not know, then Arminianism is right, and the chance system is right, and there is

nothing to the doctrine of predestination and foreknowledge, which is firmly taught within the framework of the scriptures.

J. M. Mewborn

THE PRINCIPLE OF TRUTH

Dear Elder Mewborn,

I feel very unworthy that you felt needful to publish what I hope God in His mercy has led me to believe. Any news of the Word that comforts God's people must come through and by the Holy Spirit. This Faith is truly an **Article of Faith** that His all-pervading care and providence reaches to every event and issue of life. It is the most satisfying doctrine which comforts the souls of God's people more than anything else in this world, and is truly a wonderful mercy of God when He sees fit to reveal it to such worthless worms of the dust.

Before He reveals it to any of His creatures, He humbles them in the dust and shows them that they have no strength of themselves to live one moment, except that He lives in us, "both to will and to do of His good pleasure." Phillipians 2:13. It is my only hope and desire for those who read my writings that God, in His mercy, will cause them to be comforted in their hearts as this truth has comforted me. The doctrine of the absolute Sovereignty of God in its full implication is now decried as "impractical," when, in fact, it is the only basis of the practical life. There is an inseparable connection between "belief" and "practice." There is no practical godliness unless we are inspired by the living faith, given into our hearts. The living faith, which is inspired by God, is the immediate cause of practical godliness, for "without faith it is impossible to please God." Hebrews 11:6.

"**The just**" (a godly man) "**shall live by faith.**" Romans 1:17. For "whatsoever is not of faith, is sin." Romans 14:23. All practical godliness is the effect and fruit of the blessed Holy Spirit, (See Galatians 5:22,23), and not the creation of man. A recognition of God's absolute Sovereignty in all things, and an absolute resignation and submission to His all-pervading Providence and grace are absolutely necessary to all practical godliness

As Paul tells us, "Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, **working in you** that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." Hebrews 13:20,21.

It is God through and by the Holy Spirit and the pure influence of His grace alone, and not creature strength or merit on his part, that we are made perfect in love, righteousness and obedience, who "worketh in you both to will and to do of His good pleasure." Phillipians 2:13.

The value of the doctrine of the absolute predestination of all things gives the greatest peace and assurance to a child of God in this world and is a great value to the walk of the life of a child of God while here in the world, for it leaves everything in the Hand of a loving Father, who sees all and works all things by His wise administration, "who worketh all things after the counsel of His own will." Ephesians 1:11. Therefore, nothing can go amiss for everything is proceeding according to the wise administration of the One who sees the end from the beginning, and so declared it. (See Isaiah 46:10).

Elder Mewborn, may the good Lord keep you in His tender care.

**Yours, unworthily, in hope,
Russell V. Angle
4514 Third Street, N.W.
Canton, Ohio 44708
December 30, 1984**

THE CLOSING OF PEE DEE CHURCH

Dear Brother Mewborn,

This is a copy of the minutes of the last conference of Pee Dee Primitive Baptist Church in the Mill Branch Association. There were only two members left and one was not able to attend. It was sad to see this old church disband, but know that it was for the best. Our brethren would like for you to publish this copy of the last minutes of the last conference in the **Zion's Landmark**, if you see fit.

May God bless and keep you always,

**A sister in Christ, I hope,
Lucille Beasley
Bishopville, South Carolina 29010
July 3, 1986**

MINUTES

The Pee Dee Primitive Baptist Church, near Conway, Horry County, South Carolina, met in conference April 20, 1986. Elder L. G. Mishoe opened service with hymn of praise and prayer.

1. On motion, minutes of last conference were read and approved.

2. The welfare of the church inquired for. Found all in peace.

3. Invited brethren and sisters of same faith and order to seat with us.

New Business:

4. Moved and carried that we commune and wash feet.

5. Moved and carried that Pee Dee Church, Horry County, State of South Carolina, disband after this service.

6. Moved and carried that a letter of dismissal be given to each of the remaining members of the church in order for them to unite with another church of the same faith and order.

7. Moved and carried that a copy of the minutes of this conference be sent to the **Zion's Landmark** for publication.

8. Moved and carried that the minutes of this conference be read which were approved.

9. Moved and carried that we adjourn in order with hymn of praise and prayer.

**Elder L. G. Mishoe, Moderator
Lucille Beasley, Clerk**

HISTORICAL ACCOUNT OF PEE DEE CHURCH

I cannot stand to see the final chapter closed for one of the oldest churches in the State of South Carolina, without leaving on record something of its militant origin and the impact this church has played through and by the mercy and grace of God for over two hundred years within the realm of fellowship of His people.

From historical records at hand, this church, first called "Little Pee Dee," is a granddaughter of the Old Welsh Tract Church, today located at Newark, Delaware, originally in the colony of Pennsylvania, before the forming of the State of Delaware.

To come to the history of Welsh Tract Church, thus distinguished from a large tract of land sold to the Welsh Baptist by William Penn, we must cross the Atlantic Ocean and land in Wales, where it had its beginning in the following manner. "In the spring of the year 1701, several Baptists in the counties of Pembroke and Caermarthen, resolved to go to America; and as one of the company, Thomas Griffith, was a minister, they were advised to be constituted a church; they took his advice. He with these fifteen members (brothers and sisters in the Lord, a total of 16 in all), which may be styled a **church emigrant**, met at Milfordhaven in the month of June, 1701, and embarked on board the good ship, "William and Mary." On the 8th of September following, they landed at Philadelphia. The brethren there treated them courteously, and they first settled near Pennepek, Pennsylvania, but later in 1703, they took up land in New Castle County from three Welshmen, Mssrs. Evans, Davis, and Willis, who

had purchased said Welsh Tract from William Penn, containing upwards of 30,000 acres. They thither removed the same year and built a little meeting-house on the spot where the present stands." See **Benedict's History of the Baptists**, Vol. II, page 4.

The Welsh Tract Church was the principal, if not the sole means of introducing singing, imposition of hands, church covenants, etc., among the Baptists in the middle Atlantic states, all of which are marks of the Apostolic Church, and is the oldest Primitive Baptist church in America.

About the year 1730, a group of these same Welsh and others that had followed behind them to America, left Pennsylvania (now Delaware) and settled in the area between the Northeast Cape Fear River and Cape Fear River, eastern North Carolina, which movement led to the early establishment of Baptist Churches in that area, some of which today are spiritual descendents, still standing and contending for the same faith of the Primitive doctrine and order. (See State Historical Marker D-34, located on U.S. Hwy. 117, 8 and one-half miles north of Burgaw, Pender County, N.C.)

In the year 1737, a member of the Welsh Tract Church by the name of James James, Esq. and wife, and three sons, Phillip, who was an ordained minister, Abel, Daniel and their wives, with several others, left Welsh Tract in the province of Pennsylvania (now Delaware) and arrived at a place called "Pedee" from the circumstance of its being situated on the "Great Pedee-river," 60 miles north of Georgetown, South Carolina, but when other branches were settled on the same river, it became necessary to give this church a more special name, and accordingly the compound name of **Welsh-Neck** was selected, which is descriptive of the people who founded the church, and of its local and peninsulated situation. These members with their children and households settled at a place called **Catfish**, on the Great Pee Dee River, but they soon removed about fifty miles higher up the same river, (located today near Cheraw, South Carolina) where they made a permanent settlement and were embodied into a church in January, 1738.

The third pastor of Welsh-Neck Church was Elder Joshua Edwards. He was born February, 1703, in Pembrokeshire, South Wales, from which place he emigrated to Welsh-Tract, in Delaware, where he continued almost 30 years, and then removed to Cashaway (afterwards called "Mount Pleasant") which is still standing today, 1986. He served the Mount Pleasant Church as pastor for three years. His next remove was to a church on Little Pee Dee River, where he labored until 1768, the Little Pee Dee Church having been established earlier, about the years 1755-1760 from the Welsh Neck Church. Thus the fact remains that Pee Dee Church, formerly called "Little Pee Dee" and her sister church, Mount Pleasant, are two of the oldest ones in the State of South Carolina.

In the early 1800's the churches at Mill Branch, Simpson County and Feathery Bay, were established from Pee Dee Church. Later, Pleasant Hill (at Dog Wood Neck), now Myrtle Beach, South Carolina and Pireway, organized about 1873 came forward under the influence of their mother churches, Little Pee Dee

and Great Pee Dee, whose origin comes from across the briney deep. From the Welsh Neck Church, there was a spreading out or movement, first in North Carolina in 1730 and later in South Carolina in 1737, that passed through Georgia, Alabama, Mississippi, Louisiana, and, after the Mexican War in 1833 into the State of Texas when the "Lone Star State" became the 28th state to be admitted to the union.

It was in 1870, after the mother church, Little Pee Dee, along with Simpson Creek, Mill Branch, Feathery Bay and others, unlike the old mother, Great Pee Dee, having survived the division between the Old School Baptist and New School (or Missionary) Baptists in the 1830's, were organized into what is known today as the "Mill Branch Association," a little band of faithful, true and loving brethren. Three of the members of Pee Dee Church at that time were "Reden Cannon, S. W. Martin and Moses Paul." Some of the first ministers of the Mill Branch Association were Elders Jacob R. Horn, the first moderator, McClenon Wright, the first clerk, John Meares, N. J. Cox, Thomas Bell and John Harrelson. Some of these were natives of South Carolina, others from North Carolina. The Church at Mount Pleasant was not a constituting member of the Mill Branch Association at the time of its organization in 1870. It was first a member of the South Carolina Primitive Baptist Association (a body of churches located in central and western South Carolina) and later withdrew from that body in the latter 1800's when it united with the Mill Branch Association.

Sad, indeed, it is to see one of the oldest organized churches of any faith or order in that part of our country close its doors, but we had rather see it go down "in the honor and glory of God" than be enfolded in the camps and tents of conditionalism, so prevalent under the name "Primitive Baptist" in this day and time. May the name of our God be praised for ever. I write this account from the burden and relief of mind in memory of the members of that church which stood for approximately 230 years.

J. M. Mewborn
August 3, 1986

OBITUARIES & MEMORIALS

In this issue of **Zion's Landmark** we are publishing all obituaries that we have on hand at this time. For the past three months we have had quite a number to accumulate and in order to catch up with the backlog, we are publishing them in this issue.

On June 28, 1986, Mrs. Ruth Flynn Nealy, a true believer in the doctrine and truth of our Lord and Master, passed away in New Bern, North Carolina. Her sister Mrs. Helen F. Hylemon, Ayden, North Carolina, handed me the following beautiful poem after her graveside service, at Pine Hill Cemetery, Burlington, North Carolina on July 1, 1986, saying it had been of much comfort to her in the loss of her sister. We are publishing this poem, entitled, **NATURE AND FAITH**, in this issue of **Zion's Landmark**, in memory of Mrs. Ruth F. Nealy and all those whose obituaries follow. May it be of the same comfort to the loved ones whose obituaries appear herein as it has been to Mrs. Hylemon and the editor. What a blessing it is for those to whom the Lord has given faith!

Editor

NATURE AND FAITH

We wept - 'twas Nature wept - but Faith
Can pierce beyond the gloom of death,
And in yon world so fair and bright
Behold thee in refulgent light!
We miss thee here, yet Faith would rather
Know thou art with thy Heavenly Father.

Nature sees the body dead.

Faith beholds the spirit fled;

Nature stops at Jordon's tide,

Faith beholds the other side;

That but hears farewell and sighs,

This, thy welcome in the skies.

Nature mourns a cruel blow;

Faith assures it is not so.

Nature never sees thee more;

Faith but sees thee gone before.

Nature tells a dismal story;

Faith has visions full of glory.

Nature views the change with sadness;

Faith contemplates it with gladness.

Nature sorrows, **Faith** gives meekness -

"Strength is perfected in weakness."

Nature weeps, and dreads the rod;

Faith looks up and blesses God.

Sense looks downward; **Faith**, above;

That sees harshness, **this** sees love.

Oh! let **Faith** victorious be,

Let it reign triumphantly!

But thou art gone! - not lost, but flown;

Shall I then ask thee back, my own?

Back, and leave thy spirit's brightness?

Back, and leave the robes of whiteness?

Back, and leave the **Lamb** who feeds thee?

Back, from founts to which **He** leads thee?

Back, and leave thy **Heavenly Father**?

Back to earth and sin? Nay, rather

Would I live in solitude!

I **would** not ask thee, if I **could**;

But patient wait the high decree

That calls my spirit home with thee!

Elizabeth Webb

JAMES CARLIE ADAMS

The sad duty devolves upon me to chronicle the life and death of our dear brother, deacon and clerk, James Carlie Adams, which occurred at Rex Hospital, Raleigh, North Carolina, on March 2, 1986. He was born October 7, 1907, near Willow Spring, Wake County, N.C., being the second child of the late Brother William I. and Lorena H. Adams. On May 6, 1934, he was united in marriage (in their newly built home) to Mrs. Julia Hobbs, formerly of Hobbsville, Gates County, North Carolina, who was in every way worthy of his love. She was a faithful companion to him in every respect for 51 years by whom he leaves three children, Mrs. Patricia A. Bullard, Raleigh, N.C., James C. (Jimmy) Adams, Jr., Suffolk, Va., and William Jackson (Bill) Adams, Willow Spring, N.C., with 8 grandchildren, 3 great grandchildren; and one

sister, Mrs. Maggie Adams Stephenson, also of Willow Spring, N.C.

Those of his peers tell me today that he grew up a very quiet, moral young man, seemingly set apart or marked with talent for a successful future, and possessed with great strength and good judgment. Burdened with deep concern for the salvation of his soul and possessing much love for the children of God, he asked for and was given a home with the brothers and sisters of Willow Spring Primitive Baptist Church on Saturday before the fourth Sunday in February, 1924, at the age of 17 years, and was baptized by Elder C. B. Hall, his pastor. On the fourth Saturday in November, 1927, he was chosen clerk of Willow Spring Primitive Baptist Church, serving faithfully and continuously in this office until his death, a period of 58 years, a record probably without parallel. Later, on the fourth Sunday in May, 1970, the church saw fit to call him as deacon in which office he served faithfully and acceptably for almost 16 years.

Brother Adams chose farming and merchant for his occupation in early life. From that point the Lord in a wonderful, bountiful way truly blessed the labor of his hand, for it may be truly said that he ate his bread in the sweat of his face. Succeeding in his farming endeavor, he grew into the tobacco warehouse business, establishing auction sales warehouses in the states of North Carolina, Georgia, Florida and Tennessee. As a humanitarian and with love for his fellow man, he invested his assets with a good friend, Mr. John H. Kinton, Jr., in the establishment of Adams and Kinton Nursing Home, Inc., Lillington, N.C., a facility that has now become one of the largest in eastern North Carolina. In the early 1970's when the possible link was discovered between tobacco and lung cancer, he with his sons and brother-in-law, Mr. Oliver K. Hobbs, diversified into the industrial field when the Hobbs-Adams Engineering Company was established in Suffolk, Va., a manufacturer of farm equipment that now reaches out to serve overseas dealers and markets. He was for several years a member of the board of directors of Branch Banking and Trust Company, all of which gave him magnanimous stature in the business world of unknown proportions.

Brother Adams was very closely knit in a family bond, or tie, unexcelled by few, with his family and sons, with whom he worked hand in hand in his successful business career. Likewise, there was a bond or tie of closeness with his brethren in the church throughout the entire 61 years period of his membership. He was very faithful in visiting the sister churches and taking appointments as messenger to the union and association meetings for all of this period of time. In all of this the church has sustained a great loss and he is missed very much in our midst.

These scriptures, "He that is slow to wrath is of great understanding," (Proverbs 14:29), "Be ye therefore wise as serpents, and harmless as doves," (Matthew 10:16), and "that ye study to be quiet, and to do your own business, and to work with your own hands," are focal ones that best depict or describe him and the humble life which he loved among his brethren and fellow men. I never knew a more

peaceable, humble and non-assuming man or person. He is gone from this world of sorrow and troubles and we share with his family in their sorrow and loss, but in blessed faith and hope we could not wish him back to suffer as he did for the last week of his life on earth. Our hope is that one day we will meet again.

His funeral service was held at Willow Spring Primitive Baptist Church on March 4, 1986, with an overflowing crowd of those in all walks of life in attendance consisting of white and black, rich and poor, the latter of whom he was a friend many times indeed. This was an open testimony of the life of which he had lived. The services were conducted by Mr. Horace Hamm, minister of the First Baptist Church, Fuquay-Varina, N.C., and the writer of this notice. His body was laid to rest in the church cemetery to await the glorious resurrection day.

Done at the request of the church on May 24, 1986.

J. M. Mewborn, Moderator
Carl T. Hackney, Church Clerk

ELSIE WRAY MORTON PAINTER

Elsie Wray Morton Painter was born July 21, 1907, to the late Ross and Martha Pink Morton. God called her home May 20, 1986.

Elsie married Clyde Painter June 25, 1927, who survives her passing. They were blessed with three sons, Dorsey Thomas Painter and Clyde Painter, both of Roxboro, N.C., Ronald Dean Painter, Durham, N.C.; one daughter, Linda Ray Howerton, Roxboro, N.C., and several grandchildren and great grandchildren; also, two sisters, Nellie Morton Painter and Annie M. Blalock, Roxboro, N.C., are left behind to mourn her passing.

She was a good mother and grandmother and a most faithful wife to Clyde, staying by his side, seeing to all his needs even though she was sick herself. She was always ready to help her family in any way she could. I cannot think of any family member that she did not help at times when they needed her.

Elsie was baptized July 12, 1959, by her pastor, Elder L. P. Martin, and was a faithful member as long as she was able to go. Her funeral service was held at Surl Primitive Baptist Church, Person County, N.C., the church of her membership, by Elder L. P. Martin, on May 22, 1986.

"Farewell, dear sister, I try not to groan;
We grieved for ourselves, for God takes His own."

We miss you and feel you are in a better place than we are.

It is, therefore, resolved by the church that one copy of this notice be kept for the church record, one be given to the family, and one be sent to **Zion's Landmark** for publication.

Done by order of the church in conference July 12, 1986. (Written by her sister, Annie M. Blalock.)

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk
Annie M. Blalock and
Raymond Day, Committee

JINX HARPER

On August 22, 1985, Brother Jinx Harper was called away from this life, we feel, to be with Jesus whom he loved and was blessed to serve for some forty years. Brother Jinx and his wife, Siste Annie, joined the Primitive Baptist Church at Pireway soon after they were married. Some years later, Brother Jinx joined the Tabor City Police Department, Tabor City, N.C. There he served until his final illness forced him to retire. In the mean time they moved to Tabor City and both moved their memberships by letters to the Tabor Primitive Baptist Church. They both were faithful servants until their health became so poor that it kept them from attending regularly.

It was always a pleasure to visit him. He never complained. He seemed to have his mind on the Lord. That would be his main conversation.

He was born August 17, 1917. His parents were Foster Gordon and Addie Harper of the Pireway Community of Columbus County, N.C.

Funeral services for Brother Harper were held at Tabor Primitive Baptist Church. His pastor, Elder L. G. Mishoe, officiated. Burial was in the Long Cemetery at Pireway.

Surviving him are his wife, Sister Annie Harper; one daughter, Mrs. Judy Scott; three sons, Mr. Foster Harper, Mr. James Harper and Mr. Joseph Harper, also nine grandchildren. We hope to meet him again someday where there will be no more sadness and parting, but where we will be together for ever with our Holy Father in that world that will never know any ending. We believe he is now at rest with our Lord.

Written at the request of the church.

Ruthene Cox, Clerk
Elder L. G. Mishoe, Moderator

SUSAN ELVIE HEWITT HARDEE

This dear sister received the call to cross the valley of the shadow of death into her eternal home where all is praise and glory to our Heavenly Father on September 30, 1985.

Sister Elvie H. Hardee was born in Simpson Creek Township, Horry County, South Carolina, December 12, 1901, and was reared among Old Baptist. She was blessed to strongly support and demonstrate to her family and the community her love and faith in the All-wise, all powerful God, who holds all things throughout the ages of time in His hand.

In 1978, after having suffered a disabling stroke and being confined to Commanders Nursing Home in Florence, S.C., she had requested that members of the Old Baptist come and hold services for her at the home. Elders Grady Cox, L. G. (Gardner) Mishoe and Leon Hardee along with members and family from the churches in the Mill Branch Association traveled approximately sixty miles to hold service for this dear one. Although her speech was most difficult, the Lord enabled her to make known her desire for baptism. Another meeting was arranged, also permission granted from a nearby Baptist Church to use their baptismal pool for her immersion. Elders Grady Cox, L. G. (Gardner) Mishoe and Leon Hardee officiated in the service. Shortly after, she suffered a second severe stroke, resulting in coma. She remained in that coma, dependent on the nursing home attendants, and family to care for her daily needs until her death.

Sister Elvie was united in marriage with Everett Perry Hardee and they were blessed with seven children, one preceding her in death, along with many grandchildren, relatives and friends to mourn her loss.

Funeral services were conducted by Elder L. G. (Gardner) Mis-hoe at Goldfinch Funeral Home, Conway, S.C., and her body was laid to rest beside the resting place of her husband in Hillcrest Cemetery, among many beautiful flowers, and her family and many friends.

Therefore, be it resolved, that a copy of this obituary be sent to **Zion's Landmark** for publication, one be given to the family and one be kept for the church record.

Done by order of Conference January 11, 1986.

Elder W. W. Horne, Moderator
Macie P. James, Clerk
Esther Harrelson, and
Mary Louise Rabon, Committee

MARTHA LEZETTE COX HARDEE

We, the members of Simpson Creek Primitive Baptist Church, Horry County, South Carolina, bow in humble submission to the will of our Heavenly Father, who has called our dear sister, Martha Lezette Cox Hardee to cross the valley of the shadow of death to rest in the Arms of Jesus.

She was born January 17, 1889, to the late Needham and Francis Cox, and died December 8, 1985, making her stay on earth ninety-six (96) years, 10 months and 21 days.

She married Mr. Thelton C. Hardee and this union was blessed with six children. Annie Lee, her only daughter who was called home about one year of age. Her sons are Liston, Kenneth, Eldred, Hoyt and Waldo, along with several grandchildren, two brothers, one sister, nieces, nephews and a host of family and friends who are left behind to mourn their loss.

Sister Hardee united with the Simpson Creek Primitive Baptist Church on February 17, 1931, offering at the water. Simpson Creek Church did not have a pastor at that time. Elder Tillman Sawyer, Ayden, North Carolina, had an appointment at 11:00 a.m. on that cold Tuesday morning. At the close of service a member was received into the church and a time was set for 2:00 p.m. that same day for the baptism. After one of the brothers had removed a thin skim of ice from an area of the creek, services were opened with "Humble Souls That Seek Salvation." Sister Zettie came forward and related this experience: "I came to church today with a prayer in my heart that my desire to be baptized could come to pass if someone would join and I could offer at the water. Sister Lessie Shelley came forward and we were baptized together." Cold weather could in no way dampen the spirit of love and fellowship in the hearts of the brethren on that day. She stood for the doctrine of election and salvation alone by the Grace of God, and her faith in God was demonstrated to all who knew her until the end.

A paragraph from a letter that the Hardee Family wrote to the nursing home after her passing seems to be appropriate to be printed here, as follows: "The dear mother of ours loved and cared for so many people during her life time. She was concerned for those who needed clothing, food and shelter. She prepared meals for many school teachers who stayed at our house, and workers on the farm. We know of no one who left her dining table hungry or was turned away in need. She was truly a Virtuous Woman. She loved her church, (Simpson Creek Primitive Baptist), her family, as

well as her many friends. Her favorite hymn was "Amazing Grace." And the staff already knows that she loved to sing. You helped her sing on many occasions. We know that you miss her also."

Funeral services were conducted by Elder L. G. (Gardner) Mis-hoe and Minister Burris Carter at Simpson Creek Church. Her body was laid to rest at Carter Cemetery beside the resting place of her husband. The many beautiful flowers and large attendance, showed the esteem in which she was held in the hearts of family, brothers and sisters in Christ and many friends.

Be it, therefore, resolved, that a copy of this obituary be sent to **Zion's Landmark** for publication, one be given to the family and one be kept for our church record.

Done by order of Conference January 11, 1986.

Elder W. W. Horne, Moderator
Macie P. James, Clerk
Sisters Mary Louise Rabon, and
Esther Harrelson, Committee

MRS. DANIEL (DORA) H. GRIFFITH

On April 9, 1986, the Lord saw fit to call a precious sister, Mrs. Dora Griffith, from our church, East Atlanta Primitive Baptist, at 96 years of age. She was very active until the end. She was in the hospital only a week before she was called to her eternal home.

She joined East Atlanta Primitive Baptist Church, Fulton County, Ga., in April, 1925, and was a regular attendant, driving her own car through the city until she was 93 years old. Then her daughter brought her the few times she could come during the last years of her life.

Sister Griffith was the widow of the late Dr. Daniel H. Griffith, who was a member of East Atlanta Church and also a practicing medical doctor or physician of the Atlanta area during his lifetime.

She is survived by three daughters, Mrs. Sarah Martha Fulgham, Atlanta, Mrs. Anne Tancibok, Philadelphia, Pa., Mrs. Mary Kate Sullivan, Frost Pro-f, Fla.; one son, Dr. Daniel Griffith, Winter Haven, Fla.; one sister, Mrs. Kate Norris Roscoe, of Texas, with 8 grandchildren and 17 great grandchildren who are left behind to mourn her passing.

Funeral services were conducted April 12, 1986, at 1:00 p.m., at Sandy Springs Chapel (Sandy Springs, Ga.), 139 Mt. Vernon Highway, Atlanta, by her pastor, Elder W. C. Edwards, officiating. Interment was in Decatur (Ga.) cemetery.

Our church has sustained a great loss in the passing of our precious sister, but we are sustained and consoled in the reality of our hope that our loss is her glorious and blessed gain.

Be it, therefore, resolved that a copy of this notice be sent to the **Zion's Landmark** for publication.

Elder W. C. Edwards, Moderator
Rachel B. Chandler, Clerk

PAULINE F. SWOFFORD

We, the members of East Atlanta Primitive Baptist Church, Atlanta, Ga., have suffered a great loss of two of our precious sisters within a month, Sister Dora H.

Griffith on April 9, 1986 (whose death notice appears herein), and then on May 7, 1986, God called Sister Pauline F. Swofford to her eternal rest.

Sister Swofford and her husband, Brother W. F. "Bill" Swofford, joined our church together on October 15, 1950. They were both so faithful in their attendance until his death in December of 1977. Sister Swofford was a firm believer in the doctrine of Salvation by Grace and Grace alone and the power of God in all things both in Heaven and in the earth. She enjoyed having like believers (of like precious faith) in her home and she visited much among her sister churches. A quiet person, she loved the Lord to the very end.

She was the daughter of Mr. and Mrs. Doc Fortson, both who were members of our faith. She leaves behind to mourn her passing, her son and daughter-in-law, Mr. and Mrs. Richard E. Swofford (Mr. and Mrs. Ricky E. Swofford), of Fayetteville, Ga.; a daughter and son-in-law, Mr. and Mrs. Farris A. (Ann) Maloof, Copper Hill, Tennessee; a brother, Mr. Sam Fortson, Comer, Ga., along with 5 grandchildren and one great grandchild and several nieces and nephews.

Funeral services were held on May 9, 1986, at 2:00 p.m., at Ward's Glenwood Chapel, Atlanta, with Elder W. C. Edwards and Elder Eugene Gunter officiating. Burial was in Resthaven Cemetery nearby in Decatur, Ga.

Therefore, be it resolved that a copy of this notice be sent to **Zion's Landmark** for publication and one copy be given to her family.

Elder W. C. Edwards, Moderator
Rachel B. Chandler, Clerk

LISTON W. PATE

Oh! the Joys of God's Salvation! I believe our precious brother was blessed to experience these joys and to express them in a wonderful, quiet and loving manner. A man of few words. Brother Listen Pate was blessed to communicate his inner joy by lovingly serving his church and the brethren-always greeting them with his warm smile and sweet embrace.

Brother Pate was born June 12, 1913, son of Brother and Sister H. T. Pate of Wayne County, North Carolina, and brother of Elder Gerald Pate, who served as pastor of Goldsboro Church. He was blessed and privileged to baptize this brother into the fellowship of Goldsboro Church in October, 1956, along with Sister Norma Pate, his loving wife.

Brother Liston and Sister Norma married in 1934 and were blessed with three beautiful daughters, Melba, Linda and Brenda, all who married and bore them grandchildren which brought much joy into the life of our dearest brother.

Brother Pate served as deacon and treasurer of Goldsboro Church from 1964 until his death. He was a meek and humble brother who loved serving his Master by looking after the welfare of the church. His belief was strong that God had a master plan and all of His creation was following that plan. That there was a purpose for all things under the Heavens. That each moment spent on earth was in fulfillment of God's purpose and plan for him. He loved to hear the truth as he

believed it, whether it was through preaching, singing, or talking in conversation. He had a unique gift for listening and one of his greatest joys was listening to his brethren tell and sing of God's mercies. He welcomed the brethren into his church, his home, and, I believe, his heart. It can be truthfully said that he loved and was loved.

We miss his loving, quiet presence among us. He was a faithful servant and we believe that it was God's mercy to call him home to rest from his labors - to be relieved of his natural suffering. Brother Pate was laid to rest on July 24, 1985. Our memories of him linger on. We hope to be reunited one day when, according to that hope, we all will hear that **VOICE** and these words most longed for, **"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."** Matthew 25:34.

Lovingly submitted by one who loved him as a friend, neighbor, and, hopefully, a sister in the fellowship of Christ and God's children on earth.

Done by order of Goldsboro Church in conference May 31, 1986.

Barbara Carraway

EARLY STANLEY WYATT

It is with much sorrow and compassion that we attempt to write the obituary of Brother Early Stanley Wyatt.

Due to his health, he was not able to attend the meetings at Draper Church, for several months prior to his death. We feel that he greatly loved the doctrine preached therein. When my husband and I would go to see him and Sister Wyatt he would always ask about the meetings and expressed a great desire to be there.

Brother Wyatt was born May 17, 1912. He was 83 years of age at the time of his death on January 21, 1986. He was married to Sister Effie Stowe Wyatt, who survives him. Also, two daughters, Mrs. Beverly Tronnell and Mrs. Hazel Smith, two stepdaughters, Mrs. Linda Joyce and Mrs. Evelyn Powell, along with twelve grandchildren and nine great grandchildren, one sister and five brothers are left behind to mourn his passing.

He united with Draper Primitive Baptist Church, Eden, Rockingham County, North Carolina, on Saturday, July 24, 1982, and was baptized on Sunday, August 21, 1982, by his pastor, Elder Albert Doss and Elder Gordon Roberts.

Brother Wyatt's funeral was held at Draper Church on January 23, 1986, by Elder Albert Doss and Elder Gordon Roberts. His body was laid to rest in the Matrimony Church Cemetery to await the coming of our Lord.

May this obituary be a comfort to his family and all those who knew him.

It was agreed by the church that three copies be made, one for the family, one for the church record, and one to be sent to **Zion's Landmark** for publication.

Done by request of Draper Church in conference.

Elder Albert Doss, Moderator
Fedelia Wood, Church Clerk

MAUD GREGORY WEEKS

On Sunday, May 4, 1986, it pleased our Heavenly Father to remove from our midst a very dear and beloved sister, Maud Gregory Weeks. Sister Weeks was born on June 4, 1904, making her stay on earth 81 years and 11 months. She was born in Johnston County, North Carolina, the daughter of the late Matthew and Laura Hardee Gregory, and was the widow of Lee Weeks. To this union were born one daughter, Salma Mae Weeks Johnston, who died in a car wreck about six years ago; two sons, Wilson Weeks of Route 1, Newton Grove, North Carolina, and A. L. (Tom) Weeks, Clayton, North Carolina.

Sister Weeks united with Fellowship Primitive Baptist Church, Johnston County, North Carolina, on Saturday before the first Sunday in October, 1953, and was baptized on Sunday morning by Elder Shephard Landgon, the pastor at that time. She was always faithful in filling her seat when able. She was a very humble sister and manifested a great love for those of us at church and when we visited with her in her home. For the last three years she could not attend church regularly because of her declining health. She was in Johnston County Memorial Hospital, Smithfield, North Carolina, a number of days and two months in Britthaven Rest Home in West Smithfield, North Carolina. Sister Weeks and her family are well known and highly respected. She had lived in the same community about all her life. She was a devoted wife, a loving mother, a good neighbor and friend to everyone.

The funeral rites were held at 3:00 p.m., on Thursday, May 6, 1986, in Rose Funeral Home Chapel, Benson, North Carolina, by Elder Curtis Parrish and the Minister W. A. Martin, after which her body was laid to rest beside the grave of her husband in Fellowship Community Cemetery beneath a beautiful array of flowers until the resurrection.

She leaves behind to mourn their loss, besides her two sons already mentioned, three brothers, Seth Gregory and Karl Gregory of Richmond, Virginia, and Clyde Gregory of Columbus, Georgia, four grandchildren and seven great grandchildren. We extend our sympathy to the bereaved family. We, the members of Fellowship Church, desire that God reconcile all of us to His Holy Will and enable us to say, "not our will, but thine be done."

Therefore, be it resolved, that three copies of this obituary be made, one for the family, one for the church record and one be sent to **Zion's Landmark** for publication.

Done by the order of the church while in conference on May 31, 1986.

Elder Curtis Parrish, Moderator
Tuan Whittington, Clerk
Clyda Parrish, Committee

CORINNE MILLER FISH

We, the members of Angier Primitive Baptist Church, Angier, Harnett County, North Carolina, desire to bow in humble submission to the will of our

Heavenly Father who saw fit to call from our midst our beloved sister, Corinne M. Fish.

Sister Fish was born on August 11, 1899, in Dillon County, South Carolina, the daughter of William and Elizabeth Church. She was married to Grover C. Miller in May, 1919. He passed away on June 2, 1931. Three daughters and one son were born to this union.

She was married to Mr. A. Turner Fish in November, 1947, and they lived in Angier, North Carolina, for many years. She united with Angier Church October 1, 1961, and was baptized by her pastor, Elder T. Floyd Adams.

After the death of Mr. Fish on December 9, 1976, she finally moved back to Lake View, South Carolina, to live with her two surviving daughters. Due to failing health and distance in travel, she was unable to attend her church regularly.

Sister Fish passed away March 31, 1986, at age 86, leaving two daughters, Mrs. Virginia Townsend and Mrs. Billie Jean Hayes of Lake View, South Carolina, together with several grandchildren and great grandchildren to mourn their loss.

Her funeral service was conducted on April 2, 1986, in the First Baptist Church Meeting House, Lake View, South Carolina, by Ministers Stoney Wrenn and Timothy Lawson. Interment followed in Lake View Cemetery.

The members of Angier Church extend to her family our heartfelt sympathy and hope the God in whom we hope to trust will reconcile all of us to His blessed will.

Therefore, be it resolved in the passing of our dear sister that a copy of this obituary notice be sent to her family, a copy be kept in our church records, and a copy be forwarded to **Zion's Landmark** for publication.

Done by order of the church at Angier in conference May 3, 1986.

Elder Woodrow Lake, Moderator
Avery Beasley, Clerk
Meta B. Rohrbaugh,
Ruth Dupree and
Avery Beasley, Committee

MURTIE WESTBROOK TART

It is with humble humility, we hope, that we attempt to write the obituary of our dear sister, Murtie Westbrook Tart, who was called from this mortal life on February 20, 1985, at the age of 92 years, just eleven days before her 93rd birthday. She was the daughter of the late Joseph R. and Callie Williams Westbrook, of Sampson County, North Carolina.

She was married on May 11, 1919, to the late Brailey B. Tart and lived in the little Town of Newton Grove, Sampson County, North Carolina.

She united with Seven Mile Primitive Baptist Church in the early Nineteen twenties (1920's), and remained a loyal, faithful and steadfast member until her death. She served the church as clerk for several years and attended church regularly until declining health and advanced age prevented her from coming. But she was still blessed to stand firm in the belief of the doctrine of absolute predestination of all things.

The Lord blessed her with a beautiful alto voice and

she loved to sing the songs of Zion and hymns of praise to God and the Lamb and to hear the preaching of the doctrine of Salvation by God's grace, free and unmerited on the creature's part.

She and her husband, who preceded her in death by several years, were blessed with four sons and one daughter. They are Braston B. Tart, Joe S. Tart, C. Cooper Tart, Newton Grove, N.C., Talmadge Tart (of Fla.) who preceded her in death, and Mrs. Doris Tart Dickens, of Littleton, North Carolina. There were 17 grandchildren and 18 great grandchildren. The sons and daughter were faithful to spend time with their mother until her death.

Her funeral service was held at Seven Mile Church with her former pastor, Elder J. M. Mewborn, Willow Spring, North Carolina, and Felton Godwin. Her body was laid to rest at Hillcrest Cemetery, Newton Grove, N.C., beneath a beautiful mound of flowers.

We, the Church at Seven Mile, extend our love and sympathy to her family. We feel that she is now sleeping in that wonderful peace where there will be no more pain or suffering.

Therefore, be it resolved, that we make three copies of this obituary, one for the family, one for the church record, and one for publication in **Zion's Landmark**.

Done by order of the church in conference on Saturday, March 16, 1985.

Elder D. F. Carraway, Moderator
Callie J. Hinson, Clerk
John G. Best and
Loistine W. Best, Committee

LIZZIE WRIGHT JONES

The precious Lord in His mercy and tender care removed from our midst the life of our dear sister, Lizzie Wright Jones, on May 25, 1986, at Person County Memorial Hospital, Roxboro, North Carolina, at the age of 93 years. She was born November 9, 1892, in Orange County, N.C.

She was married to the late Jule M. Jones who died in 1969, and was blessed to maintain her home and farm in Person County, North Carolina, until her death with the help of her children who were so kind and dedicated to her needs. Although she was feeble for several years, **GOD** was so good to let her remain at home until a few days just prior to her death. As with all of us, she endured many heartaches and disappointments; yet, she would greet you with that warm smile, always mindful of her **Maker** and was so free to praise His name for all her blessings.

Surviving are three sons, Linwood Jones, and Robert Jones, both of Roxboro, N.C., and Edward Jones of Hurdle Mills, N.C., a daughter, Mrs. Ruby J. Rimmer of Roxboro, N.C., along with ten grandchildren and nine great grandchildren, who are left behind to mourn her passing.

She united with Wheeler's Primitive Baptist Church at the June meeting, 1943, and was baptized by her pastor, Elder T. Floyd Adams. She was such a loving, faithful member as long as she could attend. After her health failed, she requested to have every sermon taped for her pleasure and she would sit and listen in-

tently, sometimes more than once in her lonely hours. She was always mindful of the needs of her church and we will surely miss her, but could not wish her back in this world of sin and sorrow, as we feel she is in a far better place of peace and contentment with those gone on before.

The funeral service was conducted at Wheeler's Church on May 27, 1986, at 4:00 p.m., by her pastor, Elder Burch Wray, and Minister Alvin Morgan. The service beautifully described her long, fruitful life as well as a precious mother-in-Israel. Burial was in the church cemetery beside the resting place of her husband.

Approved in conference this 12th day of July, 1986.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

NELLIE T. DEBNAM

It is with a feeling of deeply felt sorrow and unworthiness that I try or make the attempt to write the obituary of our dear sister, Nellie Teasley Debnam, at the request of Ross Primitive Baptist Church.

She was first married to Joseph Hicks. To this union were born three children. Two survive, a daughter, Mrs. Delores Ott, of Pennsylvania, and a son, Joseph Hicks, of California; a stepdaughter, Mrs. Ramonia Nimsdale, of New York; one sister, Mrs. Violet Bankston, and one brother, Percy Teasley, both of Durham, N.C. She later married Genador Debnam after the passing of her first husband. Sister Debnam was the oldest daughter of the late Elder and Mrs. N. D. Teasley. She passed from this life in her sleep on February 17, 1986, at the age of 83 years.

A graveside service was held on February 19, 1986, at Woodlawn Memorial Park by Elder Wallace Oakley, a man for whom she had been given a strong love for many years ago. He also had loved her as a mother and mother-in-Israel and as a sister in Christ.

Sister Nellie T. Debnam united with Ross Primitive Baptist Church, in Durham, Durham County, North Carolina, in August, 1926. Elder C. L. Wood was pastor at that time. She was faithful to her church until her health did not permit her to attend anymore.

She was a firm believer in the eternal truth which was in Christ before the foundation of the world. The life she was blessed to live amongst us was a witness and testimony of this truth. She had a smile, love, and fellowship for all who knew her. There was always a smile on her face, while sitting under the sound of the Gospel, being preached. Her favorite hymn, "Amazing Grace," always seemed to sing her. She believed in the glorious doctrine of Salvation alone by the Grace of God, and if she was saved, it was only by His Grace, and not by any good thing that she had ever done. She was meek and humble and never complained of her lot on earth.

She was a nurse at Watt's Hospital for 37 years, and was blessed to give so much to others in need of her tender care, giving comfort to those suffering so much. She was a true friend to all that knew her.

We, at Ross Church, wish to extend our sympathy

to her family. Our desire is that a copy of this obituary be placed in our church record, a copy be given to her family, and one sent to **Zion's Landmark** for publication.

Done by order of Ross Church in conference, April 13, 1986, and written by one who loved her, I hope, for Christ's sake.

**George Blalock
Stem, North Carolina**

HALLIE MAY DICKEY

Hallie May Lunsford Yancey Dickey was born May 1, 1902, in Person County, North Carolina, and passed from this life on October 22, 1985. She was the daughter of the late Thomas G. Lunsford and Roxie Anna Clayton Lunsford.

She was first married on September 28, 1921, to James Roosevelt Yancey. To this union were born three children, Clarice Ola, Thomas Obadiah and Nancy Arlington. God in His infinite wisdom saw fit to call her first born, Clarice Ola, from this life on September 9, 1925, and shortly thereafter, her husband, James Roosevelt Yancey, on December 8, 1925.

On January 22, 1927, she was wed to Mr. John William Dickey. To this union were born five children, Paul Dickey, Pauline D. Garrett, Ronanne D. Dudley, Brenda D. Smith and Hallie May Dickey. Hallie May died at birth in 1942. She had fifteen grandchildren and sixteen great grandchildren. She also left behind to mourn her passing three sisters, Sister Macy Blalock, Mrs. Myrtle Whitfield and Sister Roxie Washington.

Sister Hallie united with Flat River Primitive Baptist Church, Person County, North Carolina, on Sunday January 26, 1947. She was a firm believer in the doctrine of Salvation by the Grace of God. She attended her church as long as her health permitted. Her husband, John William Dickey, united with Flat River Church on August 22, 1971. God called him from this earth on October 8, 1984.

Sister Dickey's funeral service was conducted at Flat River Church on October 25, 1985, at 2:00 p.m., by her pastor, Elder L. P. Martin. Her body was laid to rest in Burchwood Cemetery.

Written at the request of Flat River Primitive Baptist Church by her daughter and sister.

**Nancy Louis and
Roxie Washington, Committee**

LUCY LONG THOMAS

Inasmuch as the Church at Helena, Person County, North Carolina, has put upon us to write the obituary of this precious one, Sister Lucy Thomas, we feel to be so unworthy for such a task, as we feel she was so near and dear to all of us. She was a faithful member and loved her church. All that knew her truly loved her.

Sister Lucy Long Thomas lived to the ripe old age of 82 years. She was the daughter of the late Jesse and Mollie Long and was married to the late George Fred Thomas. At the close of the Lower County Line Association on Monday, July, 1973, she offered and

was received by the church at Helena. She was baptized by her pastor, Elder Earnest Birchette, and Elder Jack Hawkins, on the first Sunday in August, 1973. She remained a loyal and faithful member to the end of her stay here on earth.

On January 18, 1986, **GOD** in His love, called her from this world of troubles. We hope and believe one day that she will hear that blessed call, saying, "Child, come Home, your Father calls." That was her hope and faith. She believed that man had nothing to do with his coming into this world and surely he has nothing to do with his departing this life. She believed in the absolute, sovereign and merciful **GOD**, the One who only holds the issues of life and death in the hollow of His Hand.

She leaves behind two sisters who mourn her passing, Mrs. Lillie Long Laws, Timberlake, N.C., and Mrs. Ida Sue Duncan, Route 3, Roxboro, N.C.; one grandchild, Terrie Stephenson.

Her funeral services were held at Helena Primitive Baptist Church by her Pastor, Elder Wallace Oakley, and Elder Jack Hawkins. Burial was in Woodlawn Memorial Park, Durham, N.C., beside the resting place of her husband.

Therefore, be it resolved, that one copy of this notice be made for the church, a copy for the family, and one for publication in **Zion's Landmark**.

Approved in conference this the third day of May, 1986.

**Elder Wallace Oakley, Moderator
Lela Pennington, Clerk
Carrie H. Monk and
Elder Wallace Oakley, Committee**

BESSIE CARVER

It is with a sad feeling that we attempt to write the obituary of Sister Bessie Carver. She passed away March 22, 1986, at the age of 86 years. She had been a resident of Roxboro Nursing Center for about three weeks prior to her death.

She was married to Claude C. Carver on November 23, 1918. To this union were born four sons, Roy Carver, Hambrick Carver, Kelly Carver, all of Roxboro, N.C., and C. E. Carver who died in World War II; one sister, Mrs. Lessie Carver, Roxboro, N.C., along with seven grandchildren are also left behind to mourn her passing.

Sister Carver united with Stories Creek Primitive Baptist Church, Person County, North Carolina, on the third Saturday in September, 1938. She was a faithful member and attended her church faithfully until her health began to fail her.

"Sleep on, dear Sister," for that humble hope of your soul has now become blessed reality in the very presence of God Himself, and today we believe that you know that our dear Saviour has fulfilled His promise to one more of His chosen, elect children. No one can fill your seat or place back here that you left behind in our church and in our hearts, but we, who remain, surely miss you. We would not call you back. May it be the Lord's will to enable and bless us to con-

tinue on in our little hope, as you did, and one day soon we will all know that He was our Blessed Saviour, not only in the beginning, but both now and forever more.

Sister Carver's funeral service was held at Stories Creek Church and it was conducted by Elder L. P. Martin and Elder Wallace Oakley. Her body was laid to rest in the Clayton Family Cemetery beneath a mound of beautiful flowers.

Therefore, be it resolved, that a copy of this notice be sent to the family, a copy be placed in the church book, and a copy be sent to *Zion's Landmark* for publication.

Done by order of the church in conference April 19, 1986.

Elder Wallace Oakley, Moderator
Odell Clayton, Clerk
Elizabeth Clayton and
Odell Clayton, Committee

MYRTLE LAWSON CHATMAN JAMES

On February 1, 1986, the Lord called Sister Myrtle Lawson Chatman James from this life. We feel she is resting in the Paradise of God's eternal love, to wait for Jesus to call her home to glory.

She was born March 24, 1900, in Rockingham County, North Carolina. She was married to James Everett Chatman. He passed from this life in May, 1970. To this union were born four sons: Hassell Chatman, Eden, North Carolina, Collis Chatman, St. Gasta, Missouri, Joe Chatman, Eden, North Carolina. Sister Chatman also raised two of her grandchildren, Joe Chatman, Eden, North Carolina, and Jeannette McDaniel, Eden, North Carolina. She later married Alonzo James who is still living. Sister James had fifteen grandchildren and twenty-six great grandchildren.

She joined Goodwill Church, Henry County, Virginia, on April 4, 1971. She was faithful to her church and attended as long as she was able. She helped the church in any way that she could.

We at Goodwill Church loved her and miss her very much.

J. D. Cassell, Clerk
J. M. Thomas, Assistant Clerk

MEETINGS

MATES CREEK ASSOCIATION

The One Hundred Thirty-Fourth Annual session of the Mates Creek Primitive Baptist Association will convene, the Lord will, with the Indian Fork Church, Culloden, Cabell County, West Virginia, beginning Friday before the first Sunday in September, the dates being September 5th, 6th and 7th, 1986.

Directions to Indian Fork Church are as follows: Those coming from the east, take Route 460 to West Virginia Turnpike. Those coming from the south, take

I-77 to West Virginia Turnpike, take I-64 to Hurricane, exit 34. Take business Route 34 through Hurricane to Route 60. Travel one mile west on Route 60 to Culloden, turn left at Elementary School, travel one-half mile to church on right.

A cordial invitation is extended to all our brethren, sisters and friends to come and meet with us.

Anna Mae Ashworth, Clerk
Hurricane, West Virginia

NEW RIVER ASSOCIATION

The One Hundred Ninety-Second Annual Session of the New River Primitive Baptist Association will convene, if the Lord will, on the Friday before the second Sunday in September, the dates being the 12th, 13th and 14th, 1986.

The association will be entertained by Montgomery Church, but will be held at the Indian Creek Primitive Baptist Church, Indian Valley, Va. Indian Creek Church is located at Indian Valley, Va. on Route 787. Those coming on routes 221, 8 and 52, take Route 221 into Willis, Va. Then take Route 787 approximately seven miles to church. Those coming by way of I-81, take Exit 35 to Childress on to route 600 to 693, right on 787, left for 15 miles to association. Those coming from Christianburg on Route 8, turn at Route 8 Drive-Inn on 693. Then turn left on 787, approximately 15 miles to association.

We invite all lovers of the truth, especially our ministering brethren, to come sit with us at this setting of our association.

J. B. Mitchell, Clerk
195 Kimball Lane
Christianburg, VA 24073

SEVEN MILE ASSOCIATION

The One Hundred Sixth Annual Session of the Seven Mile Primitive Baptist Association will be held, if the Lord will, with the Church at Hickory Grove, Johnston County, North Carolina, beginning on Friday before the third Sunday in September, the dates being the 19th, 20th and 21st, including Sunday following.

Those desiring directions or waybill from the west, please select your most convenient route to Benson, North Carolina. Hickory Grove Church is located about seven miles east of Benson, N.C., beside N.C. (Route) 50 in the Meadow Community. Those coming from the east select your most convenient route to Newton Grove, N.C. At Newton Grove, North Carolina, follow N.C. (Route) 50 north for eight miles to the Meadow Community. Church is located beside N.C. 50 Hwy.

We invite all lovers of the truth, especially our ministering brethren, to come and visit with us in our association.

J. W. Hawkins, Clerk
P. O. Box 922
Coats, NC 27521
Telephone 919-897-6541

LITTLE RIVER ASSOCIATION

The One Hundred and Fifty-Seventh Annual Session of the Little River Primitive Baptist Association will be held at Bethel Church, Johnston County, N.C., beginning on Friday before the fourth Sunday in September and continuing through Sunday, the dates being September 26, 27, and 28, 1986, if it be the Lord's will.

Elder J. W. Hawkins was appointed to preach the introductory sermon and Elder S. J. Sauls was chosen to be his alternate.

Those coming from the north and west via way of Angier, N.C., take Hwy. 210 east out of Angier and go about 4 and one-half miles to State Road No. 1313, turn right and go to the end of this road, turn left on State Road No. 1551, and go about one mile to the church on your left. Those coming from the east via way of Smithfield, take Hwy. 210 west and those coming from the south via Benson, take Hwy. 50 North; where these roads intersect, known as McGee's Crossroads, take Hwy. 210 at this intersection and go west about five miles and turn left on State Road No. 1313. Go to the end of this road which will be about three miles, turn left on State Road 1551 and go about one mile to the church on your left. There will be pointers at Hwy. 210 and State Road 1313.

A cordial invitation is extended to all lovers of the truth to come and be with us during this session of our association.

John R. Green, Clerk
Raleigh, North Carolina

YELLOW RIVER ASSOCIATION

The One Hundred Sixty-First Annual Session of the Yellow River Primitive Baptist Association will be held with East Atlanta Church, Atlanta, Georgia, if the Lord will, beginning on Friday before the fourth Sunday in September and continuing through Sunday following, the dates being September 26th, 27th and 28th, 1986.

Directions to East Atlanta Church are as follows:

(a) From I-85 to 285 Bypass to I-10 West. Travel 20 to Moreland Avenue North, cross under DeKalb and turn right on DeKalb West. Travel two blocks to Degress Avenue; turn right on Degress; church is located 191 Degress Avenue.

(b) Alternate route: From I-85 exit at North Druid Hills to Briarcliff Road South, pass Little Five Points and take next exit at Degress Avenue. Church is located at 191 Degress Avenue.

We invite our brethren, sisters and friends, especially our ministering brethren, to come and visit us in our association.

H. L. Fleming, Clerk
Franklin Springs, GA 30639
Telephone: 1-404-245-7010

LOWER MAYO ASSOCIATION

The Fifty-Fourth Annual Session of the Lower Mayo Primitive Baptist Association will convene with the Church at Aaron Fork, Stokes County, North Carolina, beginning on Friday before the first Sunday in October, the dates being 3rd, 4th and 5th, including Sunday following.

Aaron Fork Church is located south of Stuart, Virginia, in Stokes County, North Carolina. Those coming by way of Stuart, follow Route 8 to its intersection with N.C. (Route) 704. Turn right on Route 704 and go about 4 and one-half miles where you will see a sign reading "Aaron Fork Church Road." Under this sign is posted "Road No. 1436." Turn right and go about one mile to church. Those coming from the south by way of Madison, N.C., follow Route 704 westwardly to its intersection with Route 8. At intersection of Routes 704 and 8, turn left on Route 704 in a westerly direction for about 4 and one-half miles where you will see a sign reading "Aaron Forks Church Road." Under this sign is posted "Road No. 1436." Turn right and go about one mile to church.

We invite our brethren, sisters and friends, especially our ministering brethren, to visit with us in our association.

Cletus Turner, Clerk
P. O. Box 681
Bassett, Virginia 24055
Telephone: 703-673-1019

BLACK CREEK ASSOCIATION

The One Hundred Tenth Annual Session of the Black Creek Primitive Baptist Association, if the Lord will, will begin on Friday before the second Sunday in October, the dates being the 10th, 11th, and 12th, 1986, including Sunday following. The association was appointed to be held with the Church at Goldsboro for Fremont Church.

Directions to Goldsboro Church are as follows: Those coming from the west take U.S. 70 to U.S. 117 By-Pass north at Goldsboro (towards Wilson, N.C.). Travel U.S. 117 a short distance to "J.J. Haines Company" on your right. Before this point immediately watch for left hand turn and turn left. Go only a short distance to church on your left. Those coming from the north, take U.S. 117 By-Pass at Goldsboro south to "J.J. Haines Company" on your left. Turn right at this point and continue to church on your left. Those coming from the east, take U.S. 70 at Goldsboro to U.S. 117 north (William Street) towards Wilson, N.C. Take first left (Hooks River Road) and continue to church (you will cross U.S. 117 By-Pass).

We invite all lovers of the truth to come and be with us. We feel that we need your presence in our association.

Paul H. Carraway, Clerk
Route 2, Box 78
Fuquay-Varina, NC 27526
Telephone: 919-552-2693

WHITE OAK ASSOCIATION

The One Hundred Fifty-Third Annual Session of the White Oak Primitive Baptist Association will convene, the Lord willing, on the third Sunday, Saturday before and Monday after, the dates being October 18th, 19th and 20th, 1986, at Davis Memorial Primitive Baptist Church, Onslow County, North Carolina.

Directions to Davis Memorial Church are as follows: Those coming from the north and west by way of U. S. (Route) 70 East, follow to intersection of Route U. S. 70 with Route U.S. 258 in Kinston, North Carolina. Then follow Route U.S. 258 East toward Jacksonville, N.C., until you get to State or N.C. Route (Hwy.) 111. At this point, turn right and follow approximately 4 miles, turn left at "**Scotchman Store**" on County Road No. 1206. Follow Road No. 1206 for 5 miles to church on your left. Those coming from the south and east by way of Jacksonville, N.C., take Hwy. 258 west for approximately 8 miles to State Road No. 111. Then follow above directions. Those coming by way of Beaulaville, N.C., and Lumberton, N.C., follow State Hwy. (N.C. Route) 41 to State Hwy. 111. Take Hwy. 111 toward Jacksonville, N.C. and follow one mile past the Albert J. Ellis Airport on your right to "**Scotchman Store**." Turn right on County Road No. 1206 and go for approximately 5 miles to church on your left.

We, the members of the White Oak Primitive Baptist Association, send a cordial invitation to all brethren, sisters and friends, especially ministers of our like faith and order, to come and visit with us in our services and in our homes. Though poor, both naturally as well as spiritually, we love you and feel that we need you. We hope that our God will bless you with His mind to come, and if so, that it be His will to bless you with a safe and enjoyable visit with us.

Virgil E. Davis, Association Clerk
Route 1, Box 264
Richlands, NC 28574
Telephone: 919-346-5653

MILL BRANCH ASSOCIATION

The One Hundred Fifteenth Annual Session of the Mill Branch Primitive Baptist Association will be held, if the Lord will, with the Church at Pireway, Columbus County, North Carolina, beginning on Friday before the first Sunday in November, 1986, the dates being October 31, November 1st and November 2nd, including Sunday following.

Pireway Church is located about 17 miles east of Tabor City, North Carolina. Select your most convenient route to Tabor City, N.C. At Tabor City, N.C., take Route (N.C.) 904 east for 17 miles. Pireway Church is located on the left hand side of the road in the "Pireway Community."

Lucille Beasley, Clerk
Bishopville, SC 29010

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN AUGUST, 1986

ANGIER UNION will meet with Hannah's Creek Church, Johnston County, N.C., located N-S U.S. 301 Hwy. between Benson and Four Oaks, N.C., near South Johnston High School. Elder Curtis Parrish was chosen to preach the introductory sermon and Elder S. J. Sauls is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C., 27569.)

BLACK CREEK UNION will meet with Sappony Church, Nash County, N.C., located just off N.C. 58 Hwy, about half-way distance between Wilson, N.C., and Nashville, N.C., just west of J.W. Bone's Store on N.C. 58 Hwy. Elder J. B. Williams was chosen to preach the introductory sermon and Elder Delbert Carraway is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C.)

BLACK RIVER UNION will meet with Seven Mile Church, Sampson County, N.C., located about three miles southwest of Newton Grove, N.C. Elder Del Carraway was chosen to preach the introductory sermon and Elder J. W. Hawkins is his alternate. (Alonzo Barefoot, Clerk, Newton Grove, N.C.)

LOWER COUNTRY LINE UNION will meet with Stories Creek Church, Person County, N.C., located on the W-S of Chub Lake Road, about one and one-half miles west of Roxboro, N.C. Elder Burch Wray was chosen to preach the introductory sermon and Elder L.P. Martin is his alternate. (Bernard Whitefield, Clerk, Carrboro, N.C.)

MILL BRANCH UNION will meet with Simpson Creek Church, Horry County, South Carolina, located about 2 miles off S.C. Hwy. 9 going from Loris, S.C. to Myrtle Beach, S.C. Turn at Goretown and go to second paved road to your right. Turn right to church only a short distance. (J.D. Wright, Union Clerk, Tabor City, N.C.)

WHITE OAK UNION will meet with Davis Memorial Church, Onslow County, N.C., located near Jacksonville, N.C. Go past the Albert Ellis Airport to Scotchman Store. Turn left on Country Road No. 1206 and continue for approximately 5 miles to church on your left. (Virgil Davis, Clerk, Richlands, N.C.)

LOWER MAYO UNION will meet with Macedonia Church on Sunday only. Macedonia Church is located in Rockingham County, N.C., on old N.C. 87, about five miles north of Reidsville, N.C. (Cletus Turner, Union Clerk, Bassett, Va.)

NEW ADDRESS FOR
 OUR ASSOC. EDITOR:

George A. Fulk

Friends Home, Inc.

925 Newgarden Road, Apt. 506
Greensboro, NC 27410

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC 27592

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

Volume CXIX

JULY-AUGUST, 1986

Number 4

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

DEVOTED TO THE CAUSE OF JESUS CHRIST

SPIRITUAL BLESSINGS

I feel so greedy every trip that I make,
For the love I receive through an embrace
or handshake;
Who am I but a fallen leaf,
Coming among God's saints, seeking
relief.

It's as though as a stranger through the
church doors I've roamed,
Then later I feel guilty for feeling so at
home;
I am nothing, I feel, then ask myself, "Why am
I here?"
All those lovely people to me are so dear.

Sometimes, I think they have it made while
looking around the room,
But for me there is only eternal doom;
I feel at times I could embrace the whole
crowd
Maybe, even saying it to all of them out
loud!

I feel like a thief, having taken part of their
love, when I leave,
But, then if not given, how could I receive?

That warm feeling sometimes of just being a
small part of them,
Later I start meditating and the light starts
to dim.

I find myself thinking as I walk out the door,
"I am not deserving to return anymore";
Then here am I being sent back for more.
For when they come to visit in my home, I
feel so well blessed,
I feel so honored, yet unworthy, to have
had them as my guests.

Mrs. Christine (Edwin S.) Smith
Ransom, Kentucky 41558
September 5, 1986

I *****

96-01-96

WINSTON SALEM NC 27109

PO BOX 7777 REYNOLDA STATION
NC BAPTIST HISTORICAL

IMPORTANT NOTICE

There have been three mailings of **Zion's Landmark** this year as follows:

- (1) Jan.-Feb., 1986
- (2) March-April, 1986
- (3) May-June, 1986.

There was a problem of delivery for the last issue, May-June 1986, in which many subscribers did not receive that issue. If you did not receive it, please advise us at once and we will mail you your copy.

Also, we ask that all subscribers please check their mailing address, as shown on the label of this issue, and if it is not exactly correct, including number of street, name of street, R.F.D. number, zip code, spelling of your name, etc., will you please advise us at once in order for us to make correction. We find that the post office will not deliver the paper unless the address is exactly correct. This will help us tremendously in our work. Thank you.

J.M. Mewborn

Youthful Memories Nearly Fifty Years Ago

"I am thinking today of the church of my youth,

Where first I rejoiced at the sound of the truth;

Where oft I assembled with those that I love,
And joined them in praising our Father above."

I was born in Montgomery County, North Carolina, October 11, 1933. Some of my first memories were going to church and the large crowds of the Primitive Baptist who came to visit in our home. Elder James T. (Jimmy) Jones was in our home in 1939 among a large gathering of people. Elder Jones is the only one that I can still remember who was among them at that time and who is still living today. His loving expression, kind and gentle countenance that was on his face at that time is still on after these many years. I miss him and would be glad to meet him once again after these many years in this sin-cursed world, could it be the Lord's will.

In the year 1940, we moved to Stanly County, North Carolina, and Elder S.T. Atkinson Sr. was the pastor of the church there in 1941. Elder Sam and his family were a blessing to the church. To hear his voice leading a hymn and being blessed to hear him preach were truly happy times. The memory of Elder Sam brings to mind his coming down from the stand at the close of services, always leading in the singing of the hymn, shaking hands with everyone in the congregation, when there would not be a dry eye in the house.

"Farewell my dear brethren, the time is at hand

That we must be parted from this social band;

Our several engagements now call us away,
Our parting is needful, and we must obey."

Yes, this is still the church of my youth, never to be forgotten. In the year 1941, another dear brother came among the churches and homes of the Old Baptists, Brother Willie Young. Brother Young walked with a cane and his natural sight was almost

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)		
1. TITLE OF PUBLICATION Zion's Landmark	2. DATE OF FILING Oct. 15, 1986	3. FREQUENCY OF ISSUE Bi-Monthly
4. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers)	5. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers)	6. COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (This item MUST NOT be blank)
Chicopee Road, Penson, N. C., 27504	P.O. Box 277, Willow Spring, N. C., 27592	Elder J. M. Mewborn, P.O. Box 277, Willow Spring, N. C., 27592
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.) (Item must be completed)	8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there is none, so state)	9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 413, OMM only): The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one) <input checked="" type="checkbox"/> HAS NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> HAS CHANGED DURING PRECEDING 12 MONTHS (If changed, publisher must submit explanation of change with this statement)
10. EXTENT AND NATURE OF CIRCULATION	11. I certify that the statements made by me above are correct and complete	
A. TOTAL NO. COPIES (Net Press Run)	SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER <i>J. M. Mewborn</i>	
B. PAID CIRCULATION (1. SALES THROUGH DEALERS AND CARRIERS; DIRECT SALES; 2. MAIL SUBSCRIPTION)	12. I certify that the statements made by me above are correct and complete	
C. TOTAL PAID CIRCULATION (Sum of B and 12)	13. I certify that the statements made by me above are correct and complete	
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS; SAMPLES; COMPLIMENTARY; AND OTHER FREE COPIES	14. I certify that the statements made by me above are correct and complete	
E. TOTAL DISTRIBUTION (Sum of C and D)	15. I certify that the statements made by me above are correct and complete	
F. COPIES NOT DISTRIBUTED (1. OFFICE USE; 2. LEFT OVER UNACCOUNTED SPOILED AFTER TESTING; 3. RETURN FROM NEWS AGENTS)	16. I certify that the statements made by me above are correct and complete	
G. TOTAL (Sum of E, F, and 16) should equal net press run shown in 10	17. I certify that the statements made by me above are correct and complete	

gone. But to hear him speak on the deep scriptures was a joy to hear. He would stay in our home for about one month and then move on to another Old Baptist home and to church meetings each weekend. We loved having him in our home, never growing weary of his stay with us, but always looked forward to his coming. His walk, talk and conversation were spiritual with the brethren. When the brethren met, their conversations were spiritual. My memory of their names and them today is better described in the language of Solomon, "A good name is better than precious ointment!" Eccl. 7:1. There were some things that I cannot recall ever being talked about, Armenians, Conditionalism, none calling each other Christian, and there was no one saying that a brother was trying to hide his sins behind the sovereignty of God and predestination.

In 1953 I came to Texas in the U.S. Air Force and have learned to be content some of the time. Last May, 1986, my wife and I purchased 27.4 acres of land 5½ miles west of Ferrum, Va., on Routes 788 and 40 on top of the mountain. We hope, if the Lord will, to retire there in seven (7) years.

"Oh! well I remember their kindness to me,

In my memory now their kind deeds I can see;

Wherever my lot is to publish this truth,
I'll never forget the dear church of my youth."

Earl W. Hall
8307 Appaloosa Run
Austin, Texas 78737
August 15, 1986
Telephone: 512-288-0849

Contending for the faith

Dear Elder Mewborn,

I know in times past you have been criticized, sometimes severely, for publishing the bare truth as it is in God our Saviour. Recently, I came across the following article entitled, **That Which The Lord Hath Purposed Shall Come To Pass**, that was published in the March 15, 1901, issue of the **Zion's Landmark**. If I am any judge (which I do not claim to be) or make no mistake in the matter, the doctrine as set forth or con-

tained in this article is identically the same truth that you have endeavored to set forth in your editorials, as well as that same truth set forth by other writers, since you have been editor. I send this article to you for your support and consolation for you to know that the truth you have stood for, for the past 13 years, is not strange doctrine to the historical credence of the paper.

Please use as you see fit.

Your friend in Christ, I hope,
in need of God's mercy,
Elizabeth C. Edwards,
417 South Boylan Avenue
Raleigh, N.C., 27603
September 1, 1986

That which the Lord Hath Purposed Shall
Come to pass

Dear Brethren:

For some cause my mind has been much exercised for several days upon the purposes of God. I do not know why I should be so constantly meditating upon this, to me, wonderful, deep and sublime subject, yet it is so. A kind of irresistible impression seems to impel me to write, notwithstanding my great weakness. I am fully aware of the fact that I am not able of myself to grapple with so deep and sublime a subject. Therefore, it is with much fear and trembling that I approach it. I think it is with a heartfelt desire that the Lord may direct my mind so that I may write so as to glorify His name, and thereby edify His saints, believing that when God is honored through our Lord Jesus Christ, that the saints rejoice and are edified.

It was the purpose of God in His work of creation to speak the earth into existence. "In the beginning God created the heaven and the earth." Gen. 1:1. This proves a purpose to create. In fulfillment of His purpose He made the firmament that His handiwork might be shown. For "The heavens declare the glory of God; and the firmament sheweth His handywork." Psalms 19:1. That the dry land might appear, it is written, "And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so." Gen. 1:9. "And God called the land earth; and the

gathering together of the waters called He seas: and God saw that it was good." 10th verse. This, His purpose carried out. Take into consideration the fowls, the beasts, and fishes, the herbs, etc. Then come to man, and in his creation by God we see the plural used. "And God said, Let **us** make man in our own image, after **our** likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth; over every creeping thing that creepeth upon the earth." 26th verse. "So God created man in His own image; in the image of God created He him. Male and female created He them." 27th verse. In their creation He created the male and the female. It is said that while they were in this state they were immortal. But God did not say so, and I shall not. It is also said that he (man) was made able to stand, but liable to fall. But God did not say so and I shall not. That he did transgress and that he also fell is certain. If he had never transgressed and fell, I own that I cannot trace the purpose of God in His perfect work of salvation. For if the man had not fallen, I own that I cannot see for the life of me why God should, from before the foundation of the world, have given any of the fallen race grace in Christ. "Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given in Christ Jesus before the world began." II Tim. 1:9. This is an affirmation of the apostle, as the preceding verse shows. This grace which was given in Christ Jesus before the world began, consequently, was before the creation of man. If this was according to God's own purpose before the world began, it seems to me there must of necessity have been a purpose in the fall or transgression of the man, without which he (fallen man) never could have been the recipient of this grace; for none but fallen, depraved sinners stand in need of saving grace. I do not think that it is blasphemy to assert that as God purposed grace in Christ Jesus before the world began, that He also purposed the creation of sin that the sinner should stand in need of it.

understand that God created five essential things that He placed in the Garden of Eden, as well as the Garden itself, in the following order as follows:

(1) "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "In the image of God created He him; male and female created He them." Genesis 2:7; Genesis 1:27.

(2) "And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed." Genesis 2:8.

(3) "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Genesis 2:9.

(4) "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it." Genesis 2:15.

"Now the serpent was more subtil than any beast of the field which the Lord God had made." Genesis 3:1.

Here we have (1) both Adam and Eve or man, (2) the Garden of Eden, (3) the Tree of Life, (4) The tree of knowledge of good and evil, and (5) the serpent. The first person of this Triune God or of the Trinity is God (Himself) and He is a being or person since He occupies His eternal throne in the Heaven of heavens. As the Apostle Paul told the Galatian brethren of old, we are foolish enough to believe that that event, known as the transgression of man in the Garden of Eden, took place out of the Hand of God, or that God momentarily lost control of His creation, and so to speak, had an accident, or that He did not purpose for the transgression of man to take place and for sin to enter the world? Let us look further at this most sublime and awesome subject.

I am not able to see how the Lord could declare the end from the beginning, and not see and know every event from the beginning. And He by the prophet declares, or commands thus: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet

done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:9-10. I am not able to see how He could declare things that are not yet done unless He purposed or predestinated that they should be done. To say that He permitted things to take place that He did not purpose, seems to me to contradict Himself, and makes the would-be Creator no higher than the creature. Man purposes and plans, but his purposes fall; his plans get frustrated. It is not so with God. He purposes and it comes to pass.

"To every thing there is a season, and a time to every purpose under the heaven." Eccl. 3:1. Is this not according to God's predestination? The Lord's will cannot be frustrated in the least by any event that takes place under the sun, because every event is according to His purpose and predestination, hence it cometh to pass. "A time to be born and a time to die; a time to plant, and a time to pluck up that which is planted." Eccl. 1:2. Who can put off his birth? Not one. If there is a time for man to die, and he by some chance is cut off before his time, who is to die at his time? Can he fill the time if he is cut off before the time? If he passes over time, then what? Who is to take him away after his time has passed? Seeing that he has passed his time, "Yes," says the objector, "but Hezekiah had fifteen years added to his days." Yes, and if you admit that, then you can never kick against God's predestination, and are compelled to honor His purpose and will be compelled to acknowledge the chance system to be false. "For," saith the preacher, "I know that whatsoever God doeth, it shall be forever; nothing shall be put to it, nor anything taken from it; and God doeth it that men should fear before him." Eccl. 3:14.

We have seen that He declares that He will do all His pleasure. Then nothing can be taken from it. And it is clearly proven by this that all the idle chat about God being desirous to save all, and some will not let Him save them, must be of the devil, and they that preach it must be the devil's tools. For the above is sufficient proof to show His sovereignty. "Every purpose of the Lord against Babylon shall be performed." See

Jer. 51:29. If against Babylon, why not in all things? It is certainly taught in the scriptures that God worketh all things according to the counsel of His own will, and then we clearly see that nothing in the heights above or in the depths beneath comes to pass without His purpose — no, not to the falling of a sparrow or even the rustling of a leaf. David, God's servant in the second dispensation of time, believed and declared the omnipresence of God. God's omnipresence means that He is everywhere present at the same time. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psalms 138: 7,8,9,10. Considering this testimony, can we say that anything at any time or place or anywhere has ever gotten out of the Hand and control of God? This scripture conclusively proves, beyond any shadow of doubt, that there is no place where God is not, even in hell.

The saints are saved according to His purpose and grace. The apostle says, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." 29th verse. "Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom he justified, them He also glorified." 30th verse. "But," says the objector, "all good things work together, and not evil things." I answer, "He that purposed the good, also purposed the bad, and He controls both alike." "But," says the objector, "this predestination, calling, justifying and glorifying, refers to the apostles only, and not to the saints generally." I answer, If so, then the apostles are all that are saved, because without this calling, justifying and glorifying, it certainly must follow that none could be saved or are saved. Besides, there were only twelve of the apostles, and the number

saved, who were consequently predestinated, called, justified and glorified, is a great number or multitude that no man could number. So the idea that it was only the apostles must be of the wicked one, and not of God. In the purpose of God, we are taught the principle of election very plainly in the following: ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:11,12,13. Are we to believe these verses, and yet condemn God's purpose, election and predestination? Surely not. Then we certainly are bound to reverence God's way of saving His people, or contradict His word. Are we to suppose that His purpose of election in the case of Jacob and Esau differs from His purpose with the rest of the children of men? it cannot be, without denying His sovereign right to govern and dispose of His (both the elect and the non-elect alike) as seemeth to Him good.

Again, read Ephesians, 1:11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." I would ask who it is that worketh things that are not after the counsel of His own will? Since God worketh all things, from whence cometh other things? I must confess that if there be things either in providence or grace that are outside of God's purpose, then am I a deceived mortal. I do rejoice that the saints have hope, "According to the eternal purpose which He (God) purposed in Christ Jesus our Lord." Eph. 1:11. For it does seem to me that if we ignore His eternal purpose, we are without hope.

I think there could be no quarreling and wrangling among the Old Baptists if all would be strictly attentive to the scriptures. For they certainly do teach the absolute sovereignty of God clearly. His eternal purposes, election and predestination, are stamped upon every page. Our exalted Creator certainly purposed all events, or else He purposed a part and left some to chance; and we know that if it

is based upon chance, that it may or it may not be. Far be this from God. There is no chance work in reigning grace, nor in ruling providence. All things have fixed laws, and one law does not annul another, so far as it relates to the works of the eternal God.

"For this purpose the Son of God was manifest that He might destroy the works of the devil." 1st John 3:8. He did destroy the works of the devil, and thereby proved Himself the Son of God. If not, then He has failed to prove His Sonship. Then nothing is left except to predicate the events of time upon chance, and to my mind we dishonor God, and make His Son out to be an impostor. I know carnal reason revolts at the understanding and truth of God's complete sovereignty. But we are to understand that carnality never believes in anything above itself. It is the Holy Ghost who reveals Christ as the complete Saviour. And that clearly proves the purpose of God.

Every purpose of God is for some wise end. When He says to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee," Romans 9:17), most assuredly, the purpose of God according to what God in His foreknowledge decreed or purposed, was fulfilled in him (Pharaoh). Certainly he would not purpose the course of Pharaoh, and then leave the rest of men to work by chance. No, no. He declared the end from the beginning. Was not this the end of all things, acts or events? To deny it, it seems to me, would be blasphemy. Then if man cannot fathom the deep things of God, none should ask why or what doest thou!

The Lord saith of the church, or at least to the Ephesians by Paul, "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Eph. 1:18. Then the saints have the eyes of their understanding enlightened; therefore, they alone can see the beauty in the purposes of God, and look for the fulfillment of them all, and God will not disappoint them; if so, then some things will work together for their ill, and not for their good. It is a comforting truth that God purposes, and none can frustrate Him.

Let us keep silent and hear the Lord speak of His purposes by the prophet: "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand. That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? And His hand is stretched out, and who shall turn it back? In the year that King Ahaz died was this burden." Isa. 14:24,28. Looking at this wonderful prophecy, who can doubt the fulfillment of all the wonderful purposes of God, or question His sovereignty, or deny His predestination? To my mind, if in the wisdom of God, anything visible to mortals, or invisible to them, were to work contrary to the purpose of God, then all that was purposed in Christ would be likely to turn out to be a failure in what Christ purposed to accomplish. And should His purposes fail in one instance, it follows of course that all might fail, and that Christ hath died in vain.

Oh, how discouraging, how horrible, to think of even the slightest, most remote possibility of a failure in the complete and perfect work of salvation wrought out by Christ at such an awful and wonderful cost! What a howl of triumph would rise from the dark dungeon of hell if one purpose of God were to fail! All the demons of that awful abode would rise, and with demoniac yells make universal space resound with their shouts of triumph over the conquered Son of God. And we think Christ and all the Angels of glory would stand trembling for the safety of the throne of God. If one link in the chain of God's purpose — election, predestination, or of the reign of grace through Christ — could be broken, then farewell to the whole race of man. For all would be forever gone, eternally gone.

But to my mind all things were purposed by the eternal "I AM THAT I AM." Gen. 3:14. And that His purpose is as sure to be accomplished as it is sure that His throne

stands. I cannot see, for the life of me, how His honor can be maintained if we teach a probability of the failure of the reign of His grace. And never, to my mind, has one single sinner been quickened to life only (except) by the Spirit of God; and this, it seems to me, is because of the reign of grace. And this grace was given in Christ before the world began, and, consequently, was bound, in the very nature of things, to have been before there was a man made; and that must of necessity prove that God purposed to make man, that he would fall, and that man would need a Saviour, because of his death in sin.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen." Roms. 11:33-36. Now, if in the wisdom of God all things are for Him, it does seem that it is reasonable to conclude that all and every event that taketh place in the heights above, or the depths beneath, or in the lengths, or breadths, either in earth, or hell, are under His control, and that He purposed and foresaw them, and overrules them to His own glory. Or else events are not things. Surely, this is wisdom and the Apostle said it was "spoken to us in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." 1st Corinthians 2:7. Only the hands of a pure conscience (faith) will hold it. See 1st Timothy 3:9. He also said that it was so great that it was without controversy. See 1st Timothy 3:16. Then taking this view of the wisdom, power, mercy and love of God, I feel safe in believing and teaching that the God of Salvation is a complete Sovereign, and, therefore, I live in hope of His mercy, and that through the efficacy of the blood and righteousness of His adorable Son, that I shall yet praise Him who is my "wisdom, righteousness, sanctification and redemption." See 1st Cor. 1:30. Then God forbid that we should glory save (or except only) in the Lord.

Dear brethren, I have thrown these thoughts together under the most trying circumstances — with much fear and trembling — knowing that I am imperfect, ignorant and short sighted, often wondering can it be that such a creature as I am can be a child of God — saved by His grace. I have written my own imperfect views, without consulting any man for his views. I alone am responsible for what is here presented. I desire that if this is published, that none will take offense because of it. I hope that I have had the honor of God in view, and trust that I have the mind of Christ. My race is nearly run. I shall soon go hence, and shall soon know the reality of these things. I am looking forward to the time of my departure. When I go, I expect and believe that I shall meet a satisfied Saviour. My hope is to see the King in His beauty, and the whole of the purchases of Christ's blood, which will be a train that shall fill the temple — not one left out for whom he atoned; if so, it will be because of His eternal purpose, which He purposed in Christ before the world began. Then I shall be as the glorified saints in that land whose shores will never erode to disappear afar off, and me — thinks that all the hosts of heaven will be shouting "Crown Him, Crown Him, Crown Him Lord of all!" Then I shall be completely happy, as I stand with the sanctified, redeemed family of God.

And to His name be all the praise now and then and there in a world which shall never end.

J.C. Hall (Deceased)
Gogginsville, Va.

A Watermelon Seed

I was passing through Columbus, Ohio, on the railroad some years ago, and stopped to eat in the depot restaurant. My attention was called to a slice of watermelon, and I ordered it and ate it. I was so pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night, a thought came into my mind — I would use the watermelon as an illustration. So, the next

morning, when I reached Chicago I had enough seeds weighed to find out that it would take about 5,000 seeds to weigh a pound, and I estimated that the melon weighed about forty pounds. Then I applied mathematics to the watermelon.

A few weeks before, someone — I know not who — had planted a little seed in the ground. Under the influence of sunshine and shower, that little watermelon seed had taken off its coat and gone to work; it had gathered from somewhere 200,000 times its own weight and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had put a covering of green, within that a rind of white, and within that a core of red. Then it had scattered through that core of red little seeds, each one capable of doing the same work all over again.

What architect drew such a plan? Where did that little watermelon seed get its tremendous strength? Where did it find its coloring matter of green, black stripes, white and luscious red? How did it build a watermelon?

Until you can explain the watermelon, do not be too sure you can set limits to the power of the Almighty, or tell just what He will do or how He will do it. The most learned botanist or plant scientist in the world cannot explain a watermelon, but the most ignorant man in the world can eat a watermelon and enjoy it. God has given us things that He has seen that we need, and He has given us the knowledge necessary to use those things. And the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that He has seen fit to conceal from us.

WILLIAM JENNINGS BRYAN

William Jennings Bryan, (1860-1925), was an American orator, statesman, and political leader. For many years he was called the "Peerless Leader" of the Democratic party. He was the unsuccessful candidate for President of the United States three times. He was nominated first in 1896 and was defeated by William McKinley, the 25th President of the United States; he was nominated again in 1900 and was defeated by William McKinley again. In 1907, Bryan ran for the third time, but lost to William Howard Taft, the 27th President of the United States. He was said to have been one of the most powerful orators in speech-giving that this country ever knew. Also, after having read his (above) article on "A WATERMELON SEED," it is obvious that he had been given some understanding of His Creator.

J.M. Mewborn, Editor

EDITORIAL

FOREKNOWLEDGE OF GOD

A brother recently wrote an article in which he said that God did not employ the hands of men to crucify the body of His Son. He said that the determinate counsel and foreknowledge of God, as taught in the scripture, meant something, but it does not include these wicked acts of men. He further went on to say that those wicked men had met, for to carry out their wicked purpose and design, and this in no wise meant that God was the cause or author of their acts and behaviour. It was God who by His determinate counsel and foreknowledge that purposed and arranged the salvation of His people, through and by His Son Jesus Christ; yet, he concluded that God did not employ those wicked hands to crucify the body of His Son. They were acting independently according to their own corrupt nature, he said.

Acts 2:22-24 reads as follows, "Ye men of Israel, hear these words; Jesus of Nazareth a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." Acts. 4: 26-28 reads as follows, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." Our brother said that these two scriptures were misunderstood by those who contend and try to prove that God determined and predestinated all things whatsoever come to pass, both good and evil.

The Apostle Peter said that "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2nd Peter 1:20-21. The same God who anciently spake unto the Fathers by the Prophets even

today speaks unto us by His Son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1:1-2. The glorious will and mind of God have ever been of one accord and one thought. There has never been any variation in them, whatsoever. He has been described as the "Father of lights, with whom there is no variableness, neither shadow of turning." James 1:17. There has never been any variation whatsoever, from the original thought of His mind which was with His Son, before time began. He blessed the prophets of old with the presence of His Spirit and caused them to enter into or obtain a portion of the understanding of His will when Zechariah wrote, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1. He (Zechariah) further says, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Zech. 13:7. He even led Isaiah beyond this point and let him see in His blessed will where that "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it." Isaiah saw the resurrection of Jesus from the dead and the establishing of the gospel church according to the new covenant. See Isa. 25:8.

May I pause here to ask this question, "Who awoke this sword?" Did it awake itself, or was it wrought upon by another power other than that of its own, and if so, what was the power?" Surely, we believe that "all scripture is given by inspiration of God, and is profitable for doctrine." 2nd Tim. 3:16. In that event, it was God who said, "Awake." This sword has no more power of itself than the clay has of its own. Yet, the potter has the power over the clay, and the clay is not permitted to ask concerning its own as to the reason of being made thus.

"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus?" Romans 9:18, 19, 20. We read in Isaiah 10:15, "Shall the ax boast itself against Him that heweth therewith? or shall the saw magnify itself against Him that shaketh as if the road shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood."

The foundation of our God (His eternal truth) is sound and standeth sure. His blessed will is sound. Even men in nature, when they come to the place in life to make their last will and testament, so state that they are of a sound mind and disposing memory. A will or testament is no more than the final, complete summation of thought of any mind for its final or terminated state of being. A true will is always complete. Everything in the estate is disposed of in one way or another. Nothing is left out. Yet, the minds of men waver, become unstable and diseased, etc., but this is not the case with our God. In His will, there are no codicils. We read that the mind of our God is one. Job said, "But He is in one mind, and who can turn him? And what His soul desireth, even that He doeth." God blest the prophet of old to know that the sword would be awakened for to do His will and purpose. The will and purpose was to open the fountain. The scripture further teaches that the wicked are His sword. David said, "Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword. From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure." Psalms 17: 13, 14.

At God's appointed time, He employed the wrath of man to crucify His only begotten Son. There was no other way for the debt of sin to be paid. David said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast

crowned him with glory and honour." Psalms 8: 4,5. How much lower was He made than the angels, and how was He crowned with glory and honour? Paul said, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour (the Resurrection), and did set Him over the works of thy hands." He had to die that He by the grace of God should taste death for every man. See Hebrews 2: 7, 8, 9. He surely remembered and visited the Son of man (the Lord Jesus Christ) in raising Him from the dead. David said, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalms 16:10. He also said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10. That portion of the wrath of man allotted by God for the betrayal and crucifixion of His Son came surely to pass according to His irrevocable will. He was crucified, and they (the Roman soldiers) pierced His side with God's sword of justice from which came forth both blood and water. The remainder of wrath, which was not required by His blessed will, has ever been restrained from that day until now, and even shall be until the end of time. The same is true in all things.

Men in nature (children of wrath) cannot survey the glorious unfathomable mind and will of God. Faith is the compass and chart wherein His children have ever been able to read his "signs and miracles and wonders." Acts 2:22. One of old said, "How unsearchable are His judgments and His ways past finding out." Romans 11:33. As horrible as murder and death may appear to us here in time, yet we must remember that it was through such a medium that Joseph, the espoused husband of the Virgin Mary, had his existence and being here in the world. After Cain had killed Abel, God gave Adam and Eve another son. Genesis 4:25 reads, "And Adam knew his wife again; and she bare a son, and called his name Seth: For God said she hath appointed me another seed instead of Abel, whom Cain slew. It was through the lineage of Enos, who was the son of Seth that Noah, Shem, Abraham, Isaac, Jacob, Jesse Obel, Boaz and David that Joseph, the

espoused husband of the Virgin Mary, was born. Juda (or Judah) was the son of Jacob. It was from this identical, same relationship that John makes reference in Revelation as follows, "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." See Rev. 5:5. The very existence of Joseph, the espoused husband of the Virgin Mary, came through the death of Abel, for he (Joseph) was a direct, lineal descendant of Seth. As to God's preordained purpose in choosing Joseph to be the espoused husband of the Virgin Mary, I am sure, that no one would doubt or question. The links in the golden chain must remain stationary until they all have reached the end of time. Joseph was said to have been of the House of David.

See Luke 1:27. Surely, the being and existence of Joseph into the world was through no accident, neither can the same be said of his espousal to the Virgin Mary. So, look at what was required for Joseph to have had his existence here in the world.

Another brother recently wrote an article in which he said, "Since God is under no law, by what law can He be judged or tried? By the law of man, of course, but this verdict will not stand in the court of divine justice." His court is the supreme one of all. The three office holders of the Holy Trinity are unimpeachable, and as the hymn writer said, "He sits on no precarious throne, nor borrows leave to be." Paul said, "Who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him and to Him, are all things: to whom be glory for ever. Amen." Romans 11:35. Isaiah pronounced a woe on them "that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Isa. 5:20. These know no difference, and the world by its wisdom has never known God, neither will it ever know Him. Those who have been blessed to know Him

in the pardon and forgiveness of their sins truly know Him and love Him as their everlasting Father.

"Deep in unfathomable minds,
Of never-failing skill;
He treasures up His bright designs
And works His sovereign will."

J.M. Mewborn

THE WATER OF LIFE

There is a river always flowing,
Straight from the Throne of God;
Its current being ever needful
To those blessed to hear His Word.

I know not if I'm so blessed; for
Ofttimes I feel it quite enough
To go and sit among the saints
And see their cups fill up.

There is the sweetest promise,
To drink and never thirst again;
Oh! my Lord, am I included, and
Wilt thou water this desert land?

Wilt Thou open Springs of water
In the valleys I pass through?
Wilt thou fill this empty vessel,
Else dear Lord what will I do?

Of myself I cannot drink,
That thirst is given from above;
If, indeed, I've ever tasted,
Or felt His matchless love.

Oh! lowly beggar that I am,
Lord let me ever be;
Gathered below with thy Saints in hope,
That a drop will fall on me.

Adelaide Gerry

BOOK STILL AVAILABLE

Dear Brother Mewborn,

Enclosed you will find a check for which please renew my subscription to the "old Zion's Landmark" for one year.

I still have several copies of my little book entitled, "King Of Two Worlds." I will mail one to anyone sending me the postage and a small donation.

Humbly yours in hope,
(Elder) William A. Williams

P.O. Box 82
Coffee Springs, Alabama 36318

SIN IN OUR CARNAL MINDS

Sin in our carnal mind is like the blood that circulates through the arteries and veins of our body. I cannot prick any part of my body with a pin where blood will not flow from the wound. Nor can I put my finger on any spot of my carnal mind where sin is not, and whence if pressed by temptation, sin will not gush forth in a larger or smaller stream. And to pursue the figure a step further, as blood is the element that nurtures our bodies, so sin is the nourishment of our carnal mind. Humbling thought! That which God hates, which is enmity against Him, which made the Son of God bleed and die, which fills hell with miserable beings to all eternity, dwells in our carnal mind, and fills and occupies every part of it.

But it will not destroy nor separate from the eternal and everlasting love of God those whom Christ has redeemed by His blood. "Now, therefore," says Paul, "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." And he asks triumphantly, "Who shall separate us from the love of Christ Jesus?" Not even sin shall effect this separation nor undo the finished work of Christ upon the cross.

J. C. Philpot

OBITUARIES

ELDER HOOVER R. MEEKS

My natural brother in nature and, I believe and hope, my spiritual brother in Christ, the Lord of Glory, Hoover Ray Meeks, was removed by the death Angel of God on June 2, 1986, in North Carolina Baptist Hospital, Winston-Salem, N.C. I desire to leave on record a few facts pertaining to his life here on earth as follows.

He was born March 4, 1929, near Spray, (now Eden), Rockingham County, North Carolina, the son of Daniel Woodson Meeks and Daisy Mae Harris Meeks. The surviving members of Hoover's family are as follows: his widow, Barbara Searce Meeks of the home; four daughters, Donna Bray, Martinsville, Va., Theresa Shanahan, Kernersville, N.C., Victoria Burch, Durham, N.C., Tanya Meeks of the home; three sons,

Hoover Ray Meeks Jr., Martinsville, Va., James Randolph Meeks, Durham, N.C., Joel Blaine Meeks, Eden, N.C.; four sisters, Iva Dell Moulder, Danville, Va., Kathleen Gilley, Ridgeway, Va., Mozelle Cooper, Reidsville, N.C., and the unworthy writer of this notice, Annie Jane Barber, Danville, Va.; three brothers, James Meeks and Elder Hicks Meeks, both of Ridgeway, Va., and David Meeks, Salem, Virginia, along with eight grandchildren, all of whom mourn his passing.

At the time of his death, Hoover was a member of the Cascade Primitive Baptist Church, Cascade, Va. He had owned and operated the Meeks Greenhouses for several years and was a member of the Disabled American Veterans, Winston-Salem, N.C., Chapter of the U.S. Army.

His funeral service was conducted by his pastor, Elder Roy S. Smith, at Fair Funeral Home, Eden, North Carolina, on Thursday, June 5, 1986, with burial that followed in Overlook Cemetery.

He was a strong believer in both the doctrine of absolute predestination of all things, both good and evil, and the unconditional election of the church of God both from eternity into time, and declared them in like manner from the pulpit.

Hoover had many trials and afflictions laid out for him through his journey in this world, but God also had appointed for him wonderful seasons of joy that were only a foretaste of that glory of which, I believe, he is now enjoying in perfection at the right Hand of God, his Saviour, to last forever. May God give us His reconciling grace, especially his beloved wife and children, to the dispensation of His providence and Holy will.

Annie M. Barber, (his sister),
Danville, Virginia

HAYWOOD SHELTON

(1-18-1899 — 12-6-85)

AGNES CAMPBELL SHELTON

(9-4-1901 — 1-10-86)

As much as I feel my inability and unworthiness, I shall endeavor to comply with the request made by Agnes C. Shelton about a year before her passing, that if she preceded me to the grave, that I write her obituary. I feel she had no thought at the time she disclosed her desire to me that she and her husband, Haywood, would have a "**Double Memorial**" composed, but as I was led to know Agnes and Haywood, I believe I can say that if they could have had a choice in the matter, this would have been their choosing. This arrangement was not left in their hands, but was carried out by "**The One**" who controls all things and who speaks to the wind and it doth obey.

There was around one month's difference in their deaths. Haywood Shelton was born in Stuart, Virginia, to the late Ceyfus and Lucinda Shelton on January 18, 1899, and passed away on December 6, 1985. Agnes Campbell Shelton was born in Stuart, Virginia,

to her parents, the late Robert and Texas Anne Campbell on September 4, 1901, and passed away on January 10, 1986. Haywood and Agnes had no children, as they both stayed with their aged parents and cared for them until they departed this life; then they married. After Haywood's departure, Agnes had no more desire to stay in this time world. Agnes' sister, Sister Leola Moore, overheard Agnes in her bedroom a few days before she passed away, begging the Lord to take her to Haywood. The Lord inclined His ear unto Agnes, as it was already ordained to come to pass before she ever called, and granted the request of her prayer.

There was a "oneness" with this union, I feel, beyond all doubts, that was joined in **Holy Matrimony** by the God of Heaven. The Lord is the only One who has the power to join in this sense and that which God joins I do not believe any man can put asunder. "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him." Gen. 2:18. "And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man." Gen. 2:22. I shall say that God still works today in the same manner as He did then, if He has foreordained a union of marriage. He brings the woman unto the man. "And Adam said, This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:23,24. Agnes' and Haywood's life together manifested evidence that it was as "One Flesh."

About one year before Haywood passed away, tragedy, humanly speaking, struck. He had another bout with malignancy when liver cancer was diagnosed. Since Agnes had become physically unable to care for herself and Haywood, God in His infinite wisdom had their needs already provided, there being "two certain Samaritans," who as they journeyed, came to where they were. They took them to an inn, bound up their wounds, pouring in the oil and wine and cared for them until their appointed days ended.

Sister Leola Moore (Agnes' sister in the flesh) and her beloved husband, Jesse Moore, took Agnes and Haywood into their home in Collinsville, Virginia, where they reached out and beyond their limit to administer to their needs and comfort. All was done that could have been done by human hands. I visited the home on several occasions and I have never seen a greater display of love in my sojourn here in this time world that was shown to both these departed ones. Not only were their needs supplied during the entire period of time they were kept in this compassionate home, but over the past several years prior, Jesse Moore took upon himself the sole responsibility of the upkeep of their entire household in that he did all grocery shopping, provided all transportation to and from physicians, saw that all bills were paid, looked after the lawn, yard, garden, and to my knowledge

there was not anything that lacked. I have never witnessed or heard of anyone being cared for any more tenderly and diligently as were Haywood and Agnes by Sister Leola and Jesse. Jesse never complained or seemed to grow weary of the many days and nights he sacrificed his sleep to watch over Haywood during his last trying hours. His body surely must have been pushed to near collapsing, but he was sustained and strengthened to endure unto the end. His heart never tired. The good that they performed was not done in order that they expected to be rewarded a blessing in return, but their blessing was already given unto them in that they were enabled to sow the good seed. The blessing preceded the performing as all true righteousness exists only in God.

Haywood and Agnes were both firm believers in the doctrine of absolute predestination of all things, leaving nothing in the control of man. It was not decreed by God that either of them unite with the militant church here in this time world. Both of them had a beautiful experience of grace which was related to various brethren and sisters, naming Elder David Minter as one whom Agnes and Haywood were blessed to tell a portion of the Lord's dealing with them. Agnes, when but a small child, was given understanding of a "Supreme Being" to which she did attempt to petition to Him when she was in deep pain. She could remember that incident and stated that she had not been told that there was such a "Being." When but a young girl, she would look upon a body of water and would shed tears, having a desire to be baptized, but could not offer to the church. This fact she stated to the writer, saying she felt too unworthy to have her name on a church book. I believe in all sincerity, and feel all who were blessed to be acquainted with Agnes and Haywood, could discern something in their walk and talk that identified their standing and that standing was in Jesus Christ, **The Rock, The Foundation**, upon which the church of the true and living God is built. The doors of their home were always open to the household of faith where they made welcome their visitors. Not only did they feast upon natural food from their table, but were given to feast upon a Spiritual table beneath a "Banner of Love," over them.

Haywood's funeral was held at Russell Creek Primitive Baptist Church, Patrick County, Virginia (near Stuart), on December 8, 1985, conducted by Elder David Minter, Elder George Flippin, Elder Kenneth Hopkins and Elder Frank Pegram. The service was carried out as if it had been a regular church meeting and not like an ordinary funeral service as is customary in our day and time. Agnes and Haywood both passed away on Friday and both funerals were held on Sunday. Agnes' funeral was held on January 12, 1986, at Russell Creek Church by the same ministers as Haywood's, and was carried out in the identical same manner.

Their earthly remains were laid back to the mother dust of the earth from whence they came in the cemetery at Russell Creek Church to await the time when

Christ shall dismount His throne and call for the objects of His love and pity. Engraved on Haywood's and Agnes' tombstone or gravemarker are the words, **"In God We Trust,"** as those words were spoken within Agnes and they lived ever in her heart thereafter.

"We soon shall hear the Archangel's Voice,
The Trump of God shall sound, Rejoice."

Written by a friend and
one who loved them both,
Rachel Clark Purgason
Rocky Mount, Va., 24151

I.R. CASEY

"A man's heart deviseth his way: but the Lord directeth his steps." Proverbs 16:9. **"Serve the Lord with gladness, come before His presence with singing."** Psalms 100:2. Brother Ray Casey was, indeed, blessed in this life. His walk among all who knew and loved him was a witness to this truth. Always faithful to his church, caring for the brothers and sisters, caring for his family and all that were near and dear to him, whether neighbor or friend, were shining characteristics of this walk, and beyond any shadow of doubt, he loved them all.

Brother Casey was given an understanding in the doctrine of God's absolute sovereignty in all things and that it is only His grace alone that carried him, as well as anyone all the days of our lives here in this world and forevermore.

He was born in Johnston County, N.C., on April 12, 1906, and died June 6, 1986. He joined Little Creek Primitive Baptist Church, Johnston County, N.C., on Saturday before the third Sunday in May, 1945, and was baptized in Holt's Lake the next day, along with his wife, Sister Allene Casey, Sister Esther Capps and Brother W.J. Woodard, by their pastor, Elder T. Floyd Adams.

The church saw fit to call Brother Casey to the office of deacon, and he was ordained the third Sunday in January, 1948. Later, he was chosen clerk. In these offices he faithfully served until his death.

He leaves behind to mourn his passing, his wife, Sister Allene Parrish Casey; two daughters, Dorothy C. Proctor and Shirley C. Maxwell; three sons, Samuel Ray Casey, Billy Joe Casey and Danny Wayne Casey; one sister, Mrs. Elgie C. Barbour, along with ten grandchildren and seven great-grandchildren.

We at Little Creek Church extend our love and sympathy to his family. Therefore, be it resolved that three copies of this obituary be made, one for his family, one for the church record and one for publication in **Zion's Landmark**.

Done by order of the church in conference September 20, 1986.

Elder R.L. Fish, Moderator
Maxine Atkinson, R.L. Fish
and Nola Olive, Committee

LOTTIE WALKER

It is with much sadness that we, the members of Mount Lebanon Primitive Baptist Church, Durham County, North Carolina, bow in humble submission to the will of our Heavenly Father, who saw fit to call from our midst our dearly beloved sister in the Lord, Lottie Oakley Walker.

Sister Walker was 81 years of age at the time of her death. She passed away on May 20, 1986. Her survivors include her husband, Robert Joseph Walker; six stepsons, Lester Walker, Robert J. Walker, William Bernard Walker and Daniel Booth Walker, all from Bahama, North Carolina, and William Gattis Walker and James Madison Walker, both from Durham, North Carolina; one stepdaughter, Mrs. Laura Smith, Durham, N.C.; three sisters, Mrs. Salliebet Walker, Mrs. Jennie Clayton, and Mrs. Grace Carver, Roxboro, N.C., together with 12 step-grandchildren and 4 step-great-grandchildren.

Her funeral service was conducted by her pastor, Elder Jack Hawkins and Elder L.P. Martin with burial in Person Memorial Cemetery, Roxboro, N.C.

Sister Walker asked for a home and was received into fellowship of the church at Surl Church on the second Sunday in August, 1966, but requested that her membership be at Mount Lebanon Church. She was baptized by Elder Jack Hawkins on the first Sunday in September, 1966.

She was a strong believer in the doctrine of Salvation by God's grace alone and in the absolute predestination of all things. She loved her church and was a devoted, faithful member in attendance as long as her health permitted. God blessed Sister Walker with a kind, loving nature, always willing to help others in any way she could. She was patient and loving in all her sufferings and down sittings, as well as in the better times.

This dear sister will be greatly missed by her family, friends and Mount Lebanon Church, but we feel our loss is her eternal gain.

Be it, therefore, resolved, that three copies of this obituary be made, one for the family, one for the church record, and one sent to the **Zion's Landmark** for publication.

Done by order of Mount Lebanon Primitive Baptist Church in conference on June 1, 1986.

Elder J.W. (Jack) Hawkins, Moderator
Nellie Hunt, Clerk
Eula Thompson, Committee

NANCY COOPER PRATT

On June the 23rd, 1986, it pleased our Heavenly Father to call from this life our dear sister, Nannie Ocie Cooper Pratt. She was born April 25, 1906, to

the late James Sterling Cooper and Minnie Cummings Cooper, of Patrick County, Virginia.

She was brought up under the influence of Primitive Baptist parents and family. Her mother was a long-time member and her father a firm believer. There were nine brothers and sisters in the family. They all grew up (naturally speaking) under the Primitive Baptist faith, going far and near to church meetings and associations. She married Thomas James Pratt on July 2, 1927. To this union were born three children: Barbara P. Stegall, Ridgeway, Virginia; Thomas James Jr., Greenville, South Carolina; and Patrick Edward Pratt, Martinsville, Virginia.

She joined the church by experience November 4, 1973. Her membership was at Goodwill Primitive Baptist Church, Cascade, Virginia. She loved her church very much and all her brethren and sisters and friends. She attended church as long as she was able. Her memory lives on in the hearts of her family and friends. Goodwill Church loved her very much. She will be sadly missed by everyone.

Therefore, be it resolved, that three copies of this obituary be made, one for the family, one for the church record and one be sent to **Zion's Landmark** for publication.

This obituary was written at the request of Goodwill Church in conference.

J.D. Cassell, Clerk

J.M. Thomas, Assistant Clerk

HALLIE WADE

Hallie M. Wrenn, daughter of Stephen and Lurine Wrenn, was born on November 17, 1899, in Person County, North Carolina.

She was first married to Johnnie Gentry who soon passed away when she was left a young widow. In 1938, she married James M. Rogers, Timberlake, North Carolina, who was deacon and clerk of Helena Primitive Baptist Church. In June, 1944, she was received into the fellowship of Helena Primitive Baptist Church and was baptized by Elder N.D. Teasley. She attended church with her husband as long as he was able to attend. She was left a widow again in 1962. She married Robert Wade several years later and they had only a few years together before his death.

Sister Wade lived many years in Maple Heights Rest Home in Roxboro, N.C. She was not able to attend her church for many years. She was transferred to Roxboro Nursing Center and spent several years there.

She passed away at Person County Hospital on April 1, 1986. Her funeral service was held at Brooks and White Chapel, Roxboro, N.C., by Elder Burch Wray. Her body was laid to rest beside the resting place of her first husband, Johnnie Gentry, in the Burchwood Cemetery, Roxboro, N.C.

Sister Wade had no children of her own, but is survived by four stepchildren from the Rogers mar-

riage. They are Iva Lunsford, Route 1, Roxboro, N.C., Monzelle, William and Edwin, Route 1, Timberlake, N.C.; nine stepgrandchildren from the Wade marriage, as follows: Ophelia, Eugene, Randy, Harold, Irene, Betty, Beamie, Ernest and Richard. She is also survived by one brother, Charles M. Wrenn, Route 2, Hurdle Mills, N.C.

Therefore, be it resolved, that a copy of this obituary notice be given to her family, a copy sent to **Zion's Landmark** for publication and one filed in Helena Church record.

Submitted by a friend at the request of Helena Primitive Baptist Church, Timberlake, North Carolina.

Nancy C. Whitfield

ANNIE OWENS NORMAN

Annie Owens Norman was born March 3, 1903. She was the daughter of Dempsey and Lyndia Anne Owens. She was married to Andrew P. Norman for many years. She joined Autrey's Creek Primitive Baptist Church, Edgecombe County, N.C., in February, 1951.

She is survived by three daughters, Arlene Norman Andrews, Tarboro, North Carolina, Adelle Baker and Louise Beaman, both of Farmville, North Carolina; one brother, Henry Owens, Farmville, North Carolina, along with seven grandchildren, eleven great-grandchildren and one great-grandchild.

She attended her church meetings as long as she could as she greatly loved Autrey's Creek Church. She departed this life on February 26, 1986, at 82 years of age. Her funeral service was held at Carlise Funeral Home, Tarboro, North Carolina, by Elder Joe Sawyer. Interment followed in Autrey's Creek Church cemetery.

It is, therefore, resolved by the church that three copies of this notice be made, one for the family, one for the church record and one be sent to the **Zion's Landmark** for publication.

Elder Kenneth Windham, Pastor

Joe Coker, Clerk

Rebecca Briley and Gladys

Edwards, Committee

LEONA W. MANNING

Leona Wooten Manning was born December 18, 1913. She was the daughter of the late Johnnie and Docia Wooten Manning. She joined Autrey's Creek Primitive Baptist Church, Edgecombe County, North Carolina, on the first Sunday in March, 1953. She attended her church as long as her health permitted her to do so. She was always ready to help her church in natural support when she felt that it was needed.

She is survived by two daughters, Becky Dale and Darcus Whitley, Charlotte, N.C., and one granddaughter, Erie. They were always willing to help their mother.

Sister Manning departed this life February 11, 1986,

at 72 years of age. Her funeral service was held at Autrey's Creek Primitive Baptist Church by Elder Kenneth Windham and her body was laid to rest in the church cemetery.

It is, therefore, resolved by the church that three copies of this notice be made, one for the family, one for the church record and one be sent to **Zion's Landmark** for publication.

Elder Kenneth Windham, Pastor
Joe Coker, Clerk
Gladys Edwards and
Rebecca Briley, Committee

EARLY STANLEY WYATT

It is with sorrow and compassion that I write the obituary of Brother Early Stanley Wyatt. Due to his health, he was not able to attend the meetings at Draper Church for several months prior to his death.

We feel that he loved the church and the doctrine preached therein. When my husband and I would go to see him and Sister Wyatt, he would always ask about the meetings and expressed a great desire to be there.

Brother Wyatt was born May 17, 1912. He was 73 years old at the time of his death on January 21, 1986. He was married to Sister Effie Stowe Wyatt, who survives him, also two daughters, Mrs. Beverly Tronnell and Mrs. Hazel Smith; two stepdaughters, Mrs. Linda Joyce and Mrs. Evelyn Powell, along with twelve grandchildren and nine great-grandchildren, one sister and five brothers.

He united with Draper Primitive Baptist Church on Saturday, July 24, 1982, being baptized on Sunday, August 21, 1982, by his Moderator, Elder Albert Doss and Elder Gordon Roberts.

Brother Wyatt's funeral service was held at the church on January 23, 1986, by Elder Albert Doss and Elder Gordon Roberts. His body was laid to rest in the Matrimony Church cemetery to await the coming of our Lord.

May this obituary be a comfort to his family.

Therefore, be it resolved by the church that three copies of this notice be made, one for the family, one for the church record, and one to be sent to **Zion's Landmark** for publication.

Done by request of Draper Church in conference.

Elder Albert Doss, Moderator
Fedelia Wood, Church Clerk

(Note: The above obituary of Brother Early Stanley Wyatt appeared in the "May-June, 1986" issue of **Zion's Landmark**. Due to several errors that occurred in that printing, we are republishing in this issue to correct. We regret the errors that were made in the previous printing. Editor.)

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN NOVEMBER, 1986

ANGIER UNION will meet with Bethel Church, Johnston County, N.C.; church is located between Angier, N.C., and Benson, N.C. Take State Road 1313 leading off Hwy. 210, 4 miles east of Angier, N.C., to State Road No. 1551. Turn left and go one mile to church on your left. Elder Jack Hawkins was chosen to preach the introductory sermon and Elder Curtis Parrish is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C.)

BLACK CREEK UNION will meet with Upper Black Creek Church, located one mile east of U.S. 301 Hwy., approximately 3 miles from Lucama, N.C. Elder Delbert Carraway was chosen to preach the introductory sermon and J.B. Williams is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C.)

BLACK RIVER UNION will meet with Old Harnett Church, located between Dunn, N.C., and Clinton, N.C.; Directions are as follows: Follow Route 421 to Route N.C. 242 south towards Salemburg, N.C. Follow Route 242 for about one mile to first crossroad. Turn right and go about 100 yards to church on your right. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

LOWER COUNTRY LINE UNION will meet at Eno Church but held for Ross' Church. Eno Church is located about ¼ mile east of U.S. Hwy. 501 in Braggtown, near Durham, N.C. (Bernard Whitefield, Union Clerk, Carrboro, N.C.)

MILL BRANCH UNION will meet with Tabor Church, located on east side of U.S. Hwy. 701 in Tabor City, North Carolina. (J.D. Wright, Union Clerk, Tabor City, N.C.)

WHITE OAK UNION will meet with Newport Church, located in Newport, Carteret County, N.C. Church is located just off U.S. 70-A in the corporate limits. Elder Johnnie Carroll was chosen to preach the introductory sermon and Elder Owen Kennedy is his alternate. (Virgil Davis, Union Clerk, Richlands, N.C.)

LOWER MAYO UNION will meet with Matrimony Church on Sunday only. Matrimony Church is located near Stoneville, N.C., just south of the N.C.-Virginia state line. Those coming south on U.S. 220 turn left (east) just after crossing state line from Virginia into North Carolina. Those traveling north on Route U.S. 220, follow same directions. (Cletus Turner, Martinsville, Va., Union Clerk.)

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC 27592

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

Volume CXIX

September-October 1986

Number 5

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

DEVOTED TO THE CAUSE OF JESUS CHRIST

THE TRUE AND LIVING GOD

The great all-seeing and unseen,
With power supreme is fraught;
Created all there e'er has been,
Will be, or is, from naught.

He knows all things that were and are,
And which are not yet done;
Ordained them from His throne afar,
Before time had begun.

Whose reign, unmarked by fleeting years,
Endures when time has fled;
Above all judgment, doubts and fears,
No law above His head.

And though He hath His face concealed,
No power from us can sever
The matchless love He hath revealed,
Which shall endure forever.

Meta B. Rohrbaugh
(January, 1987)

No object, whether small or great,
Is hidden from His sight;
He knows, and holds the keys of fate,
And all He does is right.

There is no creature anywhere
But He has given birth,
And all, without His tender care,
Would perish from the earth.

His power the universe upholds,
Even heaven's jeweled dome;
While He the book of life unfolds,
As centuries go and come.

The face of every lily fair
Was painted by His brush;
And 'twas His love for beauty rare
That caused the rose to blush.

98-01-90

WINSTON SALEM NC 27109

PO BOX 7777 REYNOLDA STATION

NC BAPTIST HISTORICAL

EDITORIAL

THE SECOND COMING OF CHRIST AND THE FULFILLMENT AND FINAL CONSUMATION OF ALL THINGS

The disciples asked Jesus privately on one occasion when He was with them upon earth to tell them what would be the sign of His second coming, and of the end of the world. It is found recorded in Matthew 24:3, "The disciples came unto Him privately, saying, Tell us, when shall these things be and what shall be the sign of thy coming, and of the end of the world?" In this chapter Christ enumerates in detail the things that shall take place near and at the end of time. Please read this entire chapter at this time as it relates to this article.

The time of Christ's second coming is a secret that is known only to the Father. Men have speculated for centuries and ages, as well as this present time, as to the day and hour of His second coming. Christ spake by His disciple, Matthew, and said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matthew 24:36. Mark records Jesus' testimony, "But of that day and that hour knoweth **no man, no not the angels** which are in heaven, **neither the Son**, but the **FATHER**." Mark 13:32. So, the great secret is known only unto the Father, Himself. **Men** do not know, the **Angels** of Heaven do not know, not even the **Son** knows, only the **FATHER** of the time of His second return.

I do not believe that anyone, having any hopeful awareness of the presence of the Holy Spirit of God and its teaching, can doubt at this time but what we have already entered the threshold of a most profound change in the history of time and of the world. We know that the Bible (the scriptures or inspired written Word of God) is the most authentic, historical record of any now existing in the world. It divides the history of time into three distinct categories, dispensations, or worlds, so to speak: They are (1st) **The old world** from the creation of the world or beginning of time down to the flood and including the time of Noah and the building of the ark; (2nd) **The law world** or second dispensation of time, beginning right after the flood that embraces the prophetic period and worship under the law and reaches down to the first coming of Christ; and (3rd) **The Gospel dispensation or world** that reaches from the death of Christ to the current point in time in which we are now living and from this point (now) on to the end of time.

We do know, according to the scriptures, that the first dispensation of time lasted for 2,000 years, and also that the second dispensation of time lasted for 2,000 years, making a total of approximately 4,000 years from the creation to the first coming of Christ or a total of 4000 years for the first two dispensations of time. Also, we know that each of these two dispensations of time were separately closed by the Hand and power of God (each) (when much corruption was prevalent in the world in both instances) with a most notable, striking, significant occurrence that was most startling and sudden to the making of the history of time and civilization. (1st) The flood and destruction of

humanity by the flood or deluge of water marked the close of the first dispensation. (2nd) The first coming of Christ, whom the scripture says, "came suddenly to His temple." (Mal. 3:1), His death, burial and resurrection from the dead, the fulfillment of the law and the establishing of the Gospel Church, ended the second and marked the beginning of the third dispensation in which we are most assuredly now living in the latter portion and is at this present time drawing to a close.

According to the calendar of time, it has now been 1,987 years since the dawn of the third dispensation or Gospel world, as it is sometimes called. It is to be noted that, according to the scriptures, nothing is promised in them (the scriptures) beyond the culmination or finishing up of the third dispensation of time. Should the same pattern hold true for the third dispensation as compared to the first and second dispensations so far as longevity of time is concerned, we have now approached the end or conclusion of the third dispensation. This would mean at this time, historically speaking from the scriptures, that the world has stood for almost 6,000 years, or 5,987 to be exact. This would also mean, of course, that nothing will close the third dispensation except the second personal coming of Christ, the Lord and Master, which we now believe is close at hand.

The angel, Gabriel, was sent from God to the virgin, Mary, and said unto her these words: "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name **JESUS**. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father, David. And He shall reign over the **HOUSE OF JACOB** for ever; and of His kingdom there shall be no end." Luke 1:30-33.

When the angel, Gabriel, told Mary, "He shall reign over the house of Jacob for ever," we must understand this message, sent directly from God Himself, to mean not over Jacob only, but over all nations, kindreds, tongues and peoples, for He alone is "**KING OF KINGS, AND LORD OF LORDS**."

It was in the purpose and predestination of God that the traditional birthright be taken from Esau, Jacob's twin brother, and be given to Jacob, whom God sur-named or later called "**ISRAEL**" after his new birth. "The Lord sent a word into Jacob and it lighted upon Israel." (Isa. 9:8) Time well proved the mark of this birthright, the purpose and work of God, when Mary, mentioned above, a descendent of Judah (Jacob's son), she being the handmaid of the Lord, 1,789 years later brought forth or bore the Son of God.

In this article, I have gone back and researched, as best I could, that unbreakable chain, link for link, from the creation of the time world and beginning of time, down through the three dispensations of time and have marked the existence of the church of God, as links in a chain, in each of them to this present time. God's only purpose for the creation of the world (or the making of it) was to raise up and save His elect family, given to His Son in that everlasting covenant made with Him before the foundation of the world, from ruin and destruction brought on by Adam's fall in

the beginning of time, who being raised from the fall, are the only people in the earth who have only given Him all honor, praise and glory in all things.

This chosen, elect family of God is called **ISRAEL** by God Himself, and they (this family) have their origin in their father of old, Jacob. It is alone through the revela-

tion of the medium called "**the signs of the times**" that we have any insight into the time of His second coming.

Christ told the Pharisees and the Sadducees, when they desired a sign, that a wicked and adulterous generation would seek one and that none would be given save the sign of the prophet Jonas. (see Matt. 16:1-4) He also told them the meaning of the sign of the prophet Jonas and that it would be interpreted as follows: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. They had no idea at all what He meant. He told them the meaning or interpretation of that sign as follows:

Jonah is a type and figure of the Lord Jesus Christ whose life points directly to Christ. "The Salvation of the Lord" (a gift of God) came to Jonah in the fish's belly, a figure of death. "The Salvation of Israel's God" for His family, **Israel**, came to them in the tomb or grave from whence Jesus was raised. Each day and each night of Jesus in the tomb, three of them successively, represent individually the three dispensations of time in which Jesus fulfilled the law of God for every child of grace since the morning of time to its ending. "The evening and the morning were the first day." Genesis 1:5. "Evening" refers to eternity. "Morning" refers to time. Time (or the first morning) came out of eternity and will likewise end in eternity. Time will end in the ~~evening~~, according to scripture, at Christ's second coming, and we are now living in the "evening" of it.

Israel, God's family, will never be separated from Him for they follow Him in the regeneration. (See Matthew 19:28 and Rev. 19:14 and Rev. 14:4.) **They** belong to him for ever because they were given to Christ by their Father from and before the foundation of the world. **They** are not separated from Him here in time, neither will they be in eternity. He lived **for them**, He died **for them**, He arose **for them**, He is now at the right hand of His Father's majesty (throne) on high **for them**, interceding **for them** in Heaven with groanings according to His Father's will that cannot be uttered. He is coming back the second time **for them** to take **them** in the first resurrection to that everlasting home called **GLORY** where **they** will never sin, suffer, be persecuted or die anymore.

Let us keep in mind that there is a literal (or national) Israel and there is a Spiritual Israel. The latter (Spiritual Israel) would never have had its existence, even in eternity, had God not predetermined and predestined the natural existence of the former, called national Israel. The roots of Spiritual Israel are truly fastened and held within the existence of natural or national Israel. They cannot be separated. Spiritual Israel's reigning with God in eternity is the only reason He made this world in the first place for they are the only people to have ever existed in time or eternity to be

saved by His grace alone, and who alone render or give all honor, praise, and glory unto His matchless Name in time or eternity.

Today, as the purpose of God has unfolded it, at this very hour and time, there is an awful, most despicable movement that has arisen in the world among the Arab (or Islamic) nations of the Middle East called **TERRORISM**. The question has been asked, "What is **TERRORISM** and where does it fit in the scriptures?" There is not one single person, now living in the earth, but who has not heard this awful word. The core of the leadership in these Arab or Islamic countries involve the names of Ayatollah Ruhollah Khomeni of Iran, Assad, King of Syria, Moammar Gadhafi, leader and head of the government in Libya, and Yasser Arafat, leader of the Syrian-backed Popular Front for the Liberation of Palestine. At this present time they are fighting what they call the "Islamic Holy War" through the "Party of God" with an alignment of extremist Shiite Moslem groups with these various nations. They do not call the war "**TERRORISM**." They call it "**the Islamic Holy War**" (and holy it is) in the taking of prisoners, called "hostages" and murdering them in many instances. These "hostages" are picked from the western world, including primarily the United States, England, France, Germany, etc. Israel (national) is her direct target including indirectly any and all of her allies.

These people (Islamism) are the natural descendents of Abraham through the lineage of Ishmael and Esau and by natural, blood kin are closely related to the descendents of the twelve tribes of Israel today. Their separation, as a family, 3,746 years ago ended in a permanent, militant enmity of irreconcilable hate when God took the birthright from Esau. He (God) gave Jacob the birthright and did not follow the tradition of man by bestowing it upon the elder brother, Esau, for it was written "the elder shall serve the younger." This was when **TERRORISM** had its beginning in the militant, time world. The birthright refers to the virgin birth of Christ through Jacob (Israel), his son Judah, who was the natural, literal forebear of the Virgin Mary. It was not to be bestowed upon the line of Jacob, Ishmael and Esau as was made manifest in the determinate counsel of God. God's election of Israel prevented it.

God gives His reason in this rare instance in the scripture for giving the inheritance to Jacob or "Israel" and not to Ishmael or Esau as follows: "Israel hath not obtained that which he seeketh for; but **THE ELECTION** hath obtained it, and the rest were blinded."

Romans 11:7

For the past ten years, this movement of **TERRORISM**, sponsored principally by those Islamic nations just mentioned, have, perhaps, in their most notorious crimes, taken hostage as prisoners and murdered in cold blood some in prison, blown up U.S. Marine Compounds in Lebanon, American and French Embassies in Lebanon, airports in Rome, and public meeting places in West Germany, hijacked ships on the high

seas and international airplane flights, murdering passengers and crew members in both instances and taking others as hostages to mention a few. The crimes of this movement, **TERRORISM**, under the Shiite fundamentalism movement of Iran, will stop at no end to carry out and accomplish its objective with this movement. These people are joined hand in hand with their common objective for the total destruction of Israel because of a hatred that has existed for almost 4,000 years.

The question is again asked, "where does **TER-RORISM** fit into the fulfillment of Biblical prophecy and scriptures? It is mentioned in the Bible, and if so, what is the impact or significance?" Its impact and full meaning is momentous and astounding. **Gog** (Islamism) and **Magog** (Atheistic Communism backed by Russia) both, are mentioned twice in the scripture, once in Ezekiel and once in the Book of Revelation. **Gog** and **Magog** both refer to the seed of the serpent mentioned in Genesis while the name, "**Israel**" refers to the seed (of Christ) of the woman. God said in His promise that "the seed of the serpent" would bruise "the heel of the woman." This has reference to the fall of Adam, as the church (or Israel) was in Adam, in the beginning of time, and that "the seed of the woman" would bruise "the head of the serpent" in the resurrection of Christ from the dead and would ultimately destroy his, the serpent's, power over the church or **Israel** in the first resurrection of the saints, commonly called the "resurrection of the just." See Genesis 3:15 and Acts 24:15.

There can be no doubt, as I see it, that God's church, His people, called Israel, in which the Gentile church was grafted in as a wild olive branch, at the beginning of the third dispensation of time is this "woman," referred to above, and that her seed is the Lord Jesus Christ. We have here under consideration at this time the word "**ELECT**" and also the word-phrase "**NON-ELECT**." **Gog** and **Magog** in this instance refer to the "Non-Elect" or the seed of the serpent and Israel refers to the "Elect" or the woman. "Seed" refers to Christ.

We are familiar with the scriptural term "Elect" as those who will hear Christ say at the last day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Likewise, we are familiar with the doctrinal term "Non-Elect" as those who will hear Christ say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41. So, it comes down the wire that Israel, the free woman, is the elect of God, as it is written, "so all Israel shall be saved." (Romans 11:26) All that were not embraced in the covenant of Life, Allah, the god of Islam, and all of its relations will go down with the host of hell into everlasting defeat.

Yes, although Satan, like Esau, as a cunning hunter, (See Genesis 25:27) skilled as a marksman, bruised the heel of the woman and her seed, and as it was prophesied of Christ, "He was bruised for our iniquities," (Isa. 53:5), in the end, the seed (Christ) of the woman will crush the head of the serpent (the devil or satan). This will be when that prophecy is finally fulfilled, "when He shall have put down all rule and all authority

and power." 1st Cor. 15:24. This will be, as Paul said, "in the end, when He shall have delivered up the kingdom to God, even the Father." 1st Cor. 15:24. Here will be the final separation in the resurrection of the just and the resurrection of the unjust between Elect and Non-Elect, when the last enemy is destroyed, even death and him that had the power of it, the devil, or satan.

So, to know "the signs of the times" we must find and trace Israel's route temporally through this time world. There could be no Spiritual route of Israel with its experimental deliverance from the bondage and darkness of Egypt into the wilderness and from the wilderness finally into Canaan's land, flowing with milk and honey, had there first not been a natural one. In tracing the ancient route of Israel of old will be found

key that today unlocks the revelation of the mystery of the day and hour of that wonderful day of the second, personal coming of the Lord and Savior Jesus Christ that is now close at hand.

Let us turn to the scripture and by way of examination endeavor to locate Israel's travels in this time world and pinpoint or locate the end of her journey. This subject of late has troubled me much and has been placed deeply upon my mind. I am attempting to write at this time because of a burden of heart to relieve that mind. I truly feel that many, many people, now living in the world today are completely or totally unaware from a Biblical standpoint as to the marvelous and momentous times in which we are now living.

J. M. Mewborn
January 19, 1987

ISRAEL

According to my understanding of the Old Testament scriptures, the ethnic origin of all races, living in the world today, is traced directly to one of the three sons of Noah: **Shem**, **Ham** and **Japheth**, the order of their respective ages. Gen. 6:10. Abraham's national lineage is traced directly to **Shem**, the son of **Noah**. See Gen. 11, verses 10 and 26. The ethnic origin of the Gentiles is traced directly to **Japheth**, one of the three sons of **Noah**. Read Gen. 8: verses 2 and 5. Thus, we have proven here by the scriptures that the Jews have their natural origin in **Shem** and the Gentiles have their natural origin in **Japheth**. I could enter further into the natural posterity of **Ham**, another son of **Noah** but do not feel that it is expedient to do so at this point.

The Jews were God's chosen people under the worship of the law in the prophetic or second dispensation of time. God made a covenant with Abraham saying, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28:4, 14. Paul confirms the above

in Hebrews 6:13, "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

The scriptures tell also of the origin and early history of the Jews. Abraham, the father of the Jewish people, not only believed in God but he also worshipped Him. "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." James 2:23. "Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. Abraham, his son, Isaac, and his grandson, Jacob, are known as the Hebrew patriarchs, or fathers. They lived, as best that I can tell from the scripture, about the year 1900 B.C. Jacob, who was also called **Israel**, had twelve (12) sons. They were Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph and Benjamin. All living Jews today are the descendants of one of these twelve sons. The twelve Tribes that later made up the Jewish people all descended from one of the above named Israel's (or Jacob's) sons who are the literal forerunners of the Jewish people. That is why the Jews are sometimes called the Children of Israel, or Israelites.

God's believing, elect or chosen people were made manifest in the first dispensation of time, as verified by His blessing of faith to these following names patriarchs: "By faith **Abel** offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Hebs. 11:4. "And **Enoch** walked with God: and he was not; for God took him." Gen. 5:23. "By faith **Enoch** was translated that he should not see death; and was not found, because God has translated him: for before his translation he had this testimony, that he pleased God." Heb. 11:5.

As far as I am able to tell from the scriptures, there was only one race or nationality of people who lived in the first dispensation of time. This race of people was wiped out or destroyed in the flood or deluge of water when Noah, his wife, their three sons and three wives were spared from the waters of destruction. **Noah and his family** (eight souls) were of this race and all mankind today, regardless of race or nationality, must be descended from them and ultimately from Adam and Eve, our first parents.

God has had His chosen, elect people in the world since the beginning of time. This fact exists because they are **His Seed**, the Lord Jesus Christ who was with His Father when He made His everlasting covenant with His Son in the Counsel hall that was held in the annal of eternity. The Apostle Paul pinpoints this seed as follows, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of **one**, And to thy **seed**, which is **Christ**." Gal. 3:16. As we have just pointed out above, they were here in the first dispensation. Concerning

them it is recorded, "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Roms. 5:13,14. While the Oracle of God (His order of Divine Worship) was not made manifest until after the flood, we must remember that **His Seed** was here prior to that time since He has declared, "Nevertheless He (God) left not Himself without witness." Acts 14:17. The people of God, His Seed in Christ, have ever been identified by one glorious hallmark. This is the one, true, original faith. Job had the same faith that identified Noah, as well as Abel, Seth, the Apostle Paul, even down to the last heir of promise. True faith is the gift of God's Spirit.

In order that the oracle of God (God's Order of Divine Worship, given under the law, that culminated in the establishing of the Church by Jesus Christ), could be delivered and set up, God appointed that the identification of **His Seed** must be designated, set apart, marked clearly and made manifest here in the time world. This identification and designation of this Spiritual Seed is first mentioned in Roms. 9:7. "For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall **Thy Seed** be called. That is, They which are the children of the flesh, these are not the children of God: but the **Children of the Promise** are counted for **The Seed**." As we have already pointed out, Abraham was first. Then Isaac was the child of promise, not Ishmael, Isaac's half brother. It was recorded in Sarah's language after she saw Ishmael mocking Isaac, when she said unto Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Gen. 21:10. The transposition of **The Seed**, therefore, was passed from Isaac to Jacob on that memorial night just before the break of day, as Jacob wrestled with the Angel of God at ford Jabbok. This Man or Angel (in the scriptures the counterpart is called "Man") told Jacob, "Thy name shall be called no more Jacob, but **Israel** for as a prince hast thou power with God and with men, and has prevailed." Gen. 32:28. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Gen. 32:30. From this point henceforth, **Israel** has ever halted upon his thigh. In all ages of time, wherever that name has been bestowed, that nation or people has been preserved and their life, although persecuted severely at times, has continued. No amount of persecution and trial could destroy them.

It is to be pointed out in a specific manner that the **Seed of Promise (Christ)**, the Son of God, who was with His Father as the Word in the counsel hall of eternity, was not to Ishmael, Isaac's half brother, nor was it to Esau, Jacob's twin brother. All of the posterity

or natural descent of Ishmael and Esau today persecute Israel and her friends. This involves a perfect hatred involving an irreconcilable enmity to the extent of killing and murder with violence. The best of my determination places the posterity of Ishmael and Esau in the Arab or Islamic World. The Arab or Islamic world (like the Jewish world) is known as Semitic because Arabic is a Semitic language. Arabic is closely related to the languages of the ancient Assyrian, Babylonians, Hebrews, and Phoenicians. Of these peoples, the Arabs and the Jews, descendants of the Hebrews, are the only important Semitic groups who have kept their ancient language and some of their old customs. In today's knowledge a Semite (both Jew and Arab) is defined as one who is a descendant of Shem, son of Noah. He is a member of a Caucasian race now chiefly represented by the Jews and Arabs, but in ancient times included the Babylonians, Assyrians, Phoenicians and others.

According to scripture, Abraham left his home in what is known now as northern Mesopotamia and traveled to Canaan, the area today that is known as Palestine. This area includes present day Lebanon, Israel and a portion of Syria and Turkey. He and his descendants lived there for many years. These descendants included Isaac and Ishmael, Jacob and Esau, and their respective generations. Following this, as we are all aware, many Israelites journeyed to Egypt, a nation today that falls into the Arab world. The Bible tells us that Jacob's sons sold their brother, Joseph, into slavery in Egypt for twenty pieces of silver. The Egyptian Pharaoh, or king, favored Joseph and made him ruler over his (Pharaoh's) house and gave him second command in the Egyptian kingdom. Later, when a famine struck Canaan, Joseph forgave his brothers (who had sold him down into Egypt) and brought them and his father to Egypt.

For many years the Israelites prospered and lived well in Egypt. But later a king "who knew not Joseph" (See Ex. 1:8) made slaves of the Israelites and forced them to build large cities and palaces in Egypt. God spoke to Moses in the burning bush, saying, "I am the God of thy father, **the God of Abraham, the God of Isaac, and the God of Jacob.** (Note: Sic-He did not say the God of Abraham, Ishmael and Esau.) And Moses hid his face; for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people (**Israel**) which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Ex. 3:6,7, 8.

According to the predestinated purpose of God, Moses, the devout leader and teacher of the Israelites, led them out of Egypt in the 1200's B.C. This movement is called in the scripture, **The Exodus.** The Is-

raelites wandered in the wilderness between Egypt and Canaan for forty (40) years. It was here that they received the Ten Commandments (or the law) at Mount Sinal (through Moses, a type of Christ) during this period. The reception of the Ten Commandments or law verifies and identifies the Israelites as God's chosen people in the second dispensation of time. The Ten Commandments and the order of worship that God gave the Children of Israel to be used in the tabernacle contained the Oracle of God; this pattern and order of divine worship of His chosen people sufficed to Him with the sundry types of offerings in the tabernacle until the Gospel order was established at the beginning of the third dispensation of time by Christ Himself. (By Oracle, I mean to say the medium by which God reveals hidden knowledge or makes known His divine purpose; also, the place where the revelation is given.) All of these things (worship under the law) pointed to the first coming of the Lord and Savior Jesus Christ. As God has given us faith now to believe that Christ has already come, they were given the identical same faith then to believe that He would come. God has never granted but one faith and that to one people. Moses died alone on Mount Pisgah, and his tomb remains unknown until this day (God buried him, according to scriptures) so that no man could worship him or his tomb or final resting place in this time world.

From this point **The Seed**, the mark of the true church of God, was interposed upon Joshua. Before Moses died, he chose Joshua to succeed him, saying, "Be strong and of good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them." Joshua 1:6. Joshua led the Twelve Tribes back into the same land of their fathers. This "land of their fathers" was the same land that God called "Canaan" and from where God had spoken to Abraham many years before and from where Joseph and his father, Jacob, had departed into the land of Egypt. The Israelites probably had become established back in Canaan by about 1200 B.C. Here the Canaanites, Philistines, and others fought them for many years. Other attacks came from the neighboring kings of Edom, (the descendants of Esau, Moab and Ammon). The Israelites fought repeated wars with these people, who worshipped idols. God interposed upon Israel during all of this time **The Seed (Christ, by faith)** as David told the Philistine Giant, "Thou comest to me with a sword and with a spear, and with a shield: but I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou has defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee." 1st Sam. 17:45,46. Such faith, as expressed here, can only be the kind that is the Gift from **The Seed**, the Lord and Saviour Jesus Christ. We will say that they (the Pat-

arches of old, even King David) believed in and also worshipped the Absolute God of Heaven, who only holds all power in His blessed Hand.

Following Joshua's day, God called such devout servants as Gideon, Samson, Deborah (known as Judges) through whom He led the Israelites. But to meet the many dangers that threatened them, the Twelve Tribes united to form a kingdom. They wanted a natural king to rule over them. The devout Prophet Samuel warned the people against forming a monarchy (a government which retains a natural king as its titular head), but finally gave in to their wishes and they chose Saul as king. The people honored Saul for his bravery, but found that he lacked wisdom and steadiness. In time, they turned from Saul to young David, a shepherd boy, who had killed the giant Philistine warrior Goliath. As we are all well aware, when Saul died in battle, David became king, whose throne was later inherited by David's son, Solomon.

After the Israelites returned from Egypt through the wilderness, into Canaan, the land that God said flowed with milk and honey, a city was begun there that later was to be named or called **Jerusalem**. King David well chose this city about the year 1000 B.C. as the capital and chief city because it did not lie on any major trade routes. It was also high and difficult to attack. This little city in that day lay on top of a region of broken hills in the Highlands of Judea. The city is actually 2,618 feet above sea level. Here in this little city, David chose the site for the Temple which Solomon, his son, later built. We will refer back to the subject of the Temple at intervals in this article.

When Solomon died, political and economic troubles arose among the Israelites and the kingdom became divided. According to scriptures, Solomon's son, Rehoboam, increased the heavy taxes upon them and ten of the tribes broke away and set up an independent nation in the north. They chose Jeroboam as king, and called themselves the kingdom of Israel. The two remaining tribes, Benjamin and Judah, formed the kingdom of Judah in the south. The citizens of this kingdom were called Judeans. Joseph, the espoused husband of the Virgin Mary, and the Virgin Mary were of this group. Bethlehem, where Jesus was born, was in the kingdom of Judea. The word "Jew" comes from this name, "Judea."

Continuing on down the line, following the unbreakable chain, link for link, following the path of **The Seed**, the lineage of faith among the Israelites, God raised up such venerable prophets as Isaiah, Jeremiah, Amos, Hosea and others to stand upon the watchwall of Zion for the heirs of promise among them. With fearless honesty, they faithfully declared the Word of God, crying out and aloud, sparing not, reproaching the people and rulers for their wickedness. These prophets declared that the true and living God is the God of all creation, the God of all mankind, Ruler and Creator of all things, not just the God of the Jews only.

It must be pointed out that the true church of God in all generations has possessed this same faith and believed this identical doctrine or truth.

The Babylonians conquered Judah in 586 B.C. and destroyed the first Temple in Jerusalem that was built by Solomon. They took and carried away some Jews as captives, but left many in Judah. It was during this time of the Babylonian captivity that Daniel was cast into the Den of Lions and Shadrach, Meshack and Abednego were cast by the Babylonian King, Nebuchadnezzar, into the burning fiery furnace. Because Daniel would not bow to the edict of Darius, another King of Babylon, "he (Daniel) went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10. Here is another mark of **The Seed**. God's people (as in the case of Daniel) have never compromised this doctrine or truth and they have always been made to look to **Jerusalem**, the church and her glorious Head, the eternal God, when under the threat of their lives and heavy persecution. Immediately after this time, Daniel was cast into the Den of Lions, because of his belief in the law or oracle of God. See Daniel 6:5.

The Jews spent many years as captives in Babylon. In reading the Book of Ezekiel, he prophesied that someday they would return to their homeland. From the best I can determine it was in the year 538 B.C. that Cyrus, the Persian Emperor, did allow the Jews to return to Jerusalem and to rebuild the Temple. This (second) Temple (with the remnant of the "Wailing Wall" in Jerusalem today) was completed about the year 516 B.C. Following this time, God raised up the prophets, Ezra and Nehemiah, and others, as His true prophets among Israel.

This brings us down now to the time just before the birth of the Lord Jesus Christ. It was at this time that two very rivalistic religious groups became active in Jewish life. The Pharisees (like all Armenians today) felt that religion must grow and be interpreted. Spiritual revelation was disavowed. They claimed to believe in the resurrection of the body, but believed it had already passed or transpired. They began to make new laws and rules for daily living, as they thought, based upon the Old Testament scripture. These laws (man-made) were to be just as binding as the written law in the scripture. Another group, the Sadducees, bitterly disagreed with the Pharisees, and accepted only the written law. The Sadducees openly denied the resurrection. They refused to recognize the so-called new laws of the Pharisees as binding upon them. Both groups were very self-righteous in their attitude, and were very hostile toward one another.

Now it was during this time that Jesus was born. Their own internal quarrels weakened the Jews. All

of these things were in the predestinated purpose of God, and only fulfilled His divine and holy will before the world began. The Jews had now become into a very high-minded, natural proud, high, lifted up state of mind and vanity. Jesus said concerning them, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Matt. 5:20. He also said, "Beware of the leaven of the Pharisees and of the Sadducees." Matt. 16:11. Pompey, a Roman army general, had captured Jerusalem at this time, and the Jews had to accept Roman rule. Jesus told Pilate, the Roman governor, when asked if he was a king, replied by saying, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth hearest my voice." John 18:37.

They (the Jewish Pharisees and Sadducees) accused Jesus of sedition and other unlawful acts under their new system of laws and had Him brought before Pilate who ordered His crucifixion because he (Pilate) found no fault in Him. The Pharisees and Sadducees said, "We have a law, and by our law He ought to die, because He made Himself the Son of God." John 19:7. They used one of their newly made, man-made laws to indict Jesus. They were completely unaware of the meaning of two scriptures that Jesus had quoted them. One is found recorded in Matt. 24:2. "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." He spoke of the forthcoming destruction of Jerusalem and the second Temple by the Roman army. In another place He spoke these words, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of His body." John 2:19,20,21. He referred to His own resurrection from the dead. They had no idea or thought as to what He was talking about.

Another scripture that He told them (these unbelieving Jews) is found recorded in II Peter 2:22. "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Peter had reference here to the Oracle of God, the worship that God had given them under the law that came by Moses. It was not the truth they departed from but from the "holy commandment" (the law) that Peter was referring to. They had never known the truth to have departed from it. After the resurrection and ascension of Christ to glory, the conflict between the Jews and the Romans increased to the point where the Jews finally revolted in the year A.D. 66, but the Romans defeated them. The Romans captured

Jerusalem in A.D. 70, and destroyed the (2nd) Temple, as Jesus had told the Jews would take place in the above quoted scripture because they had come to the point (by the Oracle of God being removed) that they worshipped the building rather than the meaning and significance for which it had been established. In this awful destruction of Jerusalem and the Temple by the Romans, the Jews were scattered to the four corners of the earth into every nation of the globe. From that date A.D. 70 until May 15, 1948, almost 1900 years, they were called "the Scattered Nation." After World War II, many of them immediately returned back (according to God's predestinated purpose) to the same land where Abraham had first dwelt approximately 3,846 years earlier and had been one of the first there to believe God, the same land that the Lord told Moses that He would bring them, "unto a good land a large, unto a land flowing with milk and honey." Exodus 3:8. God called this land "Canaan" for an everlasting possession. See Gen. 17:8.

It was on May 14, 1948, that Israel declared her independence when the state of Israel was established. The United States was the first country to recognize Israel. On that date, Arab armies from the Islamic countries of Syria, Egypt, Lebanon and Transjordan (now Jordan that then controlled that part of Jerusalem that has the "Wailing Wall" of the old Temple) invaded Israel, intent on crushing the new nation. Saudi Arabia and Iraq (both Arab countries) also took part in the fighting. Little Israel (as little David's case compared identically when he faced Goliath) was desperately short of arms. But the Israelis drove the Arabs out of Galilee, the Negev, and a strip of land connecting Israel to Jerusalem, as well as other areas of Palestine. There are many now living today in this generation that witnessed this milestone in the history of the world, perhaps, unaware as to the great impact upon the history of time and the future posterity of mankind. Every battle in which they have since been engaged with the Arab nations they have won, as God blessed them anciently. They had now come back home to Canaan's land, the identical same one that God gave Abraham and the children of Israel nearly 5,000 years ago. Thus, we have fulfilled, the prophecy of Simeon when he held the Christ child in his arms, "This child is set for the fall and rising again of many in Israel." Luke 2:34.

Tel Aviv was made capital, where the seat of government is now located instead of Jerusalem, the old capital. The old, original capital, Jerusalem, could not be made the capital at that time since the Arabs still controlled a portion of the city, including the main landmark, the vestige of the (2nd) Temple, the "Wailing Wall." Thousands of years of neglect had turned much of Israel's soil into wasteland. The returning Jews drained the swamps, sank wells, and planted forests. Land once worthless became fertile again

Cities and towns were built throughout the reclaimed province. The industries, built in these cities and towns, are today some of the most advanced in western Asia. It is to be noted and pointed out that seldom, if ever before, in history has a people worked with such energy to build a modern industrial nation on the ruins of the past.

Before I proceed further with this article, I would like to point out a few facts about the current (today's) status of Jerusalem. In their taking back of their homeland it was in the Yom Kippur War in 1973 that the Israelis did not stop at the order of cease fire (as in 1967), but continued until they took the whole of Jerusalem, and even Hebron. The last portion of the area taken by Israel called the Golan Heights was another step in the fulfillment of prophecy.

With regard to Israel retaking the whole of Jerusalem in 1973, they retook land that had not been in their possession for nearly 2,000 years. After that defeat by the Romans in A.D. 70, the Roman Emperor who had succeeded Pontius Pilate ordered, as we have said, the destruction of the temple. Only a portion of one wall of the old Temple (the second Temple) remains standing today. It is called the "Wailing Wall," because many Jews have never ceased to mourn the destruction of Jerusalem and the temple that took place in A.D. 70. They (the Jews) had not been allowed to pray there since A.D. 70 until 1973, a period of almost 2,000 years. This temple reaches back to the days and time of King Solomon, son of David.

When the Jews were scattered to the four corners of the earth in A.D. 70, after the destruction of Jerusalem and the Temple, and before the crucifixion of Christ, the blindness of the Jews that the Apostle Paul spoke about in Romans 11:25 had already begun. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." All of this was predestinated to take place in order for the scripture, as found recorded in Song of Solomon 8:8 to be fulfilled. "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" To my understanding Solomon here had definite reference to the Gentile church. The Gentiles, who had previously been looked upon as dogs (a people altogether of a filthy, unclean nature) for hundreds of years, were now the favored people of God and continued to occupy this status for the nearly nineteen hundred years that followed when the Jews were scattered from nation to nation. The Oracles of God were given to them (the Gentiles, Japheth's descendants) (God's ordained worship), after the fall of Jerusalem and the destruction of the Temple. "He came unto His own, and His own received Him not. But as many as received him to them gave He power to become the Sons of God." John 1:11, 12. The application of the following scripture follows: "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should

first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, **WE TURN TO THE GENTILES.**" The Gentile dispensation by way of divine recognition, began at this point and lasted until the beginning of World War II. It was at this point of time that the Gentile's fullness came in and ended, as I shall describe below.

In all of their sundry (many, many) persecutions and their wanderings from country to country, their many trials, throughout the ages of time and many generations the worst was yet to come. In this I have to believe that (according to God's predestinated purpose), they paid their final debt for their participation in the crucifixion of their own King, the Lord of Glory, the Lord and Saviour Jesus Christ. I am given to believe that the fulfillment of the prophecy as recorded in Malachi 4:1, was fulfilled from 1940 to 1945 during World War II. This war marked one of the most vital turning points in the history of time. "For, behold the day cometh, that shall burn as an oven, etc." During the 1930's, Adolf Hitler and the Nazi party in Germany made anti-Semitism, or hatred of the Jews, an important part of their program. Hitler blamed the Jews for Germany's many problems in the years after World War I. He repeated his falsehoods so often that the German people believed them. Before World War II ended in 1945, the Germans had slaughtered more than 6,000,000 men, women and children of the 10,000,000 Jews in Europe. He had huge furnaces built in Auschwitz, Poland, and other nearby places, where many of this number were gassed to death, in shower stalls where they (the Jews) thought they could take a clean shower after riding for days on cattle trains when being sent to various German concentrations camps during the war. When they cut on the shower valve instead of getting water, they got poison gas. Then their bodies were burned to annihilation. He killed them so fast that he did not have time to bury them. Destroying them in this manner was his only alternative. 500,000 of them (or more) starved to death in concentration camps of eastern Europe. Thus ended their exilement of 1,900 years. Don't tell me that enough persecution will not reunite any nation. The Jews commemorated this holocaust in Jerusalem during the summer of 1981. I watched it on World News T.V. in June, 1981, when they lit thousands of candles to commemorate the memory of those that had died at the hands of Hitler's slaughter.

I would like to point out that during this period of 1,900 years from A.D. 70 to A.D. 1940, during their exilement the nation was not without an occasional true believer or witness in the Lord Jesus Christ and the true church. A case at point was the incidence of Elder Bernard Greenwood. He was a German-Jew, a native of Germany, born in Weener, East Friesland, Kingdom of Hanover, on September 23, 1827. (Some of you may have his book entitled, **The Dealings of God With a Labourer, or The Experience of Elder**

Bernard Greenwood.) He came to this country (The United States) in the 1850's. He was shown the truth and united with the Old School or Primitive Baptist in the State of Ohio. He moved to North Carolina in the 1880's and for a short while, lived at LaGrange, N.C., where he preached for the church there and also nearby at our church, Mewborn's. My grandmother Turnage heard him preach on several occasions. His photograph today hangs in the pulpit of Sandy Grove Primitive Baptist Church (Black Creek Association of North Carolina) Nash County. His body rests in the Maplewood Cemetery, Wilson, N.C., where he lived or resided until his death. My grandmother Turnage told me that on one occasion he had an appointment to preach in the courthouse in Snow Hill, Greene County, N.C. at night. Some of the local Jews, who were merchants in that town (and who knew of his natural origin or identity) went out to hear him also. After the service was over, when the crowd had come downstairs from the courtroom where he had just preached, these Jews accosted him in a corner in the hall to one side where they loudly and angrily conversed together in the Hebrew language. She said it got so hostile in sound that it appeared the matter would come to blows. However, it did not, the conversation soon died down, and the Jewish merchants moved on out. Elder Greenwood came over to where his brethren had been standing to one side in awe and with much concern as to his safety. Elder Greenwood exclaimed emphatically to them **"they did not like my Jesus, they did not like my Jesus,"** seeing the wonderment on their faces. We can see, therefore, that even during the period of time when the Gentiles were God's favored, while the Gospel Church was nucleated among them, there were true, occasional believers among the Jews. Likewise, there will be a scattering (only a small remnant) of true believers now and in the future time left to this time would among the Gentiles. This small remnant of Gentile believers will be, however, true followers of the Lamb. I do believe that we will never again see throngs or multitudes standing on the foundation of the true doctrine, as many of us saw 50, 75, 100 or 150 years ago, and as was seen in the early days of the Federal period of the History of the United States of America, 1776-1840. His return to the Jews accounts for the falling away or decline in membership, the breaking down of fellowship, and decline of interest today in our churches. May we be reminded that for those years prior to the Revolutionary War, the signing of our Declaration of Independence and those years that followed, at least 70 percent or more of the people in America, that professed religion, were pure pre-destinarian in their faith and belief. Now, ask yourself what is that percentage today? (Yet, today the Armenian doctrine has never been more prolific.) Bitter persecution in England by King Henry VIII and Queen Mary, Mary, Queen of Scots, or better known as

"Bloody Mary" had brought pure hearts to America.

Back in the days that followed the Revolutionary War and for all of those years that comprised the 19th century, and even up through the years that immediately preceded World War II, our country, the United States of America, had a government that was relatively free of corruption. Since 1950, the corruption in our government here, as well as England, and other Gentile nations, has reached proportions that would have been unbelievable to our grandparents and forebears. A crime record with no previous comparison, debts of nations, unrest and turmoil convince fully this unworthy writer that the fulness of the Gentiles has come in. Violence in or among society in general in our own nation here has reached the point that we (ourselves) can scarcely believe what we see and hear with our own eyes and ears. The corruption in government (even this year, 1986-87) has been beyond all reasonable proportions in the latter. The Lord told Daniel, "O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:14. We are definitely living now in the time of which Daniel prophesied. Scientific knowledge has tripled in the past two decades with many nations of the world now possessing the Nuclear bomb or the potential and capability necessary in obtaining and making it. Yet, since the ending of World War II, the United States has won no clear cut military victory anywhere. A truce was signed to end the Korean conflict and a withdrawal settled the Vietnam War. (The invasion of Grenada by the U.S.A. in 1984 was a skirmish only and was not a battle as such.) On the other hand, **ISRAEL** has won every battle that it has fought or in which she has been engaged, since 1948.

Many of us are aware of the deadly conflict that exists today in the Middle East. There is not a nightly international news program on television but what this grave conflict between Israel and her neighboring Arab (Islamic) countries is not mentioned. There are, no doubt, many, many people, that have wondered what this conflict is all about and the reason or reasons that have caused this conflict to erupt into violence, war and bloodshed from time to time in the past several years. This conflict is going on now at this very time.

In the year A.D. 70 when the Jews were scattered to the neighboring countries of the world, being displaced from their God-given homeland of Canaan (today known as Palestine and/or Lebanon), their land was vacated. The neighboring Arab Countries, descendants of Ishmael and Esau, moved into the area. For nearly 1900 years these Arabic nations occupied this area. They established their homesteads, villages, towns and cities. From a natural standpoint the Arabs had lived on these premises long enough (1900 years) to feel that the land belonged to them. They may have had a natural (silent) right of possession or ownership,

but they had no eternal right because, according to scripture, God had promised this land to Abraham, as we have already said, about 5,000 years earlier. When the appointed or predestinated time came for them to reoccupy it, they did, as they had always done the two times previously. Both nationalities are of the seed of Abraham, but one is designated in Romans 9:7 as **CHILDREN OF THE PROMISE** while the other is designated as "**the children of the flesh.**" "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Gen 21:10. There is no way possible for these two nations (Israel on the one hand and the Islamic or Arab world on the other) to ever live or reside peacefully together since the scripture says, "Jacob have I loved, but Esau have I hated." Romans 9:13. This conflict is further widened today with the United States supporting Israel while Russia is supporting Syria, an Arab country, with Russian made rockets on Israel's border, aimed at Israel. A compromise could soon take place but hostilities will not cease.

The Arab or Moslem world today, often called the Arab bloc, stretches from the Atlantic Ocean (of West Africa) to the Persian Gulf. It includes all Arabic-speaking people of Ifni, Morocco, Algeria, Tunisia, Libya, Sudan, Egypt, Jordan, Lebanon, Syria, Iraq, Kuwait, Saudi Arabia, Bahrain, Qatar, Trucial Coast, Oman, Aden, Yeman, with cultures extending into Iran, India, Afghanistan, Pakistan and Indonesia. Islam is the religion taught by the Prophet Mohammed in the A.D. 600's. Mohammed was an Arab who was born in Mecca in A.D. 570. He believed that he had been sent to destroy the idols of the heathen Arabs and to teach them to worship his god. He preached that there was only one god, Allah, and that he, Mohammed, was Allah's messenger. Those who today believe in this god, and accept Mohammed as his messenger are called Moslems, from the Arabic, meaning those who submit to him. Ayatollah Khomeini of Iran, a name familiar to many, falls into this category. Islam, today, is one of the world's largest religions, having more than 400,000,000 followers, located in the above named countries. To worship any God other than the true and living One would be Paganistic in principal, according to my humble judgment. Their places of assembling are not referred to as "church," but "mosque" or "minaret."

It was in 1978 or 1979, that President Carter held what was known as the "Camp David Summit" conference at the presidential retreat, Camp David, Maryland, in which he attempted to bring together Israel and the Arab world together through the means of Egypt's President Sadat, and Began, Prime Minister of Israel. (Sadat was later assassinated in 1980, as I recall, in Cairo, Egypt.) This was an effort to halt the work of the Palestinian Liberation Organization (commonly called the PLO) whose objective today is to regain the land that was lost to Israel, as we have

already pointed out. With all due respect to President Carter, had he known and understood the scripture, he would not have wasted the millions of dollars from this country that were promised to Egypt. Man cannot reconcile that enmity which God has said will never be reconciled. It has been said, "What God has done is done forever." I do not believe that any man can change the intent of those (just quoted) words. The compromises of men, when against the command of God, will end in failure. The "love of God" and the "hate of God" are permanent and Unchangeable. See Romans 9:13.

Today, at this very hour, the two Arab (Islamic) countries known as Iran and Iraq are and have been interlocked in a fierce war since 1980 over the area known as the Persian Gulf through which flows more than 50% of the world's oil and petroleum supply. In this conflict the United States through the Reagan administration has backed Iran through the secret supplying of arms and munitions to that nation while Russia has done the same for Iraq. Out of this country's (the United States of America's) participation in that conflict has recently arisen a government scandal of our nation's government's secretly selling arms to Iran and giving the proceeds of such sales to the **contras**, freedom fighting soldiers in Nicaragua, against the Russian backed Nicaraguan government called the "Sandanistas" with profits from such sales being yet unaccounted for. Here again, our country, the United States of America, is helplessly hooked into and involved with "Gog" and "Magog" against its determined aim and goal of swallowing up and destroying Israel.

Even in today's world news, we hear and read where President Ronald Reagan on October 8, 1986, sent a Bible, during the time of this scandal to Hashemi Rafsanjani, second in command of Iran under Ayatollah Khomeini, with the following inscription: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Galatians 3:8. This verse refers to Abraham who is the common ancestor of both Moslems and Jews. Moslems know Abraham as Ibrahim. Jews trace their ancestry through his son, Isaac, and Moslems through Abraham's oldest son, Ishmael, as we have already pointed out. I mention this incident only to point out the fact that even our president, Ronald Reagan, is **partially aware** of what is now taking place in the world, as it relates to scriptural or Bible prophecy.

In closing this article, I quote this scripture from Jesus' own language in Matthew 19:30. "But many that are **first** shall be **last**; and the **last** shall be **first**." The first and the last and the last and the first are synonymous in meaning. They are the same in every sense of the word. The first here has reference to Abraham, the lineal forbear of Christ, from whom He

descended through Judah, the son of Jacob. The last are those, the descendants of Abraham, Isaac and Jacob and the twelve tribes, who have now reoccupied Jerusalem after a period of exilement for nearly two thousand years. All of this is according to scriptural prophecy and the foreknowledge of God.

In all of their wanderings for the past 4,000 years from that promised land that God said unto Abraham, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God," they have now returned for the last time. Three times during this period of time (the past 4,000 years), based upon information in this article, have they been displaced from this land, but they will go no more out until the second coming of their King. They could not receive Him the first time because of the predestinated decree of the establishment of the Gentile church. "He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become the Sons of God." John 1:11, 12. Paul said concerning them, "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; **HOW MUCH MORE THEIR FULNESS.**" Romans 11:11, 12. Let us not forget this scripture, "And so all Israel shall be saved." Romans 11:26.

In their (the Jew's) fulness was the coming back home to their ancient home, Jerusalem, of which they now control in its entirety. This brings us down to the final fulfillment of the prophecy that John saw in Revelation 21:1, 2, as follows: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city **NEW JERUSALEM**, coming down from God out of heaven, prepared as a bride adorned for her husband." In the first resurrection of the just, her corruption will put on incorruption, her mortality will put on immortality. These are the number that was the seal of the living God, "an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:2, 4. John then pointed out another number in addition to the "one hundred and forty and four thousand," whom he said "sang a new song," and their number is "ten thousand, and thousands of thousands." This is that number that he said "no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9. In this manner was included the Gentile church.

When **NEW JERUSALEM**, the happy, eternal home for which His weary pilgrims now long for finally comes, there will be a new Temple within it. John tells us what it will be: "And I saw no temple therein: for

the **LORD GOD ALMIGHTY** and **THE LAMB** are **THE TEMPLE** of it." Rev. 21:22.

So with the fulfillment and final consummation of all things now at hand when Gog and Magog, Islam and Atheistic Communism (or Russia), come up against little Israel, as has been prophesied in Ezekiel 38:18-22, with all of their vast technology, superior nuclear bombs, missiles, ultra modern naval combats, combat troops (because of Israel's God-given impediment or block to those Arab nations which control the Persian Gulf out of which flows 50 percent plus of the world's oil supply), they will be no more than Napoleon, Hitler, William the Conqueror and Alexander the Great and others who eventually met their respective dooms. Since the beginning of time men have set out to conquer the world, but God has disallowed the fact since He has said of Himself, I am "King of kings and Lord of lords." No man or set of men, nation or group of nations, will He ever allow to take complete control of the earth and world. Time will end before such takes place.

Before the end of time, Gog (Islam) will give its power over to Magog (Communism) in a final endeavor as the means to accomplish this end when Communism (or Russia) would destroy Israel and take control of the world's greatest source of oil supply in the Persian Gulf area of the Middle East. This is verified by the scripture, "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: **and the dragon gave him his power, and his seat, and great authority.** . . ." Revelation 13:2.

The intervention of God (yet to be made known) will destroy **Gog** and **Magog** or **Islamism** and **Communism**. God will impute His terrible fire, brimstone and hailstones in the final destruction of the world. I suggest again that you please read Ezekiel 38:18, 22. If God be for them (Israel), who can be against them?" Romans 8:31. **HIS SEED** among both Jews, Gentiles, and all nations out of every kindred and tongue and people and nation will be raised in the first resurrection. Those who are alive and remain at His coming shall not prevent those who are asleep. The dead in Christ shall rise first and those who remain shall be changed in a moment, in the twinkling of an eye at His second coming! Read 1st Thess. 4:13-18. Those whose names are not found written in the Lamb's Book of Life will be cast into the lake of fire and brimstone that burneth forever and ever. Read Rev. 20:10. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." Rev. 1:7, "Lift up your heads; for your redemption draweth nigh." Luke 21:28. "Surely I come quickly, Amen Even so, come Lord Jesus." Rev. 22:10. To that last heir of promise who will witness this indescribable sight, what a glorious thing it will be! Faith then will become sight and hope

a blessed reality, for **ISRAEL**, God's children who will go no more out for ever.

J.M. Mewborn
January 29, 1987

OBITUARIES

ROBERT BOWLING

Brother Robert Bowling was born December 13, 1895, and passed from this time world on September 3, 1986, making his stay on earth 90 years and approximately nine months.

He was married to Elizabeth Clayton, who most of us remember as "Mrs. Lizzie," on November 9, 1919. To this union was born one child, Hildred Bowling, Route 4, Henderson, North Carolina. Brother Robert is survived by his son, Hildred, and a daughter-in-law, Edith Bowling, a brother, Mr. Lucious Bowling of Rougemont, North Carolina; three sisters, Mrs. Nannie Aiken, Durham, N.C., Mrs. Jennie Craven, Roxboro, N.C., and Mrs. Sabra Stewart, Route 3, Roxboro, N.C., along with several nieces and nephews who are left behind to mourn his passing.

Brother Bowling joined Surl Primitive Baptist Church, Person County, N.C., on July 10, 1983, and was baptized the second Sunday in August, 1983. We believe when he came out of the water, men and women were no different in his sight.

He attended the church meetings at Surl and elsewhere as long as he was able. He was so wonderfully blessed, as he told me months after he had united with the church that he was happy and had enjoyed the preaching service every time. That it was a great blessing from the wonderful God in Heaven, as well as all our natural blessings for natural things needed for the sustenance of our lives in this time world. All of them, he acknowledged, were gifts from God.

It is written in the scripture, "Behold, how good and how pleasant it is for brethren to dwell together in unity," (Psalms 133:1); this to us was Brother Bowling and his feelings, for he dearly loved peace.

We would say to Hildred, the son, that the time will come, according to my experience, that you will dream of mother and father; then you will awake and find that they will not be there, but may Jesus who controls the mighty wind, the times and the seasons, give you peace in your heart that your father is asleep in Him (Jesus), awaiting the day that all days were made for to be called from the grave to be carried home where no sickness or sorrows reign. Also, we extend to all of his kindred, brothers and sisters, nieces and nephews, and all who loved him, our heartfelt sympathy.

We will miss Brother Robert Bowling at Surl Church, his smile and fond embrace, and his meaningful expression of love in his countenance. We believe, according to our hope, that he is resting from all his labour, awaiting the final call to come home to be forever satisfied with His Lord and Saviour.

Brother Bowling's funeral service was conducted September 5, 1986, by his pastor, Elder L.P. Martin, and his body was laid to rest in the Surl Church Cemetery.

Now, therefore, be it resolved, that one copy of this obituary be given to the family, a copy be sent to **Zion's Landmark** for publication and one be placed in our church record book.

Done by order of the church in conference on October 11, 1986.

Elder L. P. Martin, Moderator
Charlie Blalock, Clerk

MYRTLE WRIGHT RAKES

It has pleased our Heavenly Father to remove from this life our dear, beloved sister, Myrtle Wright Rakes. She was born in Patrick County, Virginia, on April 16, 1919. She was the widow of the late Elder Reed Rakes.

She had been a member of Elamsville Primitive Baptist Church for many years, and was always ready to lend a helping hand to the needs of the church and the members. Our precious sister is greatly missed by the members and friends of the church.

Her funeral service was conducted by Elder Charlie Coalson and Elder Patton O'Neal on February 1, 1986. Her body was laid to rest at Goblintown Primitive Baptist Church cemetery, near Stuart, Virginia.

'Dear Myrtle, we'll never know the pain you bore the day you had to go.

But we hope to meet you some sweet day where the healing waters flow.'

Maude R. Handy, Church Clerk
Route 1, Box 49
Patrick Spring, VA 24133

SHELBY C. MINTER

Sister Shelby Clark Minter, beloved wife of Elder David P. Minter, of Martinsville, Va., passed away January 27, 1987, at the age of 41 years. Sister Minter was a faithful minister's wife to my own personal knowledge and was made to love Zion, the church of the true and living God, to the extent that she asked for and was given a home at Sardis Church, Rockingham County, North Carolina, on September 28, 1986. She was baptized by her husband, Elder David P. Minter, on the fourth Sunday in October, 1986, giving her that "good conscience toward God." 1st Peter 3:21.

She leaves behind to mourn her passing her husband, Elder David P. Minter; her mother, Mrs. Bertha Lou Clark; her grandmother, Mrs. Mattie Kendrick; a stepson, David P. Minter Jr., and a grandson, David P. Minter III.

Her funeral service was held on Saturday, February 7, 1987, at 2:00 p.m. at Sardis Primitive Baptist

Church, near Madison, North Carolina, with an overflowing crowd, the services being conducted by Elder George Flippin and Elder Jack Hawkins. Burial was in the cemetery at Sardis Church.

Our heartfelt sympathy goes out at this time to her family and loved ones, especially her husband in the loss of his companion and stepmother of the son and grandson, as well as her mother and grandmother.

(I hope that someone will write a more suitable notice of Sister Minter for publication in the **Zion's Landmark**.)

J.M. Mewborn

MAGGIE SECHRIEST

Sister Maggie Sechriest, beloved wife of Elder J. Sebron Sechriest, passed peacefully and quietly away at her home, 1934 Welch Road, Mount Airy, N.C., in the early morning hours of February 6, 1987. Her funeral service was held on Sunday, February 8, 1987, at Moody's Funeral Home, Mount Airy, N.C., by Elders George Flippin, Sidney E. Rakes and James (Jim) Moody.

To my knowledge, no minister's wife was blessed in faithfulness to the cause and to her companion than Sister Sechriest. For the past 32 years or more, many have been the miles that they have traveled together among the afflicted and poor people whom God has said that He would leave in the midst. May God in some way reconcile Brother Sechriest and his family to the dispensation of His blessed will and providence. In her passing, the churches of the New River Association of southeastern Virginia have lost a faithful and precious member. Her husband has lost a faithful companion.

(I hope that someone will write a more suitable notice of Sister Sechriest's life and death among the Baptist.)

J.M. Mewborn

BROTHER I. R. CASEY

"A man's heart deviseth his way; but the Lord directeth his steps." Proverbs 16:9. "Serve the Lord with gladness: come before his presence with singing." Psalm 100:2. Brother Ray Casey was, indeed, blessed in this life. His walk among all who knew and loved him was a witness to this truth. Always faithful to his church; caring for the brethren and sisters; caring for his family and all that were near and dear to him; be it neighbor or friend, he loved them.

Brother Casey was blessed with the knowledge of God's absolute sovereignty in all things and that His grace carried him and us, all the days of our life here and forevermore.

Brother Casey joined Little Creek Church on Saturday before the third Sunday in May, 1945, and was baptized in Holt's Lake the next day along with his wife, Sister Allene Casey; Sister Esther Capps, and Brother W. J. Woodward by their pastor, Elder Floyd Adams.

The church saw fit to call Brother Casey for a deacon and he was ordained the third Sunday in

January, 1948. Later he was chosen church clerk. These offices he faithfully served until his death.

Brother Casey was born April 12, 1906, and died June 6, 1986. His funeral was conducted at Little Creek Church by Elders R.L. Fish and S.J. Sauls. His body was laid to rest in the Casey Family cemetery beneath a mound of beautiful flowers for he had gone home.

Brother Casey was survived by his wife, Sister Allene Parrish Casey: two daughters, Dorothy C. Proctor and Shirley C. Maxwell and three sons: Samuel Ray Casey; Billy Joe Casey and Danny Wayne Casey. One sister, Mrs. Elgie C. Barbour. Ten grand children and seven great grand children.

We at Little Creek Church extend our love and our sympathy to his family.

Therefore, be it resolved that three copies be made. One for the family; one for the church records; and one for publication in **Zion's Landmark**.

Done by order of the church in conference September 20, 1986.

Elder R. L. Fish, Moderator
Sister Maxine Atkinson, Brother
R. L. Fish, Sister Nola Olive, Committee

ANNUAL BELL MEMORIAL SERVICE **(West Virginia)**

The Annual Bell Memorial Service, will be held, if the Lord will, beginning on Saturday afternoon before the fifth Sunday in March, 1987, and will continue through Sunday following, the dates being March 28th and 29th, 1987, at Indian Fork Primitive Baptist Church, Culloden, Cabell County, West Virginia.

Lunch will be served at the church on Saturday at 12:30 p.m. and services will begin at 2:00 p.m., followed by dinner with services commencing again on Saturday night at 7:00 p.m. Services will continue on Sunday morning following at 10:00 a.m.

Directions to Indian Fork Church are as follows: Those coming from the east, take Route 460 to West Virginia Turnpike. Those coming from the south, take I-77 to West Virginia Turnpike, then take I-64 to Hurricane, West Virginia; Exit at No. 34, then take Business Route 34 through Hurricane to U.S. Route 60. Travel for one mile on Route 60 west to Culloden; turn left at elementary school for ½ mile to church on your right.

We invite our brethren, sisters and friends to visit with us in this meeting with a special invitation given to our ministering brethren.

Elder Elmer Smith, Moderator
Norman Bird, Clerk
Route 6, Box 210,
Hurricane, W.Va. 25526

"STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS." Jeremiah 6:16.

IN MEMORY OF ELDER H. GRADY COX

Dear Elder Mewborn:

I am enclosing a poem written by Brother Ernest Duncan that he was blessed to write in memory of Elder H. Grady Cox. Brother Mewborn, Brother Duncan wrote this poem and then put the music to it. Brother Duncan made a tape and then he sang the song for Sister Lena Cox, Elder H. Grady Cox's widow, Loris, South, Carolina. She was so touched by it, as it made her so happy, that she asked Brother Duncan to send it to you, Brother Mewborn, asking, if you could, to have it published in the *Zion's Landmark*, for her sake and Brother Cox's precious memory. I called Sister Cox to let her know that I was sending it to you for Brother Duncan.

In love and sweet fellowship, I hope,
 Evelyn and Walter W. Horne,
 Loris, South Carolina

I REMEMBER THE MAN

He wasn't a rich man by the standards of this world,
 but I believe

he had something more precious than gold;
 A gentle man, a family man, I believe truly a child of
 God's fold;
 A man who tried to live his life according to the word of
 God.

I don't even remember an unkind word he said for
 anyone,
 You were always greeted with a smile which was there
 for everyone;
 He wore a crown upon his head as white as the wind-
 driven snow;
 The hair upon his head a gift from God, I know.

You would see him in church on Sunday, telling of the
 Word of God.
 He was admired by all who knew him for they knew the
 things he upheld;
 A symbol for us all to see when we walked through
 those church doors
 the joy we could not tell.

But now he is gone, but not forgotten by anyone, our
 memory still yearns,
 He still lives in in our memories and our love for him
 still burns;
 This gentle man with hair of white, still a symbol of our
 faith,
 And to me he'll always be the man I'd like to someday
 make.

Ernest Duncan

ORDINATION OF DEACON IVEY MOBLEY

On the 11th day of May, 1986, Cypress Creek
 Primitive Baptist Church, Onslow County, North
 Carolina, met in conference with a presbytery com-
 posed of Elder R. L. Fish and Elder Johnnie Carroll.
 The ordination service was opened with hymn of
 praise and prayer by Elder R. L. Fish. Deacon R. B.
 Batchelor then presented Brother Ivey Mobley to the

presbytery after which Elder Johnnie Carroll read the
 1st Timothy, Chapter 3 concerning the qualifications
 of the deacon. The charge then followed, being given
 by Elder Johnnie Carroll, pastor of Cypress Creek
 Church. He was blessed to proclaim the sweet truth of
 the Lord. Laying on of hands then followed by Elder
 Johnnie Carroll and Elder R. L. Fish.

(Deacons present were Brother R. B. Batchelor of
 Cypress Creek Church and Brother Isaac Jenkins of
 South West Church, who, with the church, witnessed
 the ordination.)

Deacon R. B. Batchelor then delivered Brother
 Mobley back to their seats with the satisfaction and
 consent of the church in the ordination.

Then the service was closed by hymn of praise and
 prayer.

Elder Johnnie Carroll, Moderator

A PILGRIM AND HIS JOURNEY

I'm just a pilgrim in this world of woe,
 I have not long here to go;
 I know He's coming sometime soon,
 I hope in that bright mansion above,
 He'll give me blessed room.

I have seen His Hand, I've felt His power;
 My hope is that He'll take me home
 In that right hour.

My life's been a mystery right from the start
 Especially since, I hope, He's changed my heart;
 My hope is that one day and that not ere long,
 From a glorified body and new heart, He'll
 tune that new song.

A sister in hope, if one at all,
 Bertha Hutchens
 Stoneville, North Carolina
 February 2, 1986

LANDMARK BEHIND

Due to a heavy workload that has been placed upon
 me since last Fall, 1986, I have been unable to get a
Zion's Landmark issued or published since the "July-
 August, 1986" number. That issue, "July-August,
 1986," is the last one that was published. I am laboring
 hard at this time to get the publication caught up to
 date, and, if the Lord will, will have it back on schedule,
 I hope, shortly.

Dear brethren, please bear with me and have pa-
 tience as far as the good Lord will bless you to that
 end with me. I beg and crave for your prayers for
 needed strength from the Giver.

J.M. Mewborn

EASTER MONDAY MEETING

The annual Easter Monday Meeting of the churches comprising the Lower Country Line Association will be held with Eno Primitive Baptist Church on Easter Monday, April 20, 1987, if the Lord will. It is our sincere desire that our correspondents, including our beloved ministers, deacons, members and friends in the Lord be with us again this year. Eno Church is located in Durham, North Carolina, and directions to our church meeting place are as follows:

Those coming from the north by Interstate 85 or Route U.S. 15 from the south by Interstate 85, and from the east or west by Route U.S. 70, or from the south by Route U.S. 501, turn North at "Roxboro Road Exit I-85, 70 and 15 By-Pass." **(DO NOT TURN AT EXIT THAT SAYS 501 NORTH OR ROXBORO.)** Follow through Braggtown to the 5th traffic light on State Road 1004. (Central Carolina Bank, CCB, will be on your left.) Those coming by N.C. Route 55 from the east, please follow same directions as given above. Those coming from the north from Roxboro on Route 501 to Durham, turn left at the 4th traffic light and State Road 1004, to church building on your left.

May it be the will of our God to bless you to remember us at this meeting and come and be with us.

Elder Burch Wray, Pastor
W. A. Wheeler, Church Clerk

ANNUAL MEETING AT MACEDONIA CHURCH, (FLORIDA)

We would appreciate it very much if you would announce our annual three day's meeting at Macedonia Church, Alturas, Florida, beginning on Friday before the fourth Sunday in February, and will continue through Saturday and Sunday following, the dates being February 20, 21, and 22, 1987.

Directions to Macedonia Church are as follows: Those coming from the north, take Interstate 95 to Interstate 4 at Daytona Beach, Florida. Follow Interstate 4 to Haines City, Florida. There you will take U.S. 27 south to Lake Wales, Florida. At Lake Wales take Route U.S. 60 West for approximately 9 miles to "Alturas, Florida Sign." At this point, turn left on State Route 655-A. Go for about one and one-half miles to church building on your left.

Those coming from the west will follow U.S. 98 to Route 60 and "Alturas, Florida Sign." At this point, turn right on Route 655-A and go for one and one-half miles to church building on your left.

We enjoy having our precious brethren, sisters and friends who love the doctrine of God's absolute sovereignty and predestination in and over all things to meet with us and we extend a warm invitation for you to visit us again in February, 1987.

For more information call or contact Bill Lake, Telephone 813-683-1726, or Brother Clarence Duckworth, Telephone 813-537-1208, or Elder John Simpson, Telephone 813-294-3804.

W. C. (Bill) Lake
1111 N. Gilmore Avenue
Lakeland, Fla. 33805

SCHEDULE OF MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN MARCH, 1987

ANGIER UNION will meet with Oak Grove Church, located at Kildaire Farm Road and Penny Road, Cary, Wake County, N.C. Elder S. J. Sauls was appointed to preach the introductory sermon and Elder T. Allen Johnson is his alternate. (Bobby Daughtry, Clerk, Princeton, N.C.)

BLACK CREEK UNION will meet with Contentnea Church, located on south side of N.C. 42 Hwy., about five miles west from Wilson, N.C. Elder Walter Barnes was appointed to preach the introductory sermon and Elder J. B. Williams is his alternate. (J. B. Williams, Clerk, Rocky Mount, N.C.)

BLACK RIVER UNION will meet with Bethsaida Church, located about two miles west of Benson, one mile south of N.C. Hwy. 27, Harnett County, N.C. Elder W. C. Noles was appointed to preach the introductory sermon and Elder R. L. Fish is his alternate. (Alonzo Barefoot, Clerk, Newton Grove, N.C.)

LOWER COUNTRY LINE UNION will meet with Roxboro Church, located in the City of Roxboro, N.C. Elder L.P. Martin was appointed to preach the introductory sermon and Elder Burch Wray is his alternate. (Bernard Whitefield, Clerk, Carrboro, N.C.)

MILL BRANCH UNION will meet with Mount Pleasant Church, Lee County, South Carolina. Traveling west on I-20, turn at Exit 116 towards Bishopville, S.C. Then take first hardtop road to your left and proceed to church on your left. (J.D. Wright, Clerk, Tabor City, N.C.)

WHITE OAK UNION will meet with Maple Hill Church, Pender County, N.C., located just east of intersection of N.C. Hwy. 50 and 53. Elder Owen Kennedy was appointed to preach the introductory sermon and Elder Furney Davis is his alternate. (Virgil Davis, Clerk, Richlands, N.C.)

LOWER MAYO UNION will meet with Aaron Fork Church **ON SUNDAY ONLY**, located about four and one-half miles west of intersection of Hwys. 8 and 704, Stokes County, N.C., and about ten or twelve miles south of Stuart, Va.

Cletus Turner, Clerk
Bassett, Va.

YELLOW RIVER UNION will meet with East Atlanta Church, Fulton County, Ga. From I-85 to 285 Bypass to I-20 West. Travel I-20 to Moreland Ave. North, cross under DeKalb and turn right on DeKalb West. Travel two blocks to Degress Ave.; turn right on Degress; church is located at 191 Degress Avenue. (Hewitt L. Fleming, Clerk, Franklin Springs, Ga.)

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark

Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504

USPS 699-220

Volume CXIX

November-December 1986

Number 6

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

DEVOTED TO THE CAUSE OF JESUS CHRIST

SOVEREIGN GRACE (Selected)

Said of Him that cannot lie
In the day you eat, thou shalt surely die.
O creature obey, and thou shalt live
To enjoy the blessings thy Master would give.

The Creator offended; His Holy Law broken,
The sinner did die even as God had spoken.
Sin entered by one and mankind did fall,
In Adam we sinned; death passed upon all.

Imputed sin? but this cannot be!
Watch your children and you shall see.
They go forth from the womb, speaking a lie,
For in Adam all sinned and in Adam all die.

Not one righteous can you find,
All are in darkness, all are born blind.
They are all lost and out of the way
Everyone like sheep, have gone astray.

With a reprobate mind and a sin-loving heart
Man's will is in bondage, right from the start.
He cannot will to love God or keep His law
Man is born loving self, and this is his flaw.

He will never seek God, who then can be saved?
For man by nature hates God and is totally
depraved.
One way only will man seek Thy Face.

But Grace cannot come till justice is met,
Death as a sinner is mankind's debt.
We've broken Thy law, to its penalty we're bound,
We sinners must die, or a ransom be found.

A Voice from eternity cries, "Lo, I come,"
For out of fallen Adam He is given some
To work out a righteousness and cover their shame,
He dies in their place and bears all their blame.

Thy Word is made flesh, He walked among men,
The Lamb that was slain: the offering for sin.
From the Virgin's womb, and the day of His birth
He honored Thy law before Heaven and earth.

God's righteousness prepared, who will answer the
call?

His elect people will come, redeemed from the fall.
Salvation is with Him, and appointed is that hour,
Having made thee willing, in the day of His power.

(Continued)

Memorial Service

There will be a memorial service
held at Little Vine Church, Syl-
vatus, Va., at 10 a.m., May 30, 1987,
for Elder and Mrs. J. Sebron Sec-
hriest.

J.B. Mitchell Jr.
Christiansburg, Va. 24076

*** ak ***** ereign
98-10-60
60123 ON WELAS NOTSNIM
011010A STATION PO BOX 777 REYNOLDA
NC BAPTIST HISTORICAL

(Continued)

Hearing Thy Word and quickened by the Dove,
 Thy people are drawn by an everlasting love.
 Tis Grace and not works, lest any man boast,
 Salvation is of God: **Father, Son, and Holy Ghost.**

In the dust, O sinner, crying upon thy face,
 He will be found praising God forever in thy
 redeeming sovereign grace.

Jimmy Gray,
 Norman, Oklahoma

UNKNOWN FACTS ABOUT THE LATE JOHN NEWTON AND "AMAZING GRACE" REVEALED

In the October, 1986, issue of the **Reader's Digest** (page 138) appeared an article under the heading, "The Amazing Grace of John Newton." In reading this article, I learned of things pertaining to the life and experience of John Newton that I had not previously known or been aware. I had never read or seen these facts concerning his life in reference books. Only a very brief, abstract sketch of him is given in the **Memoirs of the Principal Hymn-Writers and Compilers of the 17th, 18th and 19th Centuries by John Gadsby**. Other reference works of a principal nature contain no more data.

It was for this reason that I wrote the "Editorial Rights and Permissions Manager," Katherine Burns, of the **Reader's Digest** on November 30, 1986, asking for permission from her to have this article published in the **Zion's Landmark** for the benefit of our people who have adopted through the years this hymn as one of the most favorites, if not the most favorite, used in our church services today. She was kind enough to grant me this permission.

Please understand that I am aware of the fact that the **Reader's Digest** is a magazine of the world, but it is not for that reason that I am republishing this article whatsoever. My reason, of course, is for the interesting facts that have been brought out very recently by Alex Haley, who when tracing his African ancestry to a slave, Kunta Kinte, who lived in 1767, also uncovered this information about John Newton who at one time was an African slave trader.

When one reads this article, he can more easily understand how one of the most beloved hymns, sung by the children of God many, many times, came into existence. I am now well past 50 years of age and I have heard it sung since I was 5 years of age by the most loving people in all the world. Vocalists today out of Hollywood, as well as other popular and classical singers, have sung it, but something is clearly missing when compared to a group of Old Baptists, when they sing it. There is a sound and meaning when they sing it like none other in the whole wide world.

J.M. Mewborn

THE AMAZING GRACE OF JOHN NEWTON

By Alex Haley

Reprinted with permission from the October 1986 Reader's Digest. Copyright ©1986 by The Reader's Digest Assn., Inc.

(Editor's Note — **Reader's Digest**)

(When "Roots" burst upon the literary world in September 1986, it was an immediate phenomenon. Ten years later millions of copies have been sold in more than 40 languages; the television mini series has been seen by over 500 million people; and the story of Alex Haley's African ancestor, Kunta Kinte, who was taken in chains from Gambia to board a British slave ship in 1767, has become part of history.

The Digest was privileged to publish the first words from "Roots," and during a recent visit to Pleasantville, roving Editor Haley told how his research for the book had led him to the story of John Newton, a minister who preached and wrote hymns in England even as Kunta Kinte entered slavery in America.

"Ever since," Haley says, "I have wanted to tell this story. Newton was once a slave-ship captain. But before he died, he helped inspire the first great step toward the abolition of slavery, and he wrote the world's most beloved hymn — a hymn that remains a moving personal testament to salvation.")

John Newton was born in London on July 24, 1725, to a pious and shy mother and an authoritarian father. To the boy's relief, his shipmaster father would spend only a few weeks at home between year-long voyages.

When John was seven, his mother died of tuberculosis. The shipmaster, practical man that he was, remarried before his next voyage; for John, however, the loss of his mother was devastating. He became stubborn, disrespectful and difficult, and soon was packed off to a boarding school.

There he was confronted with a headmaster who wielded a cane and a birch rod. The experience "almost broke my spirit," he later confided in a letter. But more torment was in store.

At age 11, John was put to sea as an apprentice sailor on his father's ship. During this time he strayed further and further from his mother's religious teachings.

By his teens, he was an expert sailor, but his father apprenticed him to a merchant at Alicante, Spain. The 15-year-old disobeyed orders, fought with anyone who crossed him, and was sent back because of his unsettled behavior. As he later confessed, "I believe for some years I never was an hour in any company without attempting to corrupt them."

Next his father arranged for John to learn the plantation business in Jamaica. Before leaving, the youth went to visit his mother's relatives in Chatham, England, and, in one of the twists of circumstance that filled Newton's life, met and fell in love with Mary Catlett, not quite 14. Mary reminded him of his mother. So smitten was John that he prolonged the visit and

missed his ship.

Months later he was impressed into the British navy. In 1745, midshipman Newton set sail for the East Indies on the H.M.S. Harwich. The voyage was to last five years, but a storm hit and the Harwich had to anchor off Plymouth, England. Newton was put in charge of a boat going ashore, with instructions to see that none of the crew deserted. Lovesick and headstrong, John himself escaped. Afraid to ask for directions to Chatham, he walked for two days before he was arrested by a military patrol and returned to the Harwich. There he was put into irons, stripped and flogged as a deserter, then transferred to a ship that ranked lowest in the maritime world — a ship engaged in the slave trade. "From this time I was exceedingly vile," he later confessed.

The female slaves on board were at the crew's disposal. John Newton, not quite 20 and now a militant atheist, indulged his sexual appetites as often as he wished. He was a far cry from the studious child who had sung hymns at his mother's knee.

In Sierra Leone, he left the ship to work for a slave dealer, a white man named Clow. Clow's common-law African wife hated John; when he fell desperately ill, she denied him food and water, and had her own black slaves torment him. Miraculously, Newton survived, but only to live in virtual bondage for more than a year on Clow's plantation. His life had reached its nadir.

Newton's father had urged a ship-owning friend in Liverpool to ask all captains of his slave ships working along the African coast to search for John and to bring him home. In February 1747, the ship Greyhound put in at a port in Sierra Leone, and Newton — through a series of divine interventions, he would later say — was found.

The Greyhound was on a long trade cruise, returning to England via Brazil. Seeking something to do, Newton began reading **The Imitation of Christ**, by Thomas A. Kempis, a classic study of spiritual life that included warnings of God's judgment. Disturbed by the book's message, he flung it aside. It was March 17, 1748, the turning point of Newton's life.

In the dark, early-morning hours of the next day, the Greyhound was struck by a sea so heavy that part of her side was stove-in. "Pumping's useless! Nothing can save this ship, or us!" a veteran sailor exclaimed. But Newton and others did pump from 5 a.m. until noon. "If this will not do, the Lord have mercy upon us!" Newton cried out, startled by his own words.

The Greyhound did survive, and when she finally limped into Liverpool, England, she carried a different John Newton from "the blasphemer" who had been plucked from the African coast. As he later explained, "I began to know there is a God that hears and answers prayer . . . though I can see no reason why the Lord singled me out for mercy." (For the rest of Newton's life, he prayed and fasted on each anniversary of that fateful March morning.)

Troubled Conscience. Newton rushed to Chatham to see Mary, and after a voyage as first mate on a slave ship, John Newton, 24, married Mary Catlett, 20.

For the next four years, John captained slave ships. At first he had no scruples about slave trading, which was considered respectable and essential to Britain's prosperity. But as his new faith steadily grew, he wrestled with his conscience. Twice each Sunday he began conducting his white crew in prayers as the chained Africans lay closely packed, some of them dying, on the opposite side of the ship.

During his next two voyages to Guinea, buying and selling blacks, he tried to act mercifully toward them. Then in 1754, while Newton was sitting at home drinking tea with Mary, he suffered a minor stroke. He recovered, but it was clear that his days at sea were over.

A Growing Flock. Newton was appointed the official Liverpool tide surveyor in 1755. With time on his hands, he studied Latin, mathematics and the Scriptures. He also wrote hymns and began to preach occasionally as a lay evangelist. Increasingly, he felt the call to enter the ministry.

In 1864, the new John Newton, 39, was appointed the curate of Olney, a little village on the bank of the River Ouse in Buckinghamshire, England. Newton loved his Olney parishioners. "Brothers and sisters" he called them. Many were poor, uneducated lacemakers. Not only did he wear his old sea coat on his rounds to see the sick and needy, but he also told stories from the pulpit of his seafaring life, his great sins and his own unworthiness to preach the Gospel.

Moreover, Newton dared to replace the conventional psalm-singing with the singing of hymns that were simple enough to be understood and felt by the plain people. When Newton published **An Authentic Narrative** in 1764, a graphic first-person record of his past debauchery and rescue, so many people flocked to his church that a new gallery had to be added.

After 15 years, Newton of Olney was reassigned to St. Mary Woolnoth, a distinguished church in London. Though his new position brought him great influence and social status, he never lost the image of himself broken and wretched on the coast of Africa, hating God and his own soul. His constant message, even to London's elite, was that he himself was living proof that God could reach and save the very worst.

In 1785, in yet another twist of fate, Newton crossed paths with a popular young political figure named William Wilberforce. Only 26 and already a member of Parliament, Wilberforce had recently experienced a religious awakening. Though his friends predicted a great political career, Wilberforce was convinced that his privileged life had no purpose.

A Trump Card. Years before, Newton had been a friend and neighbor of Wilberforce's aunt, and as a youngster, William had come under Newton's spell. Now "reborn," Wilberforce sought out the 60-year-old Newton for spiritual counsel. Should he resign from

Parliament and enter the ministry? No, advised Newton. God can make you "a blessing both as His servant and a statesman."

Wilberforce, who was looking for a cause, found it in Newton's sermons against slavery. This was an issue that no political party would dare touch, but no true child of God could evade.

Newton joined the battle as he could, though his health was failing. He alone in the political arena spoke from personal experience, a trump card the opposing forces were unable to counter. He addressed the Privy Council (including Prime Minister William Pitt): "The slaves lie in two rows, one above the other, on each side of the ship, like books upon a shelf. The poor creatures are in irons both hands and feet . . . And every morning more instances than one are found of the living and the dead fastened together."

In March 1807, Parliament passed Wilberforce's bill abolishing the slave trade on British ships. That same year, on December 21, John Newton, age 82, spoke his last words: "I am a great sinner . . . and Christ is a great Saviour."

Newton was buried beneath his church of St. Mary Woolnoth, England, and a tablet was placed on the church wall, with an inscription he had written himself: **"John Newton, clerk, once an infidel and libertine, a servant of slaves in Africa, was by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned and appointed to preach the faith he had long labored to destroy."**

My research brought me to St. Mary Woolnoth. I stood on the very rostrum where John Newton had held his congregation spellbound with stories of the sea, his sins and God's great mercy. As I looked out over the empty pews, inwardly I was hearing the melodies of Newton's hymns. One glorious tune swelled up all around me. The verses were written at Olney — a minor autobiographical lyric that critics say is a poor example of Newton's work. But that hymn has traveled the world, bringing a message of hope and forgiveness to all people of faith.

I sang to myself the simple words I had learned as a child in a black church in the American South. You know them too:

Amazing grace — how sweet the sound —

That saved a wretch like me!

**I once was lost, but now am found,
Was blind, but now I see.**

ADDITIONAL COMMENT ABOUT JOHN NEWTON

Elder John Newton realized that he was a trophy of divine grace. A while before his death, a brother minister came to have breakfast with him. Family prayers followed the meal. Elder Newton's sight had almost failed him, and he was unable to read. He sat and listened to his friend as he read the 15th Chapter

of 1st Corinthians. When the tenth verse was read, "By the Grace of God I am what I am," Elder Newton began to speak: "I am not what I ought to be. Ah! How imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be soon. Soon I shall put off, with mortality, all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say that I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle and acknowledge with him, 'By the grace of God I am what I am.' "

After reading the above account of his life, we can see why John Newton could say those words with conviction and joy. What had he once been? When he was seven years old, he lost his mother. A little later, he went to sea with his dad and learned all the evils of the seaman's life. Still later, he was forced into the Navy. He deserted, but was caught and stripped and beaten until the blood flowed from his wounds. He had now become a hardened infidel. He fell in with the African slave traders. He went from bad to worse, even to the cohabitating with the black (slave) women on board the slave ships from Africa until he himself was sold as a slave. It was a black woman who bought him and she gloried in her power over him. She made him depend for his food on the crusts she tossed to him under the table. John Newton had fallen to the depths of human degradation. And the Grace of God found him and saved him, and made him one of the most renowned ministers of Christ and also a writer of hymns that have stirred the hearts of men and women the world over. Truly, he could say, "By the Grace of God I am what I am."

When we read and comprehend in some measure of the above account and facts relating to his life, we can understand why he wrote the nine verses (along with the regularly sung verses) of "Amazing Grace" which are not used today.

Read carefully the nine "missing" verses:
"Amazing Grace"

"In evil long I took delight
Unawed by shame or fear;
Till a new Object met my sight,
And stopped my wild career.

I saw One hanging on a tree,
In Agonies and blood;
Who fixed His languid eyes on me
As near His cross I stood.

Sure, never till my latest breath,
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

My conscience felt and owned the guilt,
And plunged me in despair;
I saw my sins His blood had shed
And helped to nail Him there.

Alas, I knew not what I did,
But all my tears were vain;
Where could my trembling soul be hid,
For I the Lord had slain!

A second look He gave that said,
I freely all forgive!
This blood is for thy ransom paid,
I died that thou mayest live.

The Lord has promised good to me,
His Word my hope secures;
He will my shield and portion be
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow
The sun forbear to shine,
But God who called me here below
Shall be forever mine."

J.M. Mewborn

Experience And Call To The Ministry Of Elder L.I. Bodenheimer, (M.D.) (The Founding Editor of Zion's Landmark)

Elder L.I. Bodenheimer, (M.D.) was born April 6, 1831, in Stokes (now Forsyth) County, North Carolina, about six miles east of Salem, (now Winston-Salem), N.C. His grandfather had immigrated with his family from Pennsylvania down the "Great Wagon Road" that stretched through the "Great Valley of Virginia" with horse, wagon and cattle to find new homes in North Carolina at land prices here that were not affordable in the colony of Pennsylvania. Of the three groups of German religious sects, Lutheran, Reformed and Moravian, that settled the Triad Area of N.C., (Winston-Salem, Greensboro and High Point) Elder Bodenheimer descended, it is believed, from the "Reformed." The Moravians settled at Salem, formerly called "Wachovia" by the German Moravian leader, Spangenberg. "Wachovia" is from two German words, "Wach" and "Aue" which means "meadow-stream," after the three forks of Muddy Creek in the Winston-Salem area. These Germans had come to America about 1750 because of intolerable political, religious, and economic conditions in Germany. Out of such tough stock came a bright, intelligent and unusual man, L.I. Bodenheimer.

Elder Bodenheimer united with the Primitive Baptist

Church in his twenty-third year, 1854, and soon thereafter began to preach. He first established **Zion's Landmark** in 1867 at Winston-Salem, (then called Salem), N.C., and sometime after he edited it in High Point. In 1871, Elder P.D. Gold became an Associate Editor with him on this paper and in 1872, Elder Gold purchased the **Zion's Landmark** from him, and continued its publication.

In his early days, Elder Bodenheimer had little advantage of book learning and only attended school three months, it is said, in his boyhood days; but later he voluntarily applied himself well and became an apt scholar. He then studied medicine, attended medical college and obtained a diploma. Amid all the changes in his life, which were many, he practiced medicine, preached and contended for the truth as it is in Jesus Christ.

It was said of him by many in his generation that he was the most noted man in the state of North Carolina at that time for ready wit and quick answers. The people in his town would speak to him just to hear his verbal retaliation and often quoted his witty sayings. Elder P.D. Gold in writing of him said, "Elder Bodenheimer was one of the most original thinkers and of the readiest repartee, within my knowledge. He was always ready to give an answer. He could answer a fool according to his folly, and then exempt himself from the charge of being at all like that fool. His argumentative power in scripture was wonderful and his illustrations of his subjects were clear."

The following narrative is told concerning Elder Bodenheimer of an incident that took place when he was visiting Elder P.D. Gold, in Wilson, North Carolina, editor of this paper for 50 years, before the turn of the last century. Elder Bodenheimer at that time had a nephew who also resided in Wilson, North Carolina, and who was well acquainted with the Old Baptist people. The nephew, a Methodist by affiliation, was one of many, not numbered with Old Baptist, who enjoyed the ministry and preaching of Elder Bodenheimer. The narrative, as told me by my father a number of years ago, goes like this:

The nephew confronted him once saying, "Uncle Levi," (his first name), "would you be willing to come down and preach for our church and congregation if our people extended an invitation and gave you an appointment?" Elder Bodenheimer replied by saying, "My liberty is not restricted in your meeting house if the appointment is mine alone." The narrative continues that the Methodist people did extend him the invitation and he accepted. When told of the agreed appointment and hour by his nephew, the latter said, "Now Uncle Levi, when you come to Wilson, don't get up there and start talking about other denominations (the Methodists, Missionary Baptists, Presbyterians, Episcopalians, Free-Will Baptist, etc.), like many of your fellow preachers; just get up there and preach and leave the rest out."

When the time of the appointment came, Elder

Bodenheimer, being on hand, approached the large pulpit and packed building and immediately made the following opening statement and remarks: "My nephew who arranged this appointment asked me not to mention any of the names of other denominations in my discourse here tonight. So, I decided before I came to this bookboard to look through and check the scriptures (Bible) to see if the prophets and apostles mentioned them (Methodists, Missionary Baptists, Presbyterians, Episcopalians, Free-Will Baptists, etc.), and since they (the prophets and apostles) did not mention them, I decided that I wouldn't either." The aversion and disgust was so great in the nephew at the moment that those sitting closest to him were said to have overheard him say, "Uncle, I wish that I had never invited you here!"

So the narrative continues that Elder Bodenheimer then continued and was blessed in a very wonderful way in declaring the truth and gospel of the Son of God. (I wish we had a record of his text, but unfortunately it has been lost in the antiquity of time.) When the meeting was over, one gentleman came up to him and was overheard to have said, "Elder Bodenheimer, one thing is for sure, if the foundation I am standing on should fall, the one you are standing on will catch me." Elder Bodenheimer instantaneously replied, "Sorry, the foundation I am standing on, not that I am presumptuous, is up above the one you are on."

There are some memory gems concerning Elder L.I. Bodenheimer that I felt to share with you, our readers, and to leave them on record concerning his life, since we have mentioned his remarkable gift for discriminating wit, quick answers and ready repartee. He truly was a remarkable man with an unusual talent and a unique, Spiritual gift in understanding the scriptures and in his gift and manner of preaching.

Elder Bodenheimer's ministry was confined primarily to the churches that today comprise the Salem, Lower Mayo and Abbott's Creek Associations of North Carolina. However, he traveled extensively in the ministry throughout the state of North Carolina as well as adjoining states.

He traveled many, many, miles often on foot with his cane in hand. It has been left on record that he said in his last sermon, "I would like, if it could be, that my natural life had been more consistent with good behavior, but my life in Christ Jesus is without fault." End of quote.

He died at High Point, N.C., on September 17, 1900, at the age of 69 years. He was a minister for 50 years and a physician for 35 years. According to his experience and call to the ministry, he preached what a proud, vain and wicked world has always hated, but that glorious truth which honors Jesus. If, when one comes to die, his last hours and moments are happy in that blessed faith, shall he not count it all joy, if God has enabled by His grace to preach such a doctrine?

Our subscribers and readers have expressed to me

from time to time of their pleasure and enjoyment of reading good experiences, especially those of ministers and also reading their call to the ministry. It is with pleasure that we publish the experience and calling to the ministry of Elder L.I. Bodenheimer, the founding editor of our paper, **Zion's Landmark**, at this time. After reading them we believe that in our judgment and feelings there can be no doubt but what he was a God-called minister of the Gospel of the Son of God.

J.M. Mewborn

Experience of Elder L.I. Bodenheimer

I dedicate this narrative of God's dealings with my soul, first to my children, and second to the Church of God, and to all who love and fear God, whether in, or out of the church. I hope all who read this epistle of God's dealings with me may have fellowship with me, the chief of sinners. I shall be compelled to abide it considerably, and only write enough to make my remarks set forth my exercises, so you can comprehend my meaning.

First, I will say a little about my natural man, so you may the better appreciate what may appear is done for my soul by the Holy Spirit. My ancestors were of Scotch descent on my mother's side, and of German descent on my father's side. My father died six months before I was born of my mother. The death of my father, at a time when my mother was least able to meet such a shock, caused her friends and physician no little anxiety for fear that my natural birth would be out of due time, and that I would be carried from the womb to the grave, as Job so much desired for himself, and as I have often wished the same for myself. However, God's ways are not my ways, nor Job's either, so I and my mother were both safely preserved in the midst of apparent danger to the fullness of the time allotted. I was brought into this natural world with no inheritance, save what descended to me through the course of ordinary generation. I, being only born of the flesh, could only inherit the things of the flesh, but knowing of no better estate, and not knowing that the one I had inherited would end in misery and death, I was content in, and with my lot, until I was 12 years old. Here I must tell you that my natural disposition was lively and wild from my birth, but my mother taught me to read. I could read nearly as well at 12 years old as I can now, and I read the scripture a great deal, and learned from them that there was a heaven and a hell. That from the letter therein it was taught that good folks went to heaven, and bad folks went to hell, when they died, and I judged them by their lives then. If I saw any one quiet, and hardly ever laughed or said a bad or foolish word, I set them down for heaven, and, if I saw one that was lively, wild, and said bad and foolish words, I set him down for hell. As I have just pointed out, I was wild, lively, and enjoyed jokes, nonsense and foolishness, fun and pranks of all kinds; yet, I never cursed, drank, nor formed any immoral

ELDER L.I. BODENHEIMER



1831-1900
The Founding Editor of
ZION'S LANDMARK
On November 15, 1867.

The above portrait is from an old print that has been kept and handed down with the records of "Zion's Landmark" for over one hundred years.
 Editor.

habits in my life, but my civil mirth, innocent as I once thought it to be, began to give me some uneasiness. When I was about 12 years old, I would fear that if I did not quit it, and do better, that my soul would be sent to hell when I died. So I set out hard to be better and took account of how many good things I would do in the run of a day, and how many bad things I would do in the run of a day, and when I lay down at night on my little trundle bed, I would compare the good with the bad. My idea was that if I did as many good things as I did bad ones that I could balance the one against the other, and felt that I was yet safe. Some days, my good account was ahead of my bad account. Then I felt safe and was not so particular the next day, but when night came my bad account had overrun my good account. This gave me trouble of no little, but I would take the over-plus of my good days' work and apply it to my bad days, and so settle my trouble for the time. As I grew older, I grew wilder, until I feared to keep the account any longer, lest I should prove to myself that I would go to hell, and I would have no way to deny or get out of it. So, I thought I must find and fall on some other plan.

Finally, I invented a plan that pleased me wonderfully well. The plan was this, I will give my soul to the Lord to keep and take care for me, and then nothing that I do will affect my soul. I studied hard on my new plan for a few days to see if I could find any danger in it, and I found none.

One day, I was sent after water for the hands in the field. I had to carry the water about a half mile. I was walking along a small path on a hillside, carrying my little bucket of water, crying on account of having been such a bad boy the day before. I feared that if I did not do something, I would go to hell. I set my bucket down in the path, and turned out in the thicket. I knelt down, sobbing in tears, and said, "O Lord, I am a bad boy, I am not fit to have a soul, I am worse than you thought I would be, when you gave it to me. I want you to take it back again, keep it, and take care of it for me, 'till I get to be a better boy." I then arose from my knees, and felt that the Lord had heard my simple prayer. I felt that He had taken charge of my soul again and that I now could go my full length in any sport I desired. I felt that what I did could not affect my soul, for the Lord was taking care of that.

I grew worse and worse, under my carnal security, for such it was. I became early in life a ring leader of my associates. At church, corn husking, or any place where I was at, all the boys would gather around me to hear me talk like or mock certain preachers, give out hymns and sing them as they did, tell anecdotes or jokes, as it is called sharp-shoot, crack wit, saw and hack the boys for fun, to amuse the crowd. No one got mad, but all seemed to enjoy it. Often, while I was thus engaged, I have felt the sharp arrows from God's condemning justice, dart or shoot through my quivering heart until I would suddenly turn and leave the crowd in the midst of some amusing story that I

was telling. The crowd called for me to come back and finish my story. Some would say, "What is the matter with him?" Others would say, "He is gone off to get religion." I would leave the crowd in tears, begging God to forgive me and them. I would often go to the woods and weep for hours, begging God to forgive me this one more time, and I would never do so again. Yet, when I met them the next time, they would tempt me to begin again, and to keep them from knowing my sorrows, I would go ahead with the usual routine, while my heart felt so full, like it would burst.

Thus, I passed on for several years, until I became uneasy about having given my soul to the Lord, for I now thought that He had all advantage of me, in that He had possession of my soul by my consent, and now could send it to hell at any moment without giving me notice, or chance. Here, I was in a great strait, fearing to ask it back, yet, fearing to trust it any longer in God's hands, but I decided to venture to ask the Lord to give it back to me. I would do better, and when I got it in a good condition, I would return it back to Him again. So, I went to the same spot again, knelt down, and said, "O Lord, I have got to be so bad, I am afraid you will send my soul to hell for my sins. I have come here to ask you to please give my soul back to me, and if you will give it back to me, I surely will do better. If I do not do better, I ask you to send heavy afflictions upon me. This request, I thought, would cause me to constantly watch myself, so I would cause God to yet have some confidence in my promise to do better. I had promised to do better so often and done worse that I thought God would not take a promise anymore without security. Now, I felt that God gave my soul back to me, and I set out anew to do better, and get better. I was very careful how I lived. I tried to pray, repent and believe, but could not perform any of them aright.

One day, I was plowing in the low-grounds, in great trouble. Eternity in hell constantly sounded in my soul, and it seemed more than I could bear. Yes, the thought of continuing in an eternity forever and ever in a burning hell! I drove out at the end of my row, and a large rock was there. Beneath its shadow, I sat down to cool. While resting momentarily, I thought on those words, "Eternity, forever and ever in hell." An inward reasoner commenced to reason my case with me in this manner. "What are you so troubled about?" I answered, "I am such a great sinner. I fear God will send me to hell, forever and ever." To my words the reasoner replied, "If you had the power to chain a dog alive in a fire, and then stand by and see him writhe in pain, and howl in anguish forever and ever, just because the dog did not, nor could he obey all you ordered him to do, would you do it?" I answered, "No, no, never!" Then my reasoner said, "Then you must think you are more merciful, and better than God." "Remember," said the reasoner, "You have never been as bad as other boys, you never cursed as your neighbor does, you never gambled, you never stole,

you never were drunk, you never were immoral in any way, and you have suffered now more than a merciful God requires. Now all that you need to do is to live right from now on, and your past trouble will satisfy God for all that you have done." So reasonable did this argument appear to me that I embraced it at once and felt happy to think I was now a Christian, and the worst was over with me. Here, I sat myself down as a Christian, and, one of the best in my knowledge, for I could not see one in all the land that was living as I thought a Christian should live. I said my prayers three times a day, and tried hard to be perfect. I saw and heard things from Baptists and other professors that I thought then that no Christian would say or do. So, I decided not to join the church, for if I did join I would have them all to do better, or all go out one. In this condition I lived a pharisee of the strictest sect for about six months, during which time I saw nothing that I lacked of being perfect, except being baptized, which I thought was the duty of all Christians. But, seeing no way to get baptized unless I joined the church, and since I could not fellowship any of the members because they (all of them) fell short of my pattern of the life of a Christian, I was greatly troubled, and knew not what to do.

I lay down on a pallet before the fire in great trouble, because all professors, were so unclean but me. While I lay there, longing to be baptized, suddenly, I saw an exceeding high mountain that was very smooth. There was not a stone nor bush upon it. The top appeared to be flat, and was full of white stones that looked like tombstones, all of one height. In the midst of this hill stood a tall, straight ever-green tree, the most lofty and beautiful tree that I had ever beheld. On the north side of this tree gushed out a River of Pure Water which ran down the smooth mountain, which was covered with short green grass. The river had no banks, as are common to natural rivers; yet, the water was kept in bounds, all the same width, and it looked like melted silver rolling in waves to the foot of the great mountain, where I saw a large concourse of people gathered. I also saw a preacher, and knew him. He sang and prayed, and when prayer was ended, he took me by the hand, singing as he started into the water. I felt happy to think I was at last to be baptized, but when I stepped into the river, I heard a voice, shrill and loud, saying unto me, "If the dead rise not, why are you baptized for the dead?" (See 1st. Cor. 14:15, 16). At this point, I stepped out of the river, and all the scene vanished out of my sight. I know I was not asleep for I heard my mother's wheel spinning all the time. I sprang up suddenly from the pallet, and mother said, "What is the matter with you?" I told her, "Nothing much." She said, "I know there is, for you look so strange." I left the house with those words sounding like thunder in my soul, "If the dead rise not, why are you then baptized for the dead?" While trying to solve the mystery, it was shown to me that I had never been

raised into newness of life which is Christ, and that I did not then believe in the first resurrection. Therefore, I was not a fit object for baptism, and here for the first time in my life did I view myself as being completely dead in trespasses and in sins. A powerful, forceful feeling struck me that if I had never committed a practical sin, I could not reach heaven because I was only born of the flesh, and that even Adam himself before he sinned could not reach heaven without being born of the Spirit of God.

Here, the fountain of the great deep of my heart was broken up, and for the first time I saw how vile my nature is. While I had not cursed, got drunk, gambled, stole, or committed other abominable things, yet, I saw a solid world of iniquity all in this poor, natural heart of mine. This horrid sight literally stripped me of all hope of ever being saved. Sleep fled from me, my appetite failed, while guilt and shame stared me in the face constantly. I said with Cain, "Every one that findeth me will slay me." Genesis 4:14. Oh! I felt I had no friend on earth, and worse, none in heaven: yet, I loved the Saviour of poor sinners even then, although I thought He hated me. Oh! what is more killing than to love one so dearly, and then to feel at the same time that He is angry with you. This is hell itself. Such were my feelings as I beheld a lovely, offended God. The frowns of God and all my earthly friends filled my soul with horror.

Therefore, I now concluded that, if I will leave the country, and go where no one knows how vile I am, perhaps, I will not suffer so much. So, I left my dear mother in tears one morning with my only natural brother accompanying me for the far West, (of the United States, as it was then), 700 miles on foot, to find peace to my soul. The first three days of my travel I felt free from any trouble about anything. The third evening, as I was crossing the Blue Ridge mountains, a little before sunset, I was rejoicing in the thought that I had left all my troubles behind me, and thinking how wise I had acted to go away from trouble. On the other hand, I thought how simple others were to stay in trouble, when they could walk out of it so simply and easy as I had done. About this time, I passed under a large rock that hung over the road, and the shadow caused me to look up. When I saw the large rock, a **Voice** seemed to shake the mountains and cried out saying, "You shall call for rocks, and mountains to fall on you, to hide you from the face of Him that sitteth upon the throne, and from the wrath of the Lamb." See Revelation 6:16. Oh! such horror I never can describe. All my sins gathered around me, and I felt that the huge rocks were God's policemen, ready to crush me with vengeance for fleeing from justice. I trembled and felt so weak and horror-stricken that I feared to move, but every breath was, "God be merciful to me a sinner." Thus, I traveled on, a poor, weary, green orphan boy, a stranger among strangers in a strange land, away from a tender mother, without friends, without hope, and without God in the world,

trying to repent, but could not, trying to pray for mercy, but no answer to my prayers. I felt so vile that I thought it was sin for me to pray, and would say to myself, "I never will pray again." The next breath I would beg God to forgive me for saying I would not pray. I even tried to pray to God to forgive me for praying for mercy, for I could not help it even if He sent me to hell for praying. In this way I daily traveled on my weary journey.

As I was traveling down the Ohio River, I took up a tin cup and reached out from the boat in the night to get some cold water from the river to drink. When the cup touched the water, it jerked me nearly into the river. The boat was running so fast that I had great difficulty in regaining my balance, or I should have been drowned under the boat by the suction. I realized in such an event that no one would ever have known what went with me. When I managed to get up after having been knocked down by such an awful force, I did not know whether to praise God for saving my life, or begging Him not to throw me into the river.

I reached Madison, Indiana, and to add to all my previous distress, my brother took sick, and it took the last dollar we had to pay our expenses. On Sunday morning we set out afoot for a journey of 100 miles without one cent, or even a biscuit to eat. In sorrow I traveled all day, but my troubles kept me from hunger. Between sunset and dark I met a man, who, after he had passed us some distance, turned his horse around and said to me: "Young man, you are traveling so late? You seem to be a stranger in this country." I replied, "Yes sir; my only reason is that we are out of money on account of sickness and I thought it better to fast and go day and night until I get to my journey's end, than to stop and not pay for my lodging." The man replied, "That is hard; go back with me and rest. It shan't cost you a cent." So, I turned back and stayed with him until Monday. When I got ready to start, he gave me fifteen dollars, and said, "Always tell the truth no matter how bad it is, and you will always have friends. I saw you were truthful, and in distress and felt to pity you that much." He would take no note, due-bill, nor anything for it. He was an Odd Fellow. I tell this to show how God manifested His mercy to me even when I thought He was seeking my life.

Finally, I got to my journey's end, and remained there for 10 months. Here, I will say I had felt strongly led all through my convictions and travail of soul from the very beginning to go and see a preacher in North Carolina, but did not obey the leading of mind or impression. While in the far West, it was a daily impression to go and see him, and I would promise the Lord in my great distress that, if He would spare me, I would go. Yet, I was not enabled to go. It was not His will to bless me, while God had given me that desire.

Finally, my trouble grew so heavy I felt I should die, and go right to hell if I did not return to North Carolina. I stayed in the West about 10 months in this horrid and terrible condition, and while there the Methodists

held a protracted meeting in Mooresville, Indiana. I thought, perhaps, if I would attend and do as they said that I could get religion. So, I attended several of their night meetings, and as I walked the streets, going to church, the same crowd would be laughing, cursing and hallooing, while I would find myself praying for them. As we walked along together, I thought that God would save them if He could not save me. After what they called preaching was over, they would rise, but I felt to be too great a sinner to rise to my feet, and actually could not. They then called for all that wanted to be prayed for to kneel down, when all around me would kneel, but I thought "Oh! that I was no greater sinner than they are so I could kneel and be prayed for." Yet, I felt that if I knelt, as vile as I was, that God would kill me at once. So, then they called for all that wanted religion to come to the altar, and the preacher said, "My soul for yours if you do not get religion." I once thought I would go and try his offer, but next thought was, no, there is no mercy for you, and if you go and fail, you will cause that preacher to lose his soul and only make your own damnation greater. So, I could not go. Very soon, some that were cursing on their way to church, would rise shouting, and profess religion. At this, I would think proves that I am the greatest sinner on earth, because while I never cursed an oath, yet, here are those that came here cursing, and now they have obtained mercy, and there is none for me. In this way I attended several nights, until I feared to go again, lest God would strike me dead for going to such a holy place as evil as I was. So, I concluded it was best for me not to go, and I went no more.

I sent my brother word to come up to where I was staying. He was in the other end of town. So he came that night, and we sat out on the sidewalk and talked until midnight. I told him I had to leave the West, or I would either die or go crazy, and I could not tell which, nor could I tell what was the matter with me; but if I stayed there, I believed I would die and go to hell. We both wept and bade each other farewell about midnight. Next morning, I started on foot a trip of 700 miles (back to North Carolina) to see the man I had so long been inwardly led and impressed to go to see. To tell you of the horrors, temptations, and fears I felt during a long, weary walk of such a distance is simply impossible; consequently, I will pass over this part of my feelings.

I stopped near the Pilot Mountain (in North Carolina) for two years, and hired myself to a Methodist preacher as a smith in his shop for his carriage and wagon business. My sins were so heavy at times there that I would leave my work, going outside to beg for mercy, and for my life natural also. The weight of the guilt of my condemnation was so heavy at times that I thought God would kill me, and when a thunder cloud would be on hand, I would be frightened nearly out of my senses, if I could not get near someone that I thought was a Christian. I felt if the Lord could catch me off to myself, where He could strike me with lightning,

without hurting good folks, He would kill me. For this reason I would get as near them as I could for protection. I kept a looking glass in the shop to see when the soot was washed off my face so I could go to the table to eat, and I got so I dare not behold my face in that looking glass because my guilty countenance was so horrifying that I could not bear the sight. I often sat down at the table and felt forbidden to eat, and would go from the table without eating anything. I often on Sundays rambled over the mountains, praying to find the predestinated spot where I was to be, if I ever was forgiven my sins, but never could find it. Like the body of Moses, God had hid that from me.

One day, I lay my hammer down in the smith's shop, never to strike another lick, as I felt my death was near at hand. I went to the house to ask leave of Mrs. Nichols, the wife of the Methodist minister, to be absent a few days, so I could go to see the man I had so long been impressed to go to see. I sat down in her hall. She was in another room sewing. Here I had a great conflict, for I feared to ask her, fearing she would refuse, and I feared to go without, fearing I would lose my position. I sat there for about an hour. At last, I ventured into her room, weeping aloud. I said, "Oh! Mrs. Nichols, may I be absent a few days? I can't work." She said, "Yes, you can go with our best wishes and welcome. I am glad you want to talk to someone about your salvation." As she spoke these words, she looked at me, and I saw the tears rolling down her cheeks. She was a Methodist, but I believe I shall meet her one day in heaven. I lived with her two years and I never saw anything in her that was not Christlike. I left her in the room crying and I started to see the man (minister) before mentioned, who lived about 50 miles distance afoot.

About the middle of the afternoon, I crossed a branch, and I wanted water. To quench my thirst, I lay down to drink, but felt that if I drank, God would kill me before I could get up. I arose and did not drink a drop. Here, I felt the horrors of hell take hold of me, and I took a little Bible out of my pocket to see if anyone on earth had ever been in such a horrid condition or state of desperation. Momentarily, at this point, I lost sight of this world, and knew nothing that took place until midnight that same night. I had left the road, wandering off in a complete, lost state of mind, and was standing in a deep hollow or depression in the woods. It was the darkest night I ever saw. My first thought was, "Too late. I am now in hell." Oh! the horrors I felt I never can tell. I tried to think back into the world to see if I could remember when I was sick, or when I died, so as to know certainly whether I was one from the world or not, but I could not call to my mind when I died. Then, I thought, perhaps, the damned were not allowed any privilege they ask for when in hell, so I sank down in despair again; but, finally I heard a dog barking. I still had the book (Bible) open in my hand that I opened at the branch, the middle of the same afternoon. I started in the direction of the barking of the dog, and finally came to a house.

I called the man up, and asked him if I could stay all night. He took me in, and the next day showed me the road. So, I went on my way for my man. I waded the Dan River, and also the Mayo River, as there was no other way to cross.

At last, I reached the farm of Elder McNealey, the man I had long wanted to see. When I got to his gate, I saw a buggy track, and my heart sank, for I thought if he was gone from home that would be evidence that all my leading of mind and impressions were of the devil. I went to his house and learned that he was gone from home. Here, at this point I felt that I was taken captive of the devil at his will, but this text fell on my mind, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans 9:16. Here, I felt a little encouragement, thinking perhaps there might yet be mercy for me. So, the Lady (Elder McNealey's wife) sent me to her neighbor, Price's, on account of her husband's being gone from home where I stayed for the night. I returned the next day to the Elder's house, but he had not returned. Consequently, I spent another horrible day. My sins all gathered around me and upon me as a thick cloud or dark mountain. I felt that my doom was sealed, and I only dared pray to God to spare me from hell one night more. I saw the lake of fire and brimstone beneath me. I was now removed from the earth, being suspended beneath it. Hell was just below me, while I was prostrately suspended there in this final state of doom. The very jaws of the door of hell were opened with a desirous yawning towards me. I saw myself sinking justly beneath and under the justice of God, and under the tremendous mountain of guilt that was pressing me down. I never expected deliverance, but to my sudden surprise, I felt the great burden of sin burst asunder, exploded, so to speak, and it parted, one half went east, the other to the west, and I shot up between the two receding dark bodies, hell and earth. I saw Jesus above in the clouds, and as I flew up to Him a voice said, "As far as the east is from the west, so far have I removed (separated) thy transgressions from thee." Psalms 103:12. I said, "Not damned, but saved." My soul was full of heavenly raptures. I looked down to see how far I was from the world, as I went up in a chariot of heavenly fire to meet a lovely Saviour in the clouds of heaven. I was full (my very being) of love to God. I felt that my last sorrow was gone forever. I shall never sin again. I will never fear anymore. I could truly say, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Luke 2:29.

Thus, I have given as short an account of God's dealings with my poor soul as I could. I have left out many important things for brevity's sake. I hope what I have said may serve to show to some poor mortal the riches of God's grace to me the chief of all sinners, and that all of God's children may be encouraged thereby. May the mercy, grace and love of God be ever theirs to enjoy here in time and great eternity.

I will now make some general remarks in regard to myself and as to my physical body. I have been wonderfully blessed with good health from my youth until now, for which I am under the deepest obligations to my God for His goodness to me in providence, which is more than I deserve. Therefore, I cannot attribute any of my (spiritual) convictions to bodily afflictions, and as for my natural mind, I think it will compare with the medium or average class of men. Therefore, I cannot attribute my exercises of a Spiritual nature to any hallucinations of my natural mind. Moreover, I cannot attribute my Spiritual exercises and views to any dream, whether or not I was to be saved, and if I dreamed anything, it was some simple, foolish thing, not at all concerning my condition. Please bear in mind and do not lose sight of the fact that the vision I had of the mountain and river was not a dream for I was awake when I saw what I have described. When I preached in my sleep, as will appear in the article on my call to the ministry, it was not a dream, because I only knew I had done so as others who had heard me told me of it, or when I would strike my hands against something that would awake me, as stated in the second account of my call to the ministry. Whereas, it is an indisputable and incontestable fact that no one knows who or when one dreams, but the dreamer himself, and only as the dreamer tells others. Therefore, I am compelled to exclude dreams, sickness, and natural death, and the fear of the loss of earthly goods, or friends, as having any part of the cause of my conviction for sin, or promptings to preach the Gospel. Therefore, I can only attribute both to His **"Purpose of Grace,"** or to His blessed purpose. Now to the fullness and riches of His grace be everlasting praise by the chief of all sinners.

L.I. Bodenheimer
October 5, 1895

My Reasons For Preaching the Gospel

The first impression or inward feeling made on my mind on the subject of preaching was early next morning after I was delivered from my burden of sin. I was rejoicing that my sufferings were now over, and it appeared that **One** spoke to me and said, "No, you have many things yet to suffer, for I have chosen you to preach the gospel." This language fell so forcibly upon me that I felt I could scarcely stand on my feet. I took it as a token that I was deceived in all that I had seen and felt the day before, on which my hope of Heaven rested; for I thought I knew, and God knew, that I could not preach, being but a lad, so to speak, and I knew nothing about the gospel, only its name. I was so ignorant at that time. I had no education except I could read the Scripture. I had no general information, and was not only the youngest professor in that country, but the most unfit for so great a work. Therefore, I concluded that it could not be God who was calling me to do such wonderful work as to preach

the gospel. That being true, I also concluded that my feelings the day before were of the devil who had deceived me by producing false evidence, causing me to think I had seen the Saviour. So, I was thrown into utter confusion, and felt that I was ruined forever. I was sure that the call to preach was not of God on account of it being unreasonable on God's part, and impossible on my part, to obey such a call. The power that attended it was the same that attended all my other views. Again, I decided that I was deceived in all I had hoped for, so in great agony of mind I walked the road after returning home from my recent trip, comparing the joy and comfort I had felt the evening before, when I thought my sins were all forgiven, and how I saw myself a disappointed, deceived soul. The horrors were inexpressible. I remember the spot, under a large poplar tree, by the road-side, a few miles from Stoneville, North Carolina. It was there that I knelt down and earnestly tried to pray to God to be merciful to me, poor miserable, deceived sinner; and while thus praying, I saw the Saviour just as I did the evening before. I rose from my knees, and my prayer was turned to praise, and my sorrow to joy. Here, I passed on, thinking I was only deceived about having to preach, but not about my hope. I felt glad that was the case, for I did not want to be a preacher, neither did I think at this time that I would ever join the church, nor tell what I had seen and felt, but I would conceal it all in my heart, live right and be happy all my life; but I felt soon afterwards such a love to the church, and such a beauty in baptism that I felt like I could not wait until the church at Graham's Meeting House assembled, which was a month off, and the location was 40 miles from where I lived.

All that month I was melted in love, and saw much and felt much of the goodness and mercy of God to me. Many precious scriptures were presented to my mind, so I would work in my daily routine and cry with love and joy at every remembrance of God's goodness to me. When the time came to go to the meeting, I started with a full intention to join the church that day. Elder S.J. Lackey preached, I suppose, a good sermon, but none of it reached me. When he opened the door of the church for any that wished to unite with the church to come forward, I felt dead, heavy, helpless, and, as it were, I was stuck fast to the bench. I could no more rise from my seat than if I were dead. After dismissal I went home in great trouble, believing I was unfit to join, and God had thus prevented me. By contrast, I was as miserable the next month as I had been happy the past month.

So, when the next meeting time came, I went again to the meeting to see if the preacher would describe such a wretch as I am, not expecting in the least to offer to the church. During preaching, I was very cold and lifeless. After the sermon, the door of the church was open, and Elder Lackey commenced singing this song,

Oh may I worthy prove to see,
The saints in full prosperity;
To see the bride, the glittering bride,
Close seated by her Saviour's side."

Before I was aware, such love and power pervaded my entire body and soul that it lifted me from my seat, and as I rose up, going out in the congregation, I commenced to tell what the Lord had done for me. No one knew I had professed a hope, and no one had joined that church for some time. No young member belonged there. A large crowd was present that day, and when I rose and began to talk, all eyes were fastened and turned to me. Brother Lackey beckoned to me, and said, "Come around to the church." I started around, but kept telling what the Lord had done for me. I stood at the foot of the pulpit, and while I was there, telling what the Lord had done for me, the preacher was so full he cried aloud. My dear mother, a Baptist, got so full she shouted and praised God, and many more shouted aloud. The congregation was in a flood of tears. I was so overcome that I sat down and wept. As soon as Elder Lackey could speak, he did for joy and said, "All that can receive this young man into your fellowship say I." All said "I." I was received and baptized the following Wednesday by Elders Lackey and McNealy, my man for whom I had left Mooresville, Indiana, some weeks before to see.

After I was baptized, my impression or weight of mind to preach grew heavier, and an inward opposition stronger. My first objection was that I was too young, being just a small lad or boy under my mother. I was also ignorant and too poor to lose the time. Besides this, I could not speak in public, so I told the Lord that He required a preacher to go from that church to take Brother White, or Brother Hester. They were old members and would make a better preacher than I ever could hope to be; but the answer would be **Go thou.** "I never told my impression or leading of mind to a living soul, except my mother, and would not have told her had she not caught me crying and praying to God not to send me. I was afraid to tell any of the members of the church of my impressions, thinking that if I did they would think I was losing my mind, or would lose fellowship with me. I was very poor and intended to stick close to work, so as to gain property. I also thought that if I went to preaching I would not be respected by any young people. This I could not bear, yet the burden was so heavy on me that I could scarcely think of anything else. Still, I was determined not to submit to it, for I felt if I did I was a ruined boy for life.

Many were the days that I plowed all day, crying, begging, praying and pleading with God to excuse me, and send someone that could preach, for I knew that He knew I could not. In this condition I went on, day after day, hoping it would leave me after awhile. Often a scripture would fasten upon my mind, and would unfold itself with such sweetness to me that I would find myself speaking out so that others at some

distance could hear me, before I knew what I was doing. This gave me great trouble. I then was determined to watch myself very closely, and clinch my teeth, so as not to speak, no matter what my feelings were. This I succeeded in doing in the daytime, but when night came, and I got asleep, a text of scripture would fasten on my mind. I would commence explaining it in my sleep, and speak out or aloud, just as if I was preaching. I have thrown up my bare hands while thus preaching in my sleep, and struck them against the sharp shingle-nails that reached through the sheeting of the roof of our cabin, causing the blood to flow out of the wounds, waking me up, also waking other members of our family, who would tell me the next day that I had preached all night, and kept them from sleep. This greatly annoyed me, and I got to the place that I wished night would never come. I would lay and watch myself until midnight to keep from falling asleep, and when I could no longer watch, sleep would overcome me. Here, I was again preaching as before. Finding that clinching my teeth in the daytime, and watching myself at night could not avail anything when I fell asleep. I then prayed to God to take sleep from me, so I could watch myself day and night. This prayer was not answered. Then I felt that it were better for me to die than live, but death fled from me.

I was plowing one day with two horses in a 20 acre field. The burden of the Word of the Lord was so heavy upon me that day. I felt that God Almighty was following me all day, right by my side, saying, "Go preach my gospel to every creature." I begged, prayed and reasoned with God all the fore part of the day, that I could speak, I am too poor to lose the time, and that I wanted to live and accumulate this world's goods, but God's answer to all my excuses was, "Go thou and preach my gospel to every creature." Here I felt an uprising in my rebellious heart against God. I became angry, and told the Almighty, as it were, to His face that I could not, and I would not go, even if He killed me. At this instant my strength was all taken from me, and I sank down in the furrow of the plow, helpless as an infant. I could neither move, nor speak, nor was I allowed to pray; yet, I knew my helpless condition, and knew why I was so rendered. The Almighty then appeared about 15 feet above me, in the majesty of His indignation, with a flaming sword of fire in His right Hand uplifted towards heaven. He spake to me in this language, "**Who made your mouth?**" This was repeated three times, like one loudly crying a tale, and I felt that if I did not answer the question the third time it was asked, the sword of fire would fall upon me, and take my life. So, I in my mind, answered that the Lord made my mouth. The next question asked me was, "**To whom does this world belong?**" This was asked three times exactly the same as the other, and I answered. "The world and all that is in it, is the Lord's." The next question asked was, "**In whose hand is your life?**" This was repeated, the same as heretofore, three times. I answered, "My life is in thy Hand." The Almighty then

said, **"You have said that I made your mouth, can I not fill it? You acknowledge that the world and all that is in it is mine. Cannot I supply all your needs? You say your life is in My Hand, and now you must go and preach the gospel as I bid you or I will take you out of the world."** So terrible was this sight and this sentence to me that I promised God, if He would enable me to preach, I would go. In an instant my strength returned to me as it was before. I arose from the earth, praising God, and commenced my plowing again. Here for the first time in my life did I feel willing to preach. Here I was made willing to suffer for His name's sake. Here I was made willing to trust God for all things. Here I was made willing to be anything God would have me to be. I plowed all the afternoon in tears of humble gratitude to God for His mercy to me in my rebellion. Here God brought me to the "valley of decision," and His power alone reconciled me to the **Cross of Christ**. I felt that I was now crucified to the world and the world was now dead to me.

The next Sunday I went about 10 miles south to Abbott's Creek Church, to hear Elder Snider preach. He preached a warm sermon, and while he was preaching, I remembered my vow in the field. As I sat on the bench, I could not hold myself still. I shook to the extent that I attracted the attention of the spectators seated all around me. I feared to leave without preaching for fear God would kill me. How to get the chance, I did not see. But, as Elder Snider closed, he looked at me and said, "Brother Bodenheimer, come to the stand and preach the gospel." This so opened my way. Knowing that I had never hinted my feelings to him, I rose up and went to the pulpit, sang a hymn and prayed and talked for about one hour. When I thought of myself again, I saw the congregation in tears, I thought, because I was making such a poor out. At this point, I stopped, sat down, and wept over my failure. This was my start. I had thought for about eight years that such could not be possible, but for this time only I just spoke for present relief, as far as I was concerned at that time.

Here, I will also state that the entire membership of my church, unknowing to me, were in travail of mind that I was to preach before I ever told anyone of my own impression or inward feelings. None of them (the members) ever expressed their exercises to me, or to each other, until after I commenced in public preaching. Each one said that he was afraid to tell his personal feelings in the matter because he thought himself the only one that had such impressions. After the awareness of the possibility of my gift became known in the public, Deacon White said to Brother Hester, "Well, you may not believe it, but I was led to believe the day that Brother Bodenheimer joined the church that God had sent us a preacher to follow Brother Tatum. Brother Hester bursted into tears and said, "I had the same feelings, but was afraid to tell it." Likewise, all of them in turn said the same thing.

So I give you some of my reasons why I preach

the gospel, and what I hope is my call to the ministry. I hope, dear brethren, while most of you appear not to be called to this work, yet, you may profit by seeing what, I feel, appears to be the Hand of God in preparing me, the chief of sinners, to this high and holy calling. I pray God that you and all that may chance to read these lines may learn obedience therefrom.

Now, before I close my remarks, lest you or some of the dear children of God should be tempted to doubt your own experience, because I have been so deeply convicted and so sorely tried, and in many things passed through so many trials, that many, perhaps, of God's children have not, yet you must remember that you do not need my qualifications. I firmly believe, according to my humble hope, that I am a chosen vessel unto God, to preach the deep and unsearchable riches of Christ to a lost, ruined and dying world. Therefore, I must in that event must needs be prepared for the work whereunto I am called, and must needs have the experience of the entire church, so I may be enabled to tell the experience of all. That is to say, if I preach to **Daniel**, I must needs to cast into the **den of lions**, and if I preach to **Jonah**, I must needs be swallowed into the **belly of hell**, and if I preach to the **three Hebrew children**, I must needs be bound and cast into the **burning, fiery furnace, and it heated one seven times hotter than is won't to be**, and if I preach the afflicted **Job**, I must be **sorely afflicted and tried** in every way and on every hand, and if I preach to **Samson**, I must needs be **given super-natural strength**, and if I preach to the **weak**, I must be **made just as weak**, and if I preach to **Soloman**, I must needs be **made wise unto Salvation**, and if I preach to **Moses**, I must needs **go upon the Mount**, and if I preach to **Thomas**, I must needs be **filled completely with doubts and fears**; so you can see the reason that God, who called me by His grace to preach the everlasting gospel, carried me by His Spirit in my Christian and ministerial experience, through such a diversity of views and feelings, to the end through the gift He has given me in the ministry that all His saints may be edified and comforted, and God Himself ultimately glorified.

So, if there should be any trembling, doubting Thomases who are ready to say, I doubt my hope, because my experience is so small, compared with yours, remember that your short little experience by faith, though little as a grain of mustard seed, has enabled you to lay hold on Christ, and I assure you that mine had done no more. Yours gives you fellowship with the saints, mine does no more, your little experience gives you a good hope through Grace, mine does no more, yours causes you to choose to suffer afflictions with the children of God, rather than to enjoy the pleasure of sin for a season, mine does no more; yours causes you to esteem me more than you do yourself, and mine causes me to esteem you more than I do myself; so be of good cheer, for if three days of the reign of grace with Paul made him the great Apostle, and it took four years for me and 18 for

another, and only three hours for the dying thief, let us all rejoice that grace reigns in us to eternal life by the Jesus Christ our Lord; and let not the man that lay at the pool 38 years throw the woman of only 18 years' infirmity away nor she throw Paul away, nor Paul throw the dying thief away, because he (the dying thief) was only under conviction not exceeding three hours; yet, that was sufficient time in God's determinate counsel to cause him to feel his need of Christ and say, "Lord, remember me when thou comest to thy Kingdom." Luke 23:42. Christ did not say, no, you have not been under conviction long enough, your experience is too short, and is not worth telling, nor hearing. But, listen, O ye heavens, give ear and hear, O ye earth, the words of my mouth. The dying Saviour replied, "To day shalt thou be with me in paradise." Luke 23:43. I seem to comprehend that heath here lost his sting with the dying thief, and that he died in full assurance of the glory world, and in the triumphs of grace, through that blessed faith that works only by love. That he mounted the chariot of mercy with the Son of God, and was borne by the holy angels safely within the Paradise of God. Then let me say to you of short experience, who seem to have nothing upon which to rest your hope of heaven, but, perhaps, one, only one single, short prayer. If that one prayer is, indeed, your heart-felt need, and you have ever truly and truthfully said, "God be merciful to me a sinner," or "Lord save, or I perish," or, "Lord remember me when thou comest into thy Kingdom," the promise is, "To day shalt thou be with me, Christ) in Paradise." Then in place of murmuring at our own little experience, as you call it, and your short trifling prayer, as you would say, and are ashamed to tell it to men, or to the church, rather praise God for identifying you as "**Oh ye of little faith.**" When you feel that you were a dying thief, or condemned sinner nailed by the strict justice of God to the cross, you were not ashamed then to cry, "Lord remember me." Yes, Blessed be God, Christ was not ashamed of you then, but gave you the promise of heavenly rest at once. But, now after He has had compassion on you, and calls upon you to deny yourself, may it be His divine will in blessing you to take up your cross and follow Him. But, timorous mortal, as you are, understandably so, you will hold back because you can't tell some great experience like others. Remember, Christ says, "Him also shall the Son of man be ashamed, when He cometh in the glory with His Father with the holy angels." Mark 8:38. Oh! how will I or you feel in that day of God Almighty to know Christ is ashamed of us on account of our being ashamed of Him before men, before this world, before the church, and before even devils. Well may Christ be ashamed of us if He does not press us to faithfully declare and stand for His truth before men.

In conclusion, allow me to say, I have nothing to take back that I have preached, for I know what I have

been and am from my youth until now. By God's power and His grace alone, what I have preached is God's eternal truth, and although some in, and some out of the church, have grumbled, yet, "none of these things move me, neither count my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus." Acts 20:24. I have had and continue to have many trials, and sore temptations, and have suffered much, as, I trust, God has blessed me in preaching the Gospel of His beloved Son. I have tried to serve churches 20 miles from my home on foot, having walked home after preaching the same day, before I would rest. I have baptized when my clothing would freeze in two minutes after coming out of the water, go to the stand, preach, and then go 20 miles again on foot in the bleakness of mid winter to my wife and children. I have plowed and hoed in the cornfield until ten o'clock of moonlight nights to make up lost time to support my family. I have spent two thirds of my life serving the public without charge. Many have been my trials which I cannot here tell, and for the past two months my doubts, temptations, sorrows and heaviness of heart have been indescribable. I have even felt part of the time that even death would be a sweet relief; yet, with Job I can say, "I know that my Redeemer liveth." Job 19:25. At times I feel that my beloved brethren, the faithful lovers of the truth and friends of Zion, have all forsaken me, and even fear that God Himself has forsaken me. At times again, I am made strong in the Lord and in the power of His might. It is only then that I fear no evil, neither fear I what man can do unto me.

In my attempts to preach I feel so utterly unable to discharge this solemn submission, that often, while sitting in the pulpit, waiting for the appointed hour, the burden of the Word of the Lord has been so heavily placed upon me that the sweat would pour out of the palms of my hand, until the Bible I was reading would get so wet that it would tear as brown paper. There have been times when I would rise to preach that I have often had to hold to the book board to keep from falling for want or lack of strength, but in a short time Divine strength would be given me, so I fear nothing on earth. A felt sense of my own weakness and unworthiness at times is so great, that I fail to even try to preach when I am appointed at Associations, on account of which my brethren often add afflictions to my bonds by accusing me of contrariness, and God knows my heart, that I tell the truth when I say, it is weakness, and not contrariness. I have often wept after preaching at my failures. I always see more greatness in my subject after I sit down that I failed to tell, than I ever told while trying to preach. This view of my efforts causes me to fear to try. Preachers who are blessed to come up to the measure of the fullness of the stature of Christ in the gospel, I suppose, do not feel as I do, who falls so short of such a triumph. Hence, they know not my feelings, and, therefore, cannot sympathize with me. I have always tried to

watch the Hand of God with me. I must be given to see and feel all my divine submissions myself. I have tried to see the difference between a Divine or Spiritual impression and a carnal one, and between an inspired revelation and natural imagination, and between true inspiration and mere tradition of men. Now, if I dare cross or leave any of the traditions of the fathers and Elders in the fulfillment of my Godly directed submissions, I am called in question, and tried by the superstitious before a court of the traditional fathers, in place of the revealed word of God. "But none of these things move me, neither count I my life dear unto myself." Acts 20:24. Neither Christ nor His Apostles escaped this trial. I can only pray God to "forgive them; for they know not what they do." Luke 23:24. Oh! that God continue to bless me in fighting the good fight of faith, laying hold on eternal life, and I have had evidence from thousands of God's dear children, that they have been comforted under the ministry, I trust, God has given me. Many, many of them have laid their armour by and crossed over into the promised land, where they are now basking in the fullness of that precious Saviour that I have so long and faithfully tried to preach in poverty, in temptations, in afflictions, in persecutions, in slanders, in crosses, in losses, in doubts, in fears and trembling, and in much weakness; yea, I have been in perils by land and by sea, and, worse than all, among false brethren. I now feel a conscience void of offense toward God and man, and can truly say for all my enemies, "Father, forgive them, they know not what they do." Luke 23:24. And to those who love me (if any) and the truth which I have so long preached and suffered the loss of all things for, do not count me your enemy because I tell you the truth. I love you in the bowels of mercy, for you I live, for you I suffer, for you have I have great heaviness of heart and continual sorrows, for my prayer to God and heart's desire for you is that you may be saved in the day of the Lord Jesus, and that you and I may at last sit down in the Kingdom of God with **Abraham, Isaac and Jacob with God and His dear Son**, where we will be tempted and tried no more. Our faith will then be ended in sight and our hope will then be ended in possession. As all our trials are for the trial of our faith, and our faith having then ended in sight, all our trials will have ended also. Our hope will there end in possession, and all our doubts that grow out of our fear that our hope will fail us in the end will be no more. So, now being in the full possession of the joy hoped for, our doubts and fears are also ended forever, and there in heaven and immortal glory will you and all of God's tried and doubting ones be free from all your sorrows and sighings forever with them having fled away. See Isa. 35:10. "And the days of thy mourning shall be ended." Isa. 60:20. Here also shall "**mortality** be swallowed up of life." See II Cor. 5:4. Hence, you will have no mortal interest to perplex you, no mortal necessities to supply, no mortal friends to die and leave you to mourn, no mortal love

to be rejected or insulted, causing you to mourn, for "the days of thy mourning shall be ended." Isa. 60:20. Then

"Why should we shrink or dread to die?

What timorous worms we mortals are;

Death is the gate to endless joys,

And yet we dread to enter there."

Oh! think of what a fortress the grave is. None of your enemies can follow you any further than the grave. All your temptations of every hue and cry stop at the grave. Have you poverty that oppresses you? Remember it will stop at your grave. Have you unruly children that are going to destruction? Remember they can only follow you to your grave. Have you a tormenting husband or wife? Remember, they can follow you to torment you no further than your grave. Have you besetting sins of your nature that try and daily annoy you? Remember, they can follow you no further than your grave. Have you a host of devils that yell and howl, persecute and slander your moral character, and try to destroy your religious influence, your common peace, your social comfort, and pull you down in your common business, and separate you by lies, gossip and slander from your best friends and your most loved ones? Remember, these devils in human shape can follow you no further than your grave! Then when our loved ones die why should we tremble to convey their bodies to the grave? Well did tried Job and patient David pray to be "hid in the grave" — until these calamities be overpast." Job 14:13 & Psalms 57:1. Here your wearied, tempted, and tried body will rest for a while in your grave, a blessing from your God, and your soul shall ascend to Him who gave it.

While you, perhaps, know, and I know for a fact of myself that I often shrink when I think of coming to my own grave, yet for the past two months such have been my conflicts that I have looked, prayed for and sought relief, until at times the grave only appeared to me as a sweet hiding place from the storms of life, through which I have been called to pass. Then may our God of all comfort bless us to be meek in all our trials, patient in all our afflictions, looking and hastening to our grave as a temporary resting place from all our sorrows and trials, knowing that "Christ will descend from heaven with the trump of God, and the voice of the archangel, and with the trump of God" (1st Thess.) and gather our bodies out of our graves in the glorious resurrection, fashioning them like unto His own glorious body. There in that happy place, we shall meet and compose that "innumerable company which no man can number," and shall ever be present with our Lord.

Lovingly adieu,
L.I. Bodenheimer

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

January-February 1987

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

DEVOTED TO THE CAUSE OF JESUS CHRIST

NUMBER 1

THE REDEMPTION OF CHRIST'S CHURCH

I thank thee Oh Father, Lord of heaven and
earth

That thou didn't hide from King Herod, my
obscure, humble birth;
But revealed it to wise shepherds afar,
And guided them to Me by thy pillow and
star.

For none can know Me or ever feel
Except my Father to them reveal;
That I must be nailed to a rugged cross
To redeem my people who were in Adam
lost.

By Adam sin was introduced,
All of his offspring henceforth are without
excuse;
Though as Adam, we may plead the law
Our pleas with God must prove a flaw.

Adam, though dead, is our federal head
Though for his bride he never bled;
Twas the blood of Christ and it alone
Must for the sins of us atone.

We read that Adam was not not deceived,
But for his bride was so much grieved;
He goes down in sin, yea, even death
That his helpless bride be not left.

Adam was a type of Christ,
But could not for sin be sacrificed;
He broke the law, met with his bride
So we see they both have together died.

Yes, Adam, was a type of Christ,
But Jesus must be sacrificed;
He kept the law, to redeem His bride,
Twas for the elect world that Jesus died.

Elder Thomas C. Hart
(Deceased)

NC BAPTIST HISTORICAL
PO BOX 7777 REYNOLDS STATION
WINSTON SALEM NC 27109
98-10-86

EDITORIAL

"Mine heritage is unto me as a SPECKLED BIRD, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour." Jeremiah 12:9.

A dear sister at Matrimony Church, Stoneville, N.C., (in the Lower Mayo Association), asked me to write on this topic. I told her that I could not unless the Lord gave me some light on the subject. I cannot see to read the Bible anymore, so I asked my wife, Ruby, to look it up for me. She did and read it to me. I felt already that the Lord had revealed to me sometime ago that the **SPECKLED BIRD** is a type of the church, Christ's, the Son of God's, inheritance. And lo and behold, it read, "Mine heritage is unto me as a **SPECKLED BIRD**, the birds round about are against her," with the beasts of the field ready to devour, etc.

Heritage is defined as that which is inherited; inheritance; God's chosen people, or Israel, or the church of the true and living God. This is evidence enough that the scripture is referring to Christ's own who are His inheritance whom His soul loveth so much that He was willing to leave all the glory He had with His Father in the high court of glory, to condescend to the low estate of His heritage, who being lost in sin, shame, misery, degradation, darkness, death and eternal gloom, whom His Father had given Him before the foundation of the world, to purchase it with the shedding of His own blood and for His eternal and everlasting love for them He was made willing to do it.

Christ referred to this heritage as a little child. They are humble even so much that when we see one, it makes us want to take them up into our arms and kiss them. So it is with one of these little ones of the Lord's people. Christ said, "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Luke 7:28. Who is the least one? The Lord's people are made to feel little.

In the 18th Chapter of Matthew is recorded where Christ set a little child out in

front of the people and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Matt. 18:3,4. When God has truly humbled one in His sight, that person, be he man, woman or child, is surely the least in God's kingdom. Little children are humble, and if they become angry, it does not last for only a few minutes. They do not nor will they hold a grudge.

This heritage of the Lord, which is the church, greatly feels her black spots, even also as the speckled bird. They are put on this bird in nature, but these little ones to whom Christ has referred to feel that their many sins have put them on them, and they cannot erase them anymore than can that speckled bird. The fact that all the other birds and beasts of the field are against her and are ready any minute to devour her gives one of these little ones, His little children, whom Christ has referred to as the least but also greatest, even more evidence. All that one has to do to get one of these big ones to walk away with a devouring spirit is to tell just how little he feels and what he believes. In most instances they immediately take off and their humor is not good. Paul is a good example. He said he was the chief of sinners and felt to be nothing, yea less than nothing. One often wonders just what is the size and measurement of this garment, "less than the least," in which His heritage is robed and attired.

A good example of some of these beasts, assembling and coming together, as mentioned in the text, was when they placed Paul and Silas in prison. They whipped them with many stripes because they had been preaching just what these little ones, of whom the **SPECKLED BIRD** is a type. Paul said that he even fought with these beasts at Ephesus. See 1st Cor. 15:32. Paul felt those black spots on him of which the spots on this bird are a type of. Let us remember that the Old Testament scriptures are written in types and shadows.

That speckled bird cannot help being speckled. Neither can we help being sinners.

Paul wrote, "For that which I do I allow not: for what I would, that do I not; but what I hate, that I do." "For the good that I would I do not: but the evil which I would not, that I do." "Now then it is no more I that do it, but sin that dwelleth in me." Romans 7:17,18&19. That is the reason Paul felt so little was because of sin that dwelt in him.

The spirit of the greatness of the little ones that comes through their meekness is recorded in Samuel where David sent for and fetched into the King's palace Jonathan's son who was lame in both feet to eat at the King's table. David did this because of the love he had for Jonathan whom he loved as his own soul. This is a type of the same love that Christ has for His heritage of which this speckled bird is a type. It is not just any bird. It is a **SPECKLED BIRD**, and those black spots represent the same ones on this heritage. Anything that is speckled contains specks and spots. Christ had to come and remove those black spots from off the ones His Father had given Him for an inheritance. Those spots and specks serve a good purpose for the knowledge of their existence upon them keeps them down at their brethren's feet because the feet are the lowest part of the body that one can get to. That is the reason Christ told Peter that He need only wash his (Peter's) feet.

Jonathan's son, who was lame in both feet, certainly showed how little the Lord's people are by type and example because he referred to himself as a "dead dog." He sat at the table in the King's palace in a way so that his lameness could not be seen. Here is the church, the **SPECKLED BIRD**. We may look out at a congregation of believers, collectively as an audience while in worship, and yet not literally behold this lameness, although it is there in large proportions. God sees this lameness in the hearts of His people. The world cannot see it. It is hid from them.

Even when it came down to it. His chosen disciples, yet being under the law of sin and death in their experience, fled and forsook Him. Peter denied Him three times, cursing and swearing that he had never known Him. This is the way all those other birds fly off

and leave this **SPECKLED BIRD**. The very spirit that was in Christ is also in His people when He visits them and causes that Spiritual wind to blow. All the other birds will fly away when that Spiritual wind blows upon the Lord's people. May the Lord comfort us when those other birds fly off and leave us. Surely, it strengthens one's hope when they fly away.

Those birds that fly off and leave this speckled bird are a type of those who had gathered once at a place called **Calvary** saying, "He saved others; let him save himself, if he be Christ, the chosen of God." Luke 23:35. The one just to his left said, "If thou be Christ, save thyself and us." Luke 23:39. These are the ones who are a type of the birds that fly off and leave the **SPECKLED BIRD**. The one just to His right had the same humble spirit as the poor publican who smote upon his breast saying, "God be merciful to me a sinner." Luke 18:13. The one just to His right, like the poor publican in God-given humbleness declared, "Dost not thou fear God, seeing thou art in the same condemnation. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." Those who fly away are a type of those who spit in his face, struck (slapped) Him with the palm of their hands, derided Him, nailed His hands and His feet to the cross, pierced His side, mocked and scoffed at Him until He said, "Father, into thy hands I commend my spirit." Then one named Joseph, whom the scripture says was "a good man, a just ment," (See Luke 23:50) took His Body down from the cross and laid it in a new tomb. (See Luke 23:53).

Now concerning the resurrection, recently being burdened, I begged the Lord to give me some evidence that my hope might be strengthened. One night in a dream I was shown a body lying in a coffin in a grave with the man's head cut off even with his body. That worried me very much for a while. Finally, it was shown me that the headless body, lying there in the grave, is a figure and type of the body collectively of all the Lord's people, the chosen, elect church and family of God, awaiting the first resurrection of the just at Christ's second coming. The Head that was missing was Christ, the great Head

of the Church, who has risen from the dead and is now at the right Hand of His Father in Heaven.

The Lord has blessed me to see that truth of the resurrection many times since Paul wrote in II Thessalonians 4:14, "Them which sleep in Jesus will God bring with Him." Christ said to the thief on His right, of whom the speckled bird is a type, "Today shalt thou be with me in Paradise." Luke 23:43. Christ referred to the soul and spirit of that thief that was about to leave the body of that thief. This body of the thief is also a part of that same headless body that was shown to me lying there in the earth, peacefully awaiting the time when that great Spiritual Head, the Lord Jesus, will, as He promised, come back again to raise the sleeping dust of that same body and reunite it with soul and spirit in the same Paradise. The bodies of His saints are only asleep now in the grave or tomb or in the sleeping dust, awaiting the fulfillment of their election and redemption at that eternal day of endless life when the soul and spirit, now resting in the Paradise of God our Saviour, will again be reunited with that same identical body in which they resided while in this natural life and world.

When Christ was here in the flesh and upon earth, He restored life to the twelve year old girl. See Luke 8:42. The power of the same resurrection was made manifest in Elijah's day when the widow of Zarephath's son had died. It says, "His sickness was so great that there was no breath left in him." 1st Kings 17:17. Her prayer to God was answered for the return of his soul and life when Elijah, at the command of God, stretched himself upon the child three times and cried unto the Lord, "O Lord my God, I pray thee, **let this child's soul come into him again.** And the Lord heard the voice of Elijah; **AND THE SOUL OF THE CHILD CAME INTO HIM AGAIN, AND HE REVIVED.**" 1st Kings 17:21, 22, 23. Here is proof that the soul, as well as the spirit (for the soul cannot live without the spirit) returns back to the body. Christ also raised Lazarus from the grave after he had been dead four days. All of these cases illustrate and illuminate the glorious truth in the resurrection of the body in the Trinity of God

and of the trinity of man as taught by the Apostle Paul. He said, "And the very God of peace sanctify you wholly; and I pray God your whole **SPIRIT** and **SOUL** and **BODY** be preserved **BLAMELESS** unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1st Thess. 5:23.

There is much discussion as to the kind of body with which they shall be raised. Paul made that clear. That same corporal body that was shown to me, lying in that grave, will be changed to a Spiritual Body when reunited with the great Head in the first resurrection. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: **it is sown a natural body; it is raised a Spiritual body.**" 1st Corinthians 1:42, 43 & 44.

The little birds here in time sing with all their power each clear morning without clouds just after the breaking of day when the natural sun is rising out of the east. But on that happy Morn of all mornings, these glorified ones at the coming of their **Spiritual Son**, the Lord Jesus, shall rise when He comes from the east to carry that Heritage of God, that **GREAT SPECKLED BIRD**, home with Him for whom He gave His life as a ransom. She will give a shout of praise and hallelujah to Him, resounding into that glory land, to Him who give her her home of eternal rest and final victory over all her enemies, sin, death, hell, the grave and the devil. John tells us what that song of praise and triumph will be in a hallelujah chorus that man never composed as He opens the gate and portal of immortal glory where He will present them to His Father "not having **SPOT**, or wrinkle, or any such thing, but that it should be holy and without blemish." "**WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOUR, AND GLORY, AND BLESSING,**" forever and ever. Amen. (Revelation 5:12.)

The following verses come to my mind as I close this article concerning that great **SPECKLED BIRD**. I heard them quoted many years ago:

THE GREAT SPECKLED BIRD

What a wonderful thought I am thinking,
 Concerning a **Great Speckled Bird!**
 You remember her name is recorded
 In the pages of God's Holy Word.
 All the other birds flock around her,
 And she is despised by the squad,
 For the **Great Speckled Bird** of the Bible,
 Represents you, the great Church of God.
 Always desiring to lower her standard,
 They watch every move that she makes;
 How thy long to find fault with her teaching,
 But really they find no mistakes.
 She is now spreading her wings for a journey,
 That she is going to take by and by,
 When the great tribulation is over,
 She will meet her dear Lord in the sky.
 I am glad I have learned of her teaching,
 Yes, I'm glad to hope my name's in her book;
 For I want to be one never fearing
 On the face of my dear Saviour to look.
 When He comes descending and shouting from
 Heaven,
 On a cloud as He writes in His word
We'll be joyfully carried to meet Him
ON THE WINGS OF THE GREAT SPECKLED BIRD.

Geo. A. Fulk
 January 15, 1987

ACKNOWLEDGEMENT

Photographs of Elder and Sister J. Sebron Sec-
 hriest in this issue of "Zion's Landmark" are fur-
 nished through the courtesy of Brother J.M. Ste-
 vens, 704 Glenwood Avenue, Raleigh, N.C. 27605.
 Anyone desiring either color or black and white
 photographs of these same prints may contact
 him at his address as shown above or his tele-
 phone number 919-828-6972. We appreciate very
 much his kindness to our subscribers and the
 paper for his willingness in sharing these photo-
 graphs of this dear brother and sister.

J.M. Mewborn

A Good Experience

Dear Elder Mewborn,

Enclosed is my check in the amount of
 \$10.00. I would like to receive the **Zion's**
Landmark. All that is over please use to
 support the truth.

I am not a member of the militant church,
 but I love the ones who are members and all
 others who love that which is clean, decent,
 honest and true. I am due no praise for this
 desire. I do not believe any man that has
 ever lived, is living now or will live in the
 future, is due any praise. The Lord is the only
 one worthy of praise. I do not believe there
 is any good in man except what the Lord has
 imputed within him.

I have heard some say, "I wonder which
 is the right church." I was once in that condi-
 tion, but I am not any longer. I am completely
 convinced that the doctrine or truth upheld
 by the Primitive Baptist is the same one as
 taught by the Lord Jesus Christ, when He
 was here upon earth, and as recorded by His
 apostles, which makes the old Primitive Bap-
 tist the church of the true and living God.
 Jesus Christ, His Son, suffered, bled, died
 and arose to redeem this church from that
 burning hell. The big question with me now
 is, "Am I part of that number." Most of my
 time is spent doubting that I am a part of them.

I believe this church is in the wilderness
 while in the world and that is where we will
 be when we find it, if, indeed, we are blessed
 to that end. There are no volunteers. All of
 them are traveling in the wilderness because
 they have no choice in the matter. If we never
 have to travel in the wilderness, we will con-
 tinue on to the grave without finding the
 church of this great and Holy King, who is
 the maker of all that was made. He is Ruler
 over all that there is.

There is much moaning, groaning, weep-
 ing and begging in the wilderness, but it is
 all for our good. Jesus said, "If we suffer, we
 shall also reign with Him." II Timothy 2:12. I
 do not believe there is any way around, over
 or under this suffering, if He has appointed
 it for us. The only way is through it. How can
 we hope to live our lives here in this evil
 world, happy and at ease and spend eternity

with the One who was sin-free, but suffered shame and was nailed to the cross, without this suffering? This would be very one-sided. The only way that one can live here happy and at ease is to love sin.

It is easy to be an unbeliever, but on the other hand a fearful, painful thing to be made a believer in the Lord Jesus Christ. I believe it is only nature for man to serve the devil. He will fight as hard as he can, as long as he can, to do this. But, when God starts drawing and showing us what great sinners we are, and our blind eyes are opened and our deaf ears are unstopped, from that point onward this world is a different place. That which we did love, we now hate and that which we did hate, we now love. There has been a great change because the good that we would do, we do not, and the evil which we would not, that we do. Sin has revived and we see how helpless we are! We now hope we have experienced the second birth and that we have been born of the Spirit of God. From now on, we love what God loves and we hate what God hates.

It was made plain to me that I would have to spend eternity in that burning hell. I did not blame the Lord. I was convinced that if I received justice, that is where I should and would spend eternity. I did so much want to be carried to Heaven by His Angels, but there was no way for me. I was doomed. The Lord had forsaken me, and I could not pray. I spent a lot of time on my knees begging God for mercy. It seemed I could almost see my words go down into the ground.

I believed back then, as I do now, that God is All-wise and All-powerful. It would be easy for Him to give me relief from this awful misery that seemed to be driving me completely out of my mind. God made it plain to me that I was one of the wicked. God could not forgive anyone who had sinned as much as I had sinned. I thought, "Why is it recorded that God is a merciful God when He has made it plain to me that I will be destroyed?" I tried to think of all the good that I had done that would put God under an obligation to come to my rescue, but I couldn't think of a thing. It seemed all the evil I had ever done came up before me and was staring me in the face.

I started searching the Bible for relief, but there was none. It condemned me. I thought to myself, as evil as I am, I have no right to even have the Bible in my sin-polluted hands. To make matters worse, it seemed that my friends and my people turned against me. It seemed that they took delight in saying and doing that which brought more misery. "Why do you look so sad?" "Why do you look so broken hearted?" "Don't take it so hard!" "Maybe it all is not true!" Sometimes I said one thing, sometimes another, but I always thought, "If you knew what I know, you would look sad too." I was convinced that I had not a friend on earth or One in Heaven.

It seemed that I had only one move left. If that failed, then I was finished. Then there would be nothing for me except death, that burning hell and eternal punishment. If I could only keep God's law to the letter, just maybe He would be so pleased that He would help me. I tried to do everything I had read in the Bible. I tried as hard as I could try or ever tried anything to live "the perfect life." But, this I found that I could not do. And it brought me much sorrow because I found that I could not keep God's just and Holy Law. It seemed that the harder I tried, the worse I failed.

Since then, I have read where Christ is the end of the law. It reads "For Christ is the end of the law for righteousness to every one that believeth." Romans 10:4. I believe with all my heart this is true! God has fixed everything in a way that is absolutely perfect in His holy and righteous sight. We cannot see what He sees. I am thankful, I hope, to know that all the people on the earth cannot change not even the smallest thing. I could not keep God's law. I could not pray, and I was convinced that the Lord had forsaken me.

In a dream I was walking on the beach. I turned and looked towards the sea. There was a ship that started moving out and away from the land. Never have I wanted anything as much as I wanted to go with Jesus. I saw Him in that vessel. I started running as fast as I could, crying "**LORD, LORD, wait for me!**" I ran to the water and stopped. I stood there and watched the boat disappear out of my sight, feeling that my heart was breaking. I wasn't worthy to travel with Jesus. I thought,

"My sins are too great."

There was nothing left now for me but to wait for the end, and it was made plain to me that the end was near. It was almost impossible for me to work. I knew I was going crazy and that I was losing my mind. I had been greatly burdened about my sins for over ten years. Each year, month, week and day was worse than the one just before the previous time. I was growing progressively worse all the time. I had a wife and two small children to support. I planned to work every hour I could. When I could work no longer, I would lie down somewhere and then wait for death.

When I got off from work at the end of the day, I wondered if I was going toward home or if I was going away from home. When I arrived at home and recognized my family, I couldn't help but rejoice that I had been brought home one more time. There wasn't much sleep. I laid on my bed of misery many nights, watching all kinds of creeping things crawling out of the walls, trying to get to me. I wished with all my heart that I had never been born, even like Job who said, "Why did I not from the womb? why did I not give up the ghost when I came out of the belly?" Job 3:11. I begged the Lord to take my life. I saw the grave as a sweet resting place. It seemed that I could not live, neither could I die, but I was somewhere in between.

The day finally came that I had been dreading worst of all. I could work no longer. I came home completely convinced that I had worked my last day in this world. This greatly increased my misery. I thought, "What will happen to my family and what will finally become of them?" I had tried to be a good husband and father, but I had miserably failed. Everyone has a breaking point and I had now reached mine.

I did so very much want to know what consolation must a man be brought into before the Lord would help him. I now know that we must suffer until we are dead to everything this world has to offer or afford. This is when we are made dead to that law I was shown that I could not keep. We must suffer until all confidence in human flesh, human nature and the carnal mind, in one's own self has been removed. We must suffer until we are

made to look to the Lord for our everything and trust sinful man for nothing. I now know that the farther down we have to go, the higher up we will be lifted, and the greater the misery, the sweeter the relief when He sends it.

I went to bed convinced that I had spent my last day among those who literally know anything sensual or natural. I was not expecting to sleep any, but sleep came to me. I dreamed that I was walking toward this black object. I was praying as I walked. The words were pouring out of my mouth without any effort on my part. This time the words were not going down (into) the ground. They were going everywhere else. My words had such great power that it seemed they were bursting everything that they hit all to pieces. I could see the stars tumbling on the ground. When I awoke, I was in a different world. I was so happy! I was completely at ease for one time in my life. I loved the Lord then with all my heart, mind and strength. The great burden of sin was gone. The Lord had come to my rescue when all the people in the world could do nothing to help. I then witnessed with David who said, "The Lord brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Psalms 40:2.

During this time, if someone had said to me, "How is your mind?", I would have said, "Clear as crystal and as strong as steel." If I could have raised my hand and got more evidence that there is a God, I would not have raised it. I did not want anymore evidence. I do not believe anyone could have said anything that would have made me believe that I would ever doubt again and there is a God. But, I have many times since.

After this took place, I was lifted up on the highest mountain. I would have welcomed the opportunity to have stood before all the people on the earth and told them what this great and Holy King has done for this hell-deserving sinner. I thought, "This is what I have so much wanted for all these years." It is worth all that I have suffered. I thought that I would be in this condition the rest of my life. From that day on, I rejoiced and praised God!

After about three days, I felt myself slipping

back down. I started begging to God, "Please do not send me back down. Let me stay up here where I want to live." I had spent such a long time begging for death, as I have mentioned.

During this time I dreamed that I was a soldier and that my call had come that I had to report for duty. In this dream I saw myself wearing the uniform of a soldier, and I did report for duty. In this dream I saw myself wearing the uniform of a soldier, and I did report for duty. After the dream, I started back down in misery. God had lifted me up, all of a sudden, but He let me down very slowly. God is a merciful God. It took about three months to get down where I no longer wanted to live. It took about eight months to get down where I felt I could not stand anymore.

Twenty-four years and four months have passed since I reported for duty. I have experienced many things. Some I felt I could not stand, but the Lord has been my help. He has supplied my need. Otherwise, I could not have come this far, neither could I have had anything or even know anything, neither could I have continued on.

Since I had to report for duty, I had had to give up my father, my mother, my sister, my aunt, my wife, my home and my land and move to another community. But I have something now that is worth more than this vile world and what it contains, could afford or offer, and that is **A HOPE OF ETERNAL LIFE!**

Someone please pray for me. I do not feel to be worthy of your efforts, but I feel that I need them.

Robert E. Corn
P.O. Box 301
Stuart, Virginia 24717
December 22, 1986

A PUZZLE (CAN YOU FIND THE ANSWER?)

This puzzle was written by a lady in California in response to an offer from a gentleman in Philadelphia that he would pay anyone \$1,000 who could write a puzzle he could not solve. He failed to do so and paid the \$1,000. The answer is one word, and appears only four times in the Bible.

Adam, God made out of dust
But thought it best to make me first,
So I was made before man
To answer God's most Holy Plan.
A living being I became
And Adam gave to me my name.
I from his presence then withdrew
And more of Adam never knew,
I did my Maker's law obey
Nor ever went from it astray.
Thousands of miles I go in fear
But seldom on earth appear.
For purpose wise which God did see,
He put a living soul in me.
A soul from me God did claim
And took from me the soul again.
So when from me the soul had fled
I was the same as when first made.
And without hands, or feet, or soul,
A travel on from pole to pole.
I labor hard by day, by night
To fallen man I give great light.
Thousands of people, young and old
Will by my death great light behold.
No right or wrong can I conceive
The scripture I cannot believe.
Although my name therein is found
They are to me an empty sound.
No fear of death doth trouble me,
Real happiness I'll never see.
To Heaven I shall never go
Or to Hell below.
Now when these lines you slowly read,
Go search your Bible with all speed
For that my name is written there
I do honestly to you declare.

Do you know the answer to this puzzle? See if you can work it out. To those who will send us their answer we will in the next issue of **Zion's Landmark**, the Lord willing, give the answer and the names of those who send in the correct or right answer. Please send us your answer when you have it.

Editor

REQUEST FOR REPUBLICATION

Dear Elder Mewborn,

Will you please publish Mother Shipton's prophecy again? It first came out in your paper, **Zion's Landmark**, back in August, 1954, issue. Mine is almost worn out. I would really appreciate your having the article republished when it is convenient.

Yours in bonds of love
Mrs. O.B. Hendrix
7914 Vance Road
Kernersville, N.C. 27282

Mother Shipton's Prophecy

(Editor's Note: This article was said to have been written in the year 1449 A.D., in England, forty-three years before Columbus discovered America. J.M. Mewborn, Editor)

And now a word, in uncouth rhyme
Of what shall be in future time
For in those wondrous far off days,
The women shall adopt a craze
To dress like men and trousers wear
And cut off all their locks of hair.
They'll ride astride with brazen brow
As witches do, on broomsticks now
Then love shall die and marriage cease
And nations wane as babies decrease
Then wives shall fondle cats and dogs
And men shall love much the same as hogs.
A carriage without horse shall go,
Disaster fill the world with woe;
In London, Primrose Hill shall be,
Its center hold a Bishop's See,
Around the world men's thought shall fly,
Quick as the twinkling of an eye.
And waters shall great wonders do —
How strange, and yet it shall come true.
Then upside down the world shall be,
And gold found at the root of the tree.
Through tow'ring hills proud man shall ride,
No horse or mule by his side.
Beneath the water men shall walk,
Shall ride, shall sleep and even talk;
And in the air men shall be seen,
In white, in black, as well as green.
A great man then shall come and go,
For prophecy declares it so.
In water iron then shall float,
As easy as a wooden boat.
Gold shall be found in streams and stone
In land that is as yet unknown.
Water and fire shall wonders do,
And England shall admit a Jew.
The Jew that once was held in scorn
Shall of Christian then be born.
A house of glass shall come to pass
In England — but, alas! alas!
A war will follow with the work
Where dwells the pagan and the Turk.
The states will lock in fiercest strife,
And seek to take each other's life;
When Noah shall thus divide the earth,
The eagle build in lion's mouth.
Then tax and blood and cruel war
Shall come to every humble door.
Then when the fiercest fight is done
England and France shall be as one,
The British olive next shall twine
In marriage with the German vine.
Men shall wink beneath and over stream —

Fulfilled shall be our strangest dreams.
All England's sons that plow the land
Shall oft be seen with Book on hand,
The poor shall now great wisdom know,
Great houses stand in far-flung vale,
All covered o're snow and hail.
In nineteen hundred and twenty-six
Build houses light of straw and sticks.
For then shall mighty wars be planned.
When pictures seem alive with movements free,
When boats like fishes swim beneath the sea.
When men like birds shall scour the sky;
Then shall this world, deep drenched in blood, shall
die.
But those who live to see (all this)
In fear and trembling this will do;
Flee to the mountains and the dens,
To bog and forest and wild fens
For storms will rage and oceans roar,
When Gabriel stands on sea and shore.
And as he blows his wondrous horn
Old worlds shall wilt and new be born.

Reprinted from the August 1, 1954,
issue of **Zion's Landmark**.

Mother Shipton saw in the 15th century, 538 years ago, the taking place of the following things in the 20th century: women's pant suits, permanents and modern hairstyles, low neckline dresses, separation and divorce, birth control and abortion, immorality and degradation of men's morals, the coming of the automobile, satellite communication, radio and television, hurricanes and extreme weather, inflation, tunnels through mountains by interstate highways and turnpikes, deep sea divers and submarines, sky diving and parachuting, modern naval vessels such as aircraft carriers, destroyers, cruisers and battleships, steel and iron manufacturing as we see it today in steel mills, the restoration of the Jews or Israel, the lowering of the British monarchy and crown and the rise or elevation of Parliament, the coexistence of the free world and the communist world, the current conflict with the Arabic (Moslem) nations with the U.S.A. and the hostage crisis or terrorism, the attempt of Communism and Russia to take over the U.S.A. and the world at large, the Nuclear bomb, the construction of inferior housing of this present generation, the coming of World Wars I, II, Korean War and Vietnam War, and many, many more things with the ending up of all of it at the end of time.

J.M.M.

January-December 1986
**CONTRIBUTIONS FOR THE SUPPORT OF
ZION'S LANDMARK AND FOR THOSE
UNABLE TO PAY.**

Mrs. M.H. Deaton Jr., N.C. 8.00

Mrs. Nannie M. Fields, N.C.	3.00	Velma K. Taylor, N.C.	2.00
Nellie C. Prince, N.C.	3.00	Lelia M. Turner, Va.	2.00
Clayton H. Bond, Va.	3.00	Elmer R. Watson, N.C.	5.00
Dr. C.B. Hall, Washington, D.C.	3.00	Benjamin H. Whitley, N.C.	1.00
Mary S. Smith, N.C.	3.00	Mrs. Wilson Currin, N.C.	2.00
Nira R. Stone, Va.	6.00	S.S. Sauls, N.C.	5.00
June F. Cox	5.00	J.M. Stephens, N.C.	1.00
M.H. Furr, N.C.	7.00	G. Wilbur Martin, N.C.	2.00
M.E. Spell, Tx.	18.00	Mrs. Eliza (S.A.) Barnes, N.C.	3.00
Mrs. Alvis (Vada) Cobb, N.C.	3.00	Mrs. J.N. Berryman, Ga.	3.00
J.M. Raper, N.C.	8.00	Norman N. Bird, W.Va.	5.00
A.V. Watson, N.C.	13.00	G.L. Burris, N.C.	11.00
Beatrice G. Burcham, N.C.	8.00	M.M. Carraway, N.C.	10.00
Elder Claude S. Brown, N.C.	3.00	Ruthene Cox, N.C.	2.00
Erma W. Godfrey, N.C.	3.00	Ruby H. Duncan, Va.	2.00
Irene Griffin, N.C.	4.00	Eula A. Gates, N.C.	2.00
Mrs. Charles W. Gardner, N.C.	3.00	Mrs. Thomas Inman, N.C.	2.00
Gladys Howery, Va.	3.00	Mrs. W.D. Jacobs, Ala.	2.00
D.T. (Maggie) King, S.C.	1.00	A.F. Jackson, Ga.	10.00
Dahlia A. Lautares, N.C.	7.00	Leland Lee, N.C.	5.00
Mrs. Woodrow Mooney, N.C.	3.00	N.L. Paul, N.C.	2.00
Joe F. Phillips, Va.	7.00	Mamie P. Smith, N.C.	10.00
Jackie L. Rucker, Md.	7.00	Lena W. Smith, N.C.	1.00
Mecie Slauter, N.C.	1.00	J.L. Stovall, Va.	1.00
Mrs. Fred Teague, N.C.	3.00	Marcus Whitfield, N.C.	5.00
Earl Vaught, S.C.	7.00	Mrs. Annie R. Williamson, N.C.	5.00
Mrs. E.G. Wilson, N.C.	20.00	Mrs. F.S. Agee, Va.	7.00
Carl Hackney, N.C.	3.00	M.A. Apple, N.C.	12.00
Roxie Cozart, N.C.	1.00	Sue P. Barham, N.C.	6.00
Sarah H. Godwin, N.C.	5.00	Mrs. Bobbie L. Bently, Ga.	5.00
Alton Goodwin, N.C.	2.00	Lizzie P. Blalock, N.C.	1.00
Carl Keaton, N.C.	50.00	Opal Boyd, Tx.	7.00
Stella Koulouris, N.C.	8.00	Clyde W. Boyde, S.C.	2.00
W.E. Pollard, N.C.	20.00	I.R. Casey, N.C.	2.00
Anna W. Stott, N.C.	3.00	Sadie M. Chambers, N.C.	1.00
Susie Pridgen, N.C.	3.00	Ben H. Cotten, N.C.	2.00
Mrs. Talmadge F. Vaughn Jr., N.C.	25.00	Ruby Daniels, N.C.	2.00
Joseph W. Robbins, N.C.	18.00	Bryant Huff, Ga.	7.00
Dewey H. Rice, N.C.	2.00	Lillie M. Dodson, N.C.	7.00
John R. Green, N.C.	1.00	Bertha V. Hutchens, N.C.	2.00
Merlin Naylor, N.C.	3.00	Mrs. Ethel Kerr, N.C.	4.00
Mrs. Clyda Parrish, N.C.	3.00	Macie P. James, S.C.	7.00
Geraldine F. Ballance, N.C.	2.00?	J.V. Jones, Ga.	10.00
G.L. Blalock, N.C.	1.00	John C. Mitchell Jr., Tx.	2.00
Ruby E. Coward, Va.	4.00	Abilene McBride, Tx.	2.00
Norman Chilton, Ky.	1.00	Madie McKaughan, N.C.	2.00
Julia Davis, N.C.	3.00	Mrs. Rudolph Ogburn, N.C.	2.00
Mrs. Norma V. Dollarhite, Va.	1.00	Nathan C. Paul, S.C.	4.00
Hewatt L. Fleming, Ga.	7.00	Elizabeth Reed, Ohio	5.00
Kenneth D. Hopkins, Va.	7.00	John L. Sanders, Ala.	2.00
A.L. Harris, N.C.	8.00	Mrs. Everett Snider, N.C.	2.00
Leon Howell, N.C.	1.00	J.H. Taylor, N.C.	2.00
Cecil D. Jenrette, N.C.	2.00	Mary Taylor, N.C.	2.00
Vera V. Joyce, Va.	2.00	Mrs. Erma R. Godfrey, N.C.	2.00
Mildred W. Oakley, N.C.	2.00	Margaret E. Gunter, N.C.	3.00
Cecelia Ransdell, W.Va.	3.00	Elder Newell L. Hendrix, Ala.	3.00
Hazel Reynolds, N.C.	3.00	Mrs. J.N. Cobb, Fla.	2.00
James W. Rogers, N.C.	2.00	J. Isaac Hill, N.C.	2.00
Joe C. Shelor, Va.	1.00	Clifton A. King, N.C.	2.00
C.F. Stallings, N.C.	5.00	W.L. Wiggs, N.C.	2.00

sie Stewart, N.C.	10.00	Mrs. A.L. Kearney, N.C.	5.00
rs. Edith C. Bowling, N.C.	2.00	Elder R.L. Fish, N.C.	2.00
rs. Eula Thompson, N.C.	5.00	Hilda Kirby, N.C.	12.00
eta B. Rohrbaugh, Va.	10.00	Vera Simpkins, Va.	5.00
da Chambers, N.C.	10.00	Lessie Phillips, Va.	2.00
ennis D. Brooks, S.C.	1.00	Elder W.C. Edwards, N.C.	3.00
ary Fields, N.C.	12.00	Spencer Parrish, N.C.	5.00
mma Mae Rouse, N.C.	2.00	Adelaide Gerry, N.C.	7.00
rs. Inez Gray, N.C.	2.00	Elder Linwood Jacobs, Tx.	3.00
ta Berrier, Va.	2.00	Robert L. Peeden, N.C.	2.00
W. Smith, N.C.	2.00	A.B. Whitfield, N.C.	12.00
L. Mobley, Ga.	2.00	Lola W. Ward, N.C.	5.00
Ray Gallimore, N.C.	20.00	Graham H. Parrish, Md.	12.00
Grady Cox, S.C.	2.00	H.W. Laird, Tx.	2.00
oger W. Lowe, N.C.	2.00	John F. Simpson, Fla.	12.00
achel Gore, N.C.	5.00	C.T. Wheeley, N.C.	2.00
artha Kirby, N.C.	2.00	Hettie S. Holmes, N.C.	2.00
aomi Foust, N.C.	2.00	Rachel Lucas, N.C.	5.00
hel J. Dupree, N.C.	3.00	Elder L.P. Martin, N.C.	3.00
ene S. Jones, N.C.	2.00	Johnnie C. Oakley, Va.	12.00
rs. J.C. Ellis, N.C.	5.00	Beulah Parrish, N.C.	2.00
ddie B. Burton, N.C.	2.00	Nellie Dupree, N.C.	2.00
E. Tait, Va.	12.00	Addie B. Neal, Va.	12.00
D. Cassell, Va.	5.00	Naomi L. Talley, N.C.	10.00
ma G. Wilson, S.C.	6.00	Mina Smart, S.C.	2.00
arvin J. Clay, Ohio	10.00	Paul A. Jones, N.C.	5.00
oward Ott, La.	6.00	Sandel S. Jordan, N.C.	2.00
rs. J. Bascom Burris Sr., N.C.	20.00	Belva B. Lamm, N.C.	5.00
achel Purgason, Va.	3.00	Mrs. Gid U. Moore, N.C.	2.00
enry Lanier, N.C.	5.00	David A. Lassiter, N.C.	2.00
uise C. Fenwick, N.C.	5.00	Eunice Matthews, N.C.	2.00
elson T. Cothran, N.C.	10.00	Mrs. Gertrude R. Norris, N.C.	2.00
nnie Boswell, N.C.	5.00	Mrs. William R. Dobbins, Va.	4.00
ellie H. Barnes, N.C.	2.00	Hassell Dollarhite, Va.	5.00
ola D. Cairns, N.C.	7.00	Warren Hawkins, N.C.	2.00
K. Duncan, N.C.	2.00	Mrs. Thomas V. Inman, N.C.	2.00
W. Duckworth, Fla.	2.00	Evelyn M. Lee, N.C.	2.00
sie Stewart, N.C.	10.00	G. Rommie Mills, N.C.	15.00
alter B. Banks, N.C.	2.00	Lessie P. Shepard, N.C.	2.00
da Duke, N.C.	1.00	Ermand Painter, N.C.	8.00
ichel W. Willard, N.C.	17.00	Beatrice Pulliam, N.C.	1.00
arice C. Moore, N.C.	3.00	E.W. Watson, N.C.	15.00
aggie A. Stephenson, N.C.	2.00	Lester Gray, N.C.	2.00
s. W.C. Edwards, N.C.	7.00	Helen Hylemon, N.C.	2.00
D. Bradsher, N.C.	2.00	Mrs. Awine McLamb, S.C.	30.00
V. Brady, N.C.	2.00	Doris P. Wood, N.C.	2.00
becca Coleman, N.C.	5.00	James P. Southern, N.C.	5.00
ewey C. Dean, N.C.	12.00	Edwin S. Smith, Ky.	5.00
e Dickey, N.C.	10.00	Arthur W. Norris, N.C.	5.00
izabeth Hooks, N.C.	2.00	Malissa O. Allen, N.C.	2.00
nie B. Higgins, N.C.	2.00	V.R. Bolt, Va.	2.00
der Burch S. Wray, N.C.	3.00	Joyce DeHart, N.C.	2.00
isey P. Tilley, N.C.	2.00	Mrs. C.A. Morgan, N.C.	2.00
rnnon D. Honeycutt, N.C.	7.00	Nola Walley, Tx.	2.00
V. (Alice) Johnson, N.C.	2.00	Meta B. Rohbraugh, Va.	12.00
rry D. Dunn, Texas	6.00	Mrs. Ernest Gibson, Ga.	7.00
abel Berry, N.C.	5.00	James W. Keesee, Ky.	2.00
s. G.C. (Maggie) Jackson, N.C.	10.00	Earl W. Hall, Tx.	1.00
an Gurkins, N.C.	2.00	Pearl Allison, N.C.	10.00
ssie P. Creech, N.C.	32.00	Annie Barber, Va.	20.00

Odell Clayton, N.C.	3.00	Carlton Brown, N.C.	5.00
J.L. Coleman, Va.	5.00	Lillian Havner, N.C.	2.00
Gela Capps, N.C.	7.00	Sarah H. Godwin, N.C.	2.00
Ethel Clayton, N.C.	5.00	Nola Walley, Tx.	2.00
Lloyd Delp, Va.	10.00	George D. Gray, N.C.	2.00
Mable Hager, N.C.	2.00	Mrs. Brownie Grady, N.C.	12.00
Lonnie Lancaster, N.C.	4.00	Mildred C. Mercer, N.C.	7.00
Nolan Lanier, N.C.	10.00	John Clifton, N.C.	4.00
Nettie H. Long, N.C.	12.00	Walter Lovell, N.C.	3.00
Elder John T. Wingfield, Va.	2.00	Leona Kirby, N.C.	2.00
M.H. Deaton Jr., N.C.	25.00	Hassell A. Hale, Va.	1.00
Joseph Robbins, N.C.	10.00	Thelma Q. Jones, N.C.	4.00
Brewer Jackson, N.C.	7.00	John M. Moon, Ga.	5.00
Burlington Peacock, N.C.	2.00	Clarabel Massey, Ga.	5.00
Myra Jean Thompson, N.C.	2.00	James Lewis Johnson, W.Va.	2.00
Thelma Owens, N.C.	5.00	Elder H.E. Dagenhart, N.C.	3.00
Elder L.G. Mishoe, S.C.	10.00	J. Cline Chandler, N.C.	2.00
Howard Parham, Ga.	5.00	W.E. Pollard, N.C.	2.00
Nannie Phillips, Va.	5.00	Elder S.J. Sauls, N.C.	3.00
E.G. Clark, N.C.	2.00	Delta Boyd, S.C.	2.00
Tom W. Swindle, Ga.	2.00	M.E. Spell, Tx.	17.00
Jeffie Fitzpatrick, Ga.	2.00	Elder A.F. Langston, N.C.	2.00
Esther Harrelson, S.C.	5.00	Mrs. Chester Idol, N.C.	2.00
Elder Pete Hendrix, Fla.	7.00	Ruby N. Lucas, N.C.	2.00
Mildred Stanley, W.Va.	2.00	Dr. Charles Baynes Hall, Washington, D.C. ...	12.00
Elitha B. Gray, N.C.	2.00	Emma R. Cook, N.C.	2.00
Robert Kearney, N.C.	2.00	Mrs. Gladys Payton, Ky.	2.00
Leroy Watson, N.C.	2.00	Clara Belle Brown, Md.	1.00
Elder W.C. Lake, N.C.	2.00	Maude C. Sutherland, Va.	2.00
Linwood Gilley, Va.	7.00	Edna L. Ogburn, N.C.	2.00
Allie McCullen, N.C.	7.00	Eula Pope, N.C.	2.00
Sudie R. Barham, N.C.	2.00	Margaret B. Lunsford, N.C.	4.00
Leland Oliver, N.C.	2.00	June F. Cox, Va.	8.00
Joe Rice, N.C.	7.00	Eva M. Hamilton, N.C.	2.00
Burley Naylor, N.C.	2.00	Joseph S. Barnhill, S.C.	2.00
Virgil Davis, N.C.	5.00	Luther Barbour, N.C.	2.00
Ada J. Chamberlin, N.C.	10.00	Coy J. Whitfield, N.C.	5.00
Roxie Washington, N.C.	10.00	H.E. Wood, Va.	5.00
Paul Kirby, N.C.	2.00	J.A. Bugg, Va.	7.00
Paul C. Allen, Ga.	2.00	Elder N.M. Luce, Tx.	2.00
Foy R. Bowes, N.C.	2.00	Barnabas J. Brammer, Md.	2.00
Paul G. Chilton, Ky.	2.00	H.F. Blaylock, N.C.	2.00
Thomas A. Farlow, N.C.	5.00	Mrs. H.C. Lax, N.C.	2.00
Eula A. Gates, N.C.	2.00	Robert Corn, Va.	2.00
W.C. Lake, Fla.	2.00	Mrs. Lillie B. Rose, N.C.	8.00
Sudie P. Malone, N.C.	2.00	Oba S. Honeycutt, N.C.	2.00
Dollie Matthews, Fla.	2.00	Effie I. Hunt, N.C.	5.00
Lelia P. Pennington, N.C.	5.00	Lettie W. Flood, N.C.	2.00
Lerah J. Parker, N.C.	2.00	Clyde W. Boyd, S.C.	2.00
Billy A. Radford, N.C.	4.00	Elder Walter W. Horne, S.C.	3.00
Mabel O. Rhodes, N.C.	7.00	Mrs. G.C. Jackson, N.C.	2.00
Lessie S. Sladky, N.C.	10.00	James A. Smith, N.C.	4.00
Anna W. Stott, N.C.	2.00	Eva Deaton, N.C.	2.00
Thomas C. Simpson, Ca.	20.00	N.C. Paul, S.C.	4.00
Alton White, N.C.	5.00	James B. Whitley, N.C.	15.00
Jesse O. Trogen, N.C.	12.00	Mrs. Curtis Chandler, Ga.	2.00
A.M. Tipton, Ca.	10.00	Elder B.K. Smith, Ca.	1.00
Elder Curtis Parrish, N.C.	3.00	Nannie M. Fields, N.C.	2.00
Nannie D. Dean, N.C.	2.00	Clayton H. Bond, Va.	2.00
Annie Martin, N.C.	2.00	Jim Berry Kearney, N.C.	5.00

Mrs. Edward Vernon, N.C.	5.00
I.D. Adams Sr., N.C.	5.00
udie Taylor, N.C.	2.00
rma R. Godfrey, N.C.	5.00
lyne B. Kingsbury, N.C.	5.00
ellie G. Snider, N.C.	5.00
In memory of Elder Bernie Wood, First Pastor of ethsaida Primitive Baptist Church, and his wife, Mrs. ernice Wood, also, Willie W. Wood and Flonnie Mae ood, (all now deceased), by their granddaughter and daughter, Mrs. Frances Wood Stewart, Dunn, N.C." 50.00	
"Bequest from the estate of Sister Leorah S. Gray Dec'd) Havelock, N.C." 25.00	
In memory of Mrs. Louise P. Temple (now dec'd), ember of the Raleigh Primitive Baptist Church, aleigh, N.C., by her son, J.P. Temple, Goldsboro, C." 50.00	

OBITUARIES

ELDER J.S. SECHRIEST AND SISTER MAGGIE SECHRIEST

At the request of the churches in the New River Association, I will attempt to write the obituary of Elder Sebron Sechriest and his wife, Sister Maggie Sechriest.

God in His great love and mercy saw fit to remove from our midst our beloved Elder, moderator, pastor, brother and close friend. Along with this servant came dear mother in Israel who always stood by the side of her dear companion until the end.

Elder J. Sebron Sechriest was born December 31, 1911. He departed from this life February 14, 1987. Brother Sechriest united with Little Vine Primitive Baptist Church in 1951 and was ordained as a minister in 1952. Brother Sechriest was called to serve as Association Clerk from 1959 until he was appointed Moderator in the year 1964. From this date until his departure from this life, Brother Sechriest served faithfully four churches and as Moderator of the New River Association, the span being twenty-three years.

Sister Maggie Sechriest was born February 3, 1912, and departed from this life February 6, 1987, just 8 days before the passing of her dear husband. Sister Sechriest united with Little Vine Church in December, 1954.

To this union were born three daughters and one son: Mrs. Ernestine Richards, Mt. Airy, N.C.; Mrs. Dorothy Combs, Cana, Virginia; Mrs. Virginia Crary, Newport News, Virginia, and Wayne Sechriest, Grafton, Virginia. Also surviving them are eleven grandchildren and eight great-grandchildren.

We feel if ever there was a true servant of God, Brother Sechriest was one. He was blessed to stand firmly on the doctrine or teaching of Salvation by Grace, giving all praise and honor to our Heavenly Father. "That according as it is written, He that believeth, let him glorify in the Lord." 1st Corinthians

1:31. Brother Sechriest always preached his calling and feared the Lord, God of Heaven. The 2nd verse of Hymn No. 142 in the **Goble Hymn Book** was heard from Brother Sechriest many times: "What if my name should be left out, when Thou for them shall call?" The scripture teaches that to fear the Lord is the beginning of wisdom. See Psalms 111:10.

Brother and Sister Sechriest will be greatly missed in the New River Association and among our corresponding brethren both far and near. They were always faithful to the churches under his pastoral care and put them and their meetings first in their lives. They loved to visit all our corresponding churches and associations in several states, but, due to the love for the churches he served, being so faithful, they rarely ever missed one of their meetings. I hope we can be blessed or enabled by God's love and mercy to give praise and thanksgiving to our Heavenly Master for sending such a lovely couple to live and visit among us. We feel so highly blessed just to have known them and hope we all will be enabled to bow in humble submission to the will of God who never has made a mistake and is too good to be unkind.

The unworthy writer of this notice is not worthy to attempt to answer this call and request of the brethren, feeling that I have said too little about two such lovely people. No words will ever be able to describe my feelings towards them.

Done by order of Little Vine Church in conference
March 8, 1987.

An unworthy one,
J.B. Mitchell Jr., Clerk
New River Association
Christianburg, Va. 24073

ELDER JOSEPH SEBRON SECHRIEST

The God of all mercy, grace and truth called Elder Joseph Sebron Sechriest to His (God's) eternal home on February 14, 1987, at Northern Surry Hospital, Mount Airy, N.C., after suffering a heart attack at his home. Elder Sechriest was born December 31, 1911, which made his stay on earth 75 years, 1 month and 14 days. On June 6, 1929, he married the former Mary Magdaline Reece, of Surry County, North Carolina, the same area in which he also grew up and they were blessed to live happily and peacefully together for 57 years until February 6, 1987, when she was taken from him only eight days before he went home to be with her in a marriage that will last forever and in a union of eternity.

Both Elder Sechriest and Sister Sechriest were retired from Quality Mills, Mt. Airy, N.C., where they were secularly employed for many years. He also was an electrician.

Elder Sechriest joined Little Vine Church at Sylva, Va., in the year 1951, and was the following year, 1952, ordained to the full work of the gospel ministry, serving his home church, Little Vine, with Montgomery, Flower Gap and Indian Creek, at Indian

Valley, Va., churches of the New River District Primitive Baptist Association of southwestern Virginia until his death. When Elder Golden P. Harris passed away about 1964, the New River Association called him as their Moderator in which office God blessed him to serve most faithfully and in a very acceptable manner for about 22 years.

Elder Sechriest was a God-called, humble and faithful servant (not of a proud and vain nature) of the true and living God. He was blessed to walk in the path of peace among his churches and brethren and had that priceless name above all reproach among those that are without and of the world. What a blessing it is to have these blessings left behind to the children and grandchildren and churches when one has left this world! He traveled many, many miles through heat and cold extensively to his churches, conducting countless funerals over the land and country, visiting the sick, afflicted and shut-ins among the several flocks and married many couples during the course of his ministry. No pastor or father will be missed more by his own churches and family than Elder Sechriest, and may God in some way, unknown to us at this time, reconcile them, as well as the brethren of the correspondents in six states to His blessed will.

His funeral service was held at Moody's Funeral Home, Mt. Airy, N.C., at 2:00 p.m. on February 16, 1987, by Elders Ray Payne and Kenneth Hopkins. Due to a 5 inch ice storm that had covered three-fourths of the state of North Carolina on the same morning, the writer of this notice was providentially hindered from reaching Mt. Airy at his family's request to take part in his funeral service. Interment followed in Skyland Memorial Gardens, Mt. Airy, N.C.

I shall close this little sketch of Brother and Sister members of his churches and congregations scattered about and his numerous friends in our great loss, believing and hoping too that we will be blessed one day ere long to join both of them in that brighter home and perfect world to part no more.

day ere long enough to join both of them in that brighter home and perfect world to part no more.

"Life! we've been long together

Through pleasant and cloudy weather

'Tis hard to part when friends are dear —

Perhaps 'twill cost a sigh, a tear;

Then steal away, give little warning,

Go at God's own time, not thine;

Say not Good-Night — but in some brighter clime

Bid me Good-Morning."

J.M. Mewborn

ELDER T. ALLEN JOHNSON

God in His infinite mercy and wisdom called unto Himself one of His humble servants on March 14, 1987, Elder T. Allen Johnson, at Wake Medical Center, Raleigh, N.C., after having been in a coma for about three weeks.

Brother Johnson was 76 years of age at the time of his death, and he leaves behind to mourn his passing his wife, Sister Ima Parrish Johnson; three

daughters, Mrs. Evelyn Byrd, Lillington, N.C., Mrs. Shirlene Register, Garner, N.C., and Mrs. Penny Williams, Greensboro, N.C., and one son, Mr. Thomas Braxton Johnson of California; 13 grandchildren and 14 great-grandchildren; one sister, Mrs. Lou Johnson Strickland, Smithfield, N.C., all of whom mourn his death and passing.

Brother Johnson asked for a home with the brethren at Clement Church, near Four Oaks, N.C., about the year 1963 or 1964. Not long afterwards, the church recognized the gift of the ministry in him and ordained him to the full work of that office. Not long afterwards he was called to the pastoral care of Primitive Zion Church and also Oak Grove Church, at Cary, N.C. The greater part of his years of service as a minister was in a most faithful manner to these three churches. Clement, his home church, Primitive Zion Church and Oak Grove Church. However, in 1980, Harnett Church, being without a pastor, called for his service and he accepted, but it was after visiting a sister member of that church, having returned to his home on the second weekend in February, 1981, that he suffered a severe cerebral hemorrhage. Brother Johnson appeared to lie at the "door of death" for several weeks, but through a miracle of God, he slowly recovered to regain the partial use of himself to the extent that he was once more enabled to serve his churches, although he was feeble. The first of February, 1987, he suffered another severe cerebral hemorrhage and after its removal from the brain by a neurosurgeon, he never regained consciousness for over three weeks and passed away on March 7, 1987.

Elder Johnson was faithful in his service and calling to the churches. He made no difference in his feeling for the church that had only five or six members compared to the one that had 30 members or more members. He loved them all alike. More outstanding was his faithfulness in visiting the hospitals, nursing homes and homes where members of the flock lay on the bed of affliction. These things we shall never forget. Sister Johnson never failed, unless providentially hindered, to take her place with the sisters at these churches when their meeting times came.

At her request Elder S.J. Sauls was in charge of his funeral service, held at Minshew Funeral Home Chapel, Four Oaks, N.C., on Monday, March 9, 1987, with Elders Curtis Parrish, R.L. Fish, Woodrow La and J.M. Mewborn being asked to speak a few words in respect of his memory. Deacons of the church where he served as pastor were active pallbearers. Interment followed in Roselawn Memorial Cemetery, Benson, N.C.

These words come to my mind as I close this little sketch of his life,

"Servant of God, well done;

Rest from thy loved employ;

The battle fought, the victory won,

Enter thy Master's joy."

J.M. Mewborn



Elder J.S. Sechriest standing in pulpit at Little Vine Church during session of New River Association, September, 1984.



Elder and Sister Mary Magdalene (Maggie) Sechriest at their home, Mt. Airy, N.C., made at the same time of the above photograph.

LAUREL SPRINGS ASSOCIATION

The 50th Annual Session of the Laurel Springs Association will be held, the Lord will, with the Union Church, Surry County, near Dobson, N.C., beginning on Friday before the first Sunday in June, 1987, and continuing through Sunday following, the dates being the 5th, 6th and 7th inclusive.

Directions to Union Church are as follows: For those using Route (U.S.) 52 from Winston-Salem to Mount Airy, N.C., exit off on Route (N.C.) 268 towards Level Cross, N.C. At Level Cross, N.C., turn right onto State Road No. 1003 for a short drive to the church which is on the left hand side of the road. For those coming by way of Mt. Airy, N.C., take Route (U.S.) 601 from Mt. Airy east for a short drive to old Route 601 on left lane which goes by White Plains. At White Plains take State Road 1003 left for a few miles to the church which is on the right hand side of the road.

We desire the presence of our beloved brethren, sisters and friends of our correspondents to come and meet with us.

Ray Payne, Assn. Clerk
Route #1, Box 720
Dobson, N.C. 27017

SALEM ASSOCIATION

The Seventy-Eighth Annual Session of the Salem Primitive Baptist Association will be entertained by Burlington Church, Burlington, N.C., but at the Wolf Island Church grounds, near Reidsville, Rockingham County, N.C., beginning on Saturday before the third Sunday in June, 1987, and continuing through Monday following, the dates being June 20th, 21st and 22nd, inclusive.

Wolf Island Church is located in Rockingham County, N.C., two miles north of Reidsville, N.C. Those coming from the south on Route 87, turn north on Route U.S. 29 for two miles; Exit left on N.C. Hwy. 14 and U.S. 158 towards Eden, N.C. Go to the first stop light and turn right on U.S. 29 (Business). Go 1 1/4 mile to Radio Tower, turn left and there will be a marker at the Radio Tower. Proceed on for one mile to Wolf Island Church. Those coming from the north and south on U.S. 29, exit onto Routes 14 and 158 north towards Eden, N.C. Then take same route as stated above. Those coming from Eden, N.C., on Route 14, go about 7 miles to Wilson Road. There will be a marker here. Turn left. Go one-half mile to church on the left.

All lovers of the truth are invited to meet with us. Brethren, we will be looking for you.

Lester G. Stewart, Clerk

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN MAY, 1987

ANGIER UNION will meet with Willow Springs Church, located south side N.C. 42 Highway in Willow Springs, Wake County, N.C. Elder J.M. Mewborn was

appointed to preach the introductory sermon and Elder S.J. Sauls is his alternate. (Bobby Daughtry, Clerk)

BLACK CREEK UNION will meet with Creeches Church, located about 25 miles west from Wilson, N.C., about 1/2 mile south of N.C. 42 Highway and one mile east of intersection of N.C. State Hwys. Nos. 42 & 39. Elder J.B. Williams was appointed to preach the introductory sermon and Elder Walter Barnes is his alternate. (J.B. Williams, Clerk)

BLACK RIVER UNION will meet with Hickory Grove Church, located about 9 miles east of Benson Johnston County, N.C., on north side of N.C. 50 Hwy in the Meadow Community. Elder J.W. Hawkins was appointed to preach the introductory sermon. (Alonzo Barefoot, Clerk)

LOWER COUNTRY LINE UNION will meet with Sur Church, located about four miles east from Roxboro Person County, N.C., and on the north side of U.S. 158 Hwy. (Bernard Whitefield, Clerk)

MILL BRANCH UNION will meet at old Pee Dee Meeting House, located south of Conway, Horry County South Carolina. Take U.S. 701 south from Conway and go to South Conway School. You will see a Scotch Mine that is on your right. Turn right and go about 3 or 4 miles and take first hardtop road to your left. Proceed to meeting house on your left. There will be markers just before you get there.

The Mill Branch Union agreed at its last session to hold the May Union at this old church site since we want to have it declared an historical site by the State of South Carolina, but according to the State of South Carolina Historical Commission, we must hold at least one church service there each year until the state establishes it as such. The Pee Dee Church was formally dissolved in 1986. We invite our Elders, brothers, sisters and friends to meet with us, at this old church site, one of the oldest in the State of South Carolina. (J.D. Wright, Clerk)

WHITE OAK UNION will meet with Cypress Creek Church, Onslow County, N.C., located on State Road 1209 leading from Back Swamp Community Building to Cypress Creek, about ten miles west from Jacksonville, N.C. Elder Johnnie Carroll was appointed to preach the introductory sermon and Elder Furness Davis is his alternate. (Virgil Davis, Clerk)

LOWER MAYO UNION will meet with Mayodan Church, Mayodan, Rockingham County, N.C., **SUNDAY ONLY.** Mayodan Church is located in the edge of Mayodan, N.C. On Route U.S. 220 Hwy. you will see sign that reads **Mayodan.** Turn at this point and church building is on your left just before you get into the main part of town. (Cletus Turner, Clerk)

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

March-April 1987

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

DEVOTED TO THE CAUSE OF JESUS CHRIST

NUMBER 2

THE PATIENCE OF SAINTS

("The Patience And The Faith Of The Saints." Rev.
13:10. & Rev. 14:12.)

WAIT, O my soul, thy Maker's will
Tumultuous passions, all be still!
Nor let a murmuring thought arise;
His ways are just, His counsels wise.

In heaven, and earth, and air, and seas
He executes His firm decrees;
And by His saints it stands confest,
That what He does is ever best.

He in the thickest darkness dwells,
Performs His work, the cause conceals;
But, though His methods are unknown,
Judgment and truth support His throne.

WAIT then, my soul, submissive wait,
Prostrate before His awful seat;
And, 'midst the terrors of His road,
Trust in the wise and gracious **GOD**.

Beddome
(Selected)

NOTICE

The subscription rates of Zion's Landmark
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "Janu-
ary-February, 1986," issue.

J.M. Mewborn, Editor

06-10-90

WINSTON SALEM NC 27109

PO BOX 7777 REYNOLDA STATION

NC BAPTIST HISTORICAL

SONG OF THE SPECKLED BIRD

("Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour." Jer. 12:9.)

There're many birds of different wing,
The world delights to hear them sing;
But there is one that's seldom heard,
The poor, despised speckled bird.
This speckled bird is much abhorred,
By all who do not love the Lord;
And do you ask the reason why?
Her treasure is laid way up on High.

She lives on food which others hate;
What she calls small the world calls great;
And food that others love to eat,
Is to her taste like putrid meat.
This speckled bird has food from heaven,
Not bought by her but freely given;
It's food His children love to eat,
While hovering round the Saviour's feet.

All others live on tainted meat,
Just such as vultures have to eat;
Because the speckled bird won't join,
They all affirm she is unkind.
Upon her head her specks appear;
Look on her breast, you'll find them there,
On every part where feathers grow;
Her specks do shine and brightly glow.

This speckled bird delights to sing,
The praises of her God and King;
She views her specks as marks of Heaven,
And pledges which her Lord has given.
Thousands have tried to learn her song,
They do their best but still go wrong;
Their notes will not do every place,
Except among those who're saved by grace.

The speckled bird will loud contend,
Her song too good for them to mend;
And when she brings them to the test,
They talk and do like all the rest.
All other birds unite and say,
Let us throw little things away;
The things that split us are but few,
For we are birds, and so are you.

The speckled bird now shows her robe,
The finest one that's on the globe;
And in this dress made clean and white,
She's satisfied that all is right.
This robe's complete without a seam;
In it a fault cannot be seen.
For it is all the Gift of God,
And only found in Christ our Lord.

The others then their robes bring forth,
From east and west, from south and north,
But warp and woof and shape and size,
Are linsey-woolsey in her eyes.
She did behold, although combine.
They were not gold, although they shine;
For iron, brass, and steel are bright,
When polished well, and please the sight.

Then said one of the vulture crew,
"We know not what to do with you;
If you are right then we are lost,
And all our hopes of heaven are crossed.
Now we can pray and shout and sing,
And make our meeting houses ring.
But if you ask us for the cause,
We must admit we've at a loss.

"Come every bird, we'll all unite,
To put this speckled bird to flight,
Although we do not see alike,
We'll all agree at her to strike."
The battle now is in array,
And they are sure they'll win the day.
Before they know what they're about,
The speckled bird puts them to rout.

They stand amazed and wonder why,
The speckled bird doth them defy,
But if they knew who's at their head,
They'd wonder why they're not all dead.
While thus whipped out they cannot rest,
They promise each to do their best.
Each one pretends his heart is stirred,
And that he loves the speckled bird.

(Continued)

SPECKLED BIRD (Continued)

They are an undivided band,
They work things to each other's hand,
Their own disputes they lay aside,
Till they the speckled bird have tried.
Each one has his own work assigned,
One pitiful and another kind,
Each one of them is now at his post,
And each one tries to do the most.

One tried so hard to arrange his dress,
And seems to be in deep distress;
They're willing now to be the tool,
If they the speckled bird can fool.
Their skill is tried but all in vain,
They have their labor for their pain.
The speckled bird is still secure,
Kept by God's almighty power.

(Soon on the wings of love she'll fly,
To join the saints beyond the sky,
And on the Hill of Sweet Repose,
She'll bid adieu to all her woes.)
The speckled bird at last shall rest,
From all her woes among the blest;
And Heaven afford her sweet repose,
When utter ruin shall confound her foes.

(Anonymous)

FROM GOOD NEWS/A FAR COUNTRY

Dear Elder Mewborn:

I would like to subscribe to the Zion's Landmark. The latest one I have is the July, 1978, number. I am enclosing my check for \$10.00 and hope it covers the amount. If there should be any left over, please keep for the cost of publication.

I have been reading the **Zion's Landmark** for approximately 50 years. My mother, Eva E. Mills, and my grandmother, Addie M. Edwards, were subscribers when I was a child and I read it then, although not with the understanding that I hope God has given me since. My precious mama and daddy were members of Red Banks Primitive Baptist Church near Greenville, Pitt County, North Carolina, as well as my Grandmother Ed-

wards.

If not deceived, I love the doctrine of salvation alone by the grace of God. I have members of my family who are members of practically just about any so-called denomination imaginable. It was only by the Grace of God that I was turned to this doctrine. I could not go that way because something inside of me would not let me go with them. Most people laugh at and ridicule our people, the Old Baptist, but I read in Matthew 5:11-12, where Christ said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

My name among these people or membership is with Handcock's Primitive Baptist Church, near Ayden, Pitt County, North Carolina. Elder Joseph Sawyer is our pastor. After many years of running, I felt to be as a fish in the sea, getting caught for a few seconds and then being allowed to get away to go in my own strength, as it were, or so I thought. I was afraid to fall into the Hands of a living God. But the time finally came at God's own appointed time when I fell and was carried down into the depths of despair, like Jonah of old. "For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me." Jonah 2:3. There was a longing, a begging in my poor heart that I would be set free. I knew that I could not free myself. I felt to be in a deep, dark pit. God lifted me out when I could not lift myself. Oh! how sweet it was to be set free and to experience a peace given to my troubled soul for just once in my life. All of my troubles were momentarily gone for that short space of time! It was at this time that I felt that eternal promise of God, "I will never leave thee, nor forsake thee. The Lord is **MY HELPER** and I will not fear that man shall do unto me." Hebrews 13:5,6.

I have heard people say, or make this expression, "God helps those that help themselves." No where in the scriptures, and I

have searched them diligently, can I find those words recorded therein. I am glad to know that God, the only **HELPER**, spoken of in the above scripture, not only helps those that help themselves, but also those who cannot help themselves. Those who think they can help themselves have never fallen and been carried down into that pit and then made to experience the all-powerful strength of that delivering Hand which no man can do. Therein lies the differences. For the life of me I cannot help myself. It is my hope that my God has done for me what I cannot do for myself and that because He has given me a precious hope of eternal life and belief of salvation by His grace alone, not of works lest any man should boast. That covers all of it! I am a poor helpless being with no strength of my own except what **MY HELPER** gives me. David said, "I will lift up mine eyes unto the hills, from whence cometh **MY HELP**. **MY HELP** cometh from the Lord, which made heaven and earth," said David. Psalms 121:1,2. Paul said that with this **HELP**, "I can do all things through Christ which strengtheneth me." Philippians 4:13. David knew where his help came from too!

In your paper, the Zion's Landmark, I have read some good articles by my first cousin in nature or according to the flesh, Elder Delbert F. Carraway. His mother, Aunt Betty Edwards Carraway, and my mother were sisters. I loved "Aunt Betty" so much. I believe she was one of the saints of God as well as my mother, Eva E. Mills. Brother Paul Carraway is a second cousin of mine also. I love him and his wife, Sister Waldine, very much for Christ's sake, I hope.

My precious mother and father passed away in 1978 about 24 hours apart. They had just one funeral service for both of them and they were buried at the same time together. **PRAISE GOD** for that is the way they **both** would have wanted it. It was so beautiful!

Thank you for starting the Zion's Landmark for me and I send my love, I hope, in our Lord and Saviour to all of you.

A little sister in hope, if, indeed,
one at all,

Jean M. Gurkin
Route #4, Box 332,
Greenville, N.C. 27834
September 9, 1986

THE MYSTICAL CHURCH OF GOD

Dear Elder Mewborn,

The Church is so much greater than the little finite social organization that I sometime think of it, that I wonder if I will ever be given by an eye of faith to see **The Church** in all it's God-given splendor. We need only to reach the apostle's description of her to strike awe in our hearts.

She is beloved of God, called to be saints, sanctified in Christ Jesus, said to be brethren, named faithful in Christ Jesus, and chosen in Him before the foundation of the world. She is filled with hope that is laid up for her in heaven, a recipient of the Holy Ghost, and is in God The Father and in The Lord Jesus Christ. Her work is a work of faith, her labour is a labour of love, and her patience, called the patience of saints, is the patience of hope in our Lord Jesus Christ.

She is elected of God and chosen of God. She receives grace, mercy, and peace from God her Father and Jesus Christ her Lord. She has the faith of God's elect, and a hope of eternal life, which God that cannot lie promised before the world began. She is the elect according to the foreknowledge of God the Father, and has been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. She is free. She is kept by the power of God through faith unto salvation ready to be revealed in the last day.

She was predestinated unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will. In Him, she has obtained an incorruptible inheritance, that is reserved for her in Heaven, being predestinated according to the purpose of Him who worketh all things after the coun-

sel of His own will.

The Church has received like precious faith through the righteousness of God and our Saviour Jesus Christ. She has been shown that eternal life which was with the Father, but was manifest unto her.

The Church was sanctified by God, preserved in Jesus Christ, and called with a Holy Calling, not according to her works, but according to His own purpose and grace which was given her in Christ Jesus before the world began. She is beloved, loved, and loving multiplied, blessed, and a hallower of His wondrous name. She shows forth His praise, and glorifies God in Spirit and in Truth.

With so great a cloud of witnesses why would I then reduce the **Spiritual Church** to something I can see, smell, touch, taste, hear or judge with my natural instincts. May God deliver me into that spiritual realm where seeing is with an eye of faith; where that sweet savor of eternal life gives a precious aroma, when I can be touched by that everlasting love given of God, where I can taste that the Lord is gracious, and hear by the Word of God. Oh Lord, let me, by Christ Jesus, judge righteous judgment and that not according to the appearance, but with wondrous love as my guide and keeper.

Love to all,
Lynwood Jacobs
Route 8, Box 480
Orange, Texas 78630
April 21, 1987

A Good Experience

Dear Elder Mewborn and the Household of Faith:

I have been impressed for sometime now to write to you what I feel is a portion of my experience and of the faith which God, I trust, has revealed unto me concerning the reason for my hope.

To you and others who may read these lines, may I say in the outset that I know what I have been made to believe may not necessarily be your sentiments as editor of the

paper, as well as the other readers. Elder Mewborn, I ask that you publish this article for the benefit of those whom God has blessed me to walk with and with whom I am blessed to share their fellowship, who are also regular subscribers to the **Zion's Landmark**. So, if you should see fit to publish it at my request and any of the subscribers should find fault with it, I ask them in the outset to charge it to me and not to you. Let me say that God has not blessed me to be a scriptorian. Therefore, that which I say is what I hope God has revealed in my heart.

I came among the Old School Baptist in the year 1969 at Little Hope Church, Jasper, Texas, where my Granddad, Elder Allen Dubose, Jasper County, Texas, served the church for many years. During my Granddad's lifetime, I always swore that I would never be an Old Hardshell Baptist, much less associate with the likes of them. Then, after my natural father, John D. DuBose, also of Jasper County, Texas, passed away, I was brought back in contact with these Hardshells through his (my Dad's) funeral service that was conducted by Elder Lynwood Jacobs who was serving Little Hope Church at the time. During the discourse of his remarks at my Dad's funeral, something was stirred within my breast and I was made to feel there was truth in what he spoke and an irresistable feeling came over me with a great desire that I would like to hear more about this Jesus of whom he spoke so highly of. There was a passing of the span of about 4 years from this funeral service until the time I had to go to Little Hope Church and hear more about this fellow called Jacobs and the God he hoped to believe and trust in. It was there at this meeting that I was made to feel these people believed in and worshipped the same God which I felt to be the God I had searched for throughout the worldly churches but could not find Him there. So, it came to pass on this day when they extended the privilege of the church that I was made to go, yea, rather I was carried to the front of the congregation not knowing what I was doing or why I would even think these people would accept me to be a part of them. When I seemed to regain

some thought about where I was and what was going on around me, Elder Jacobs was shaking me and asking me if I was seeking baptism. I could not utter one sound except to weep, not only with my eyes, but my whole body was weeping. I finally nodded my head in the affirmative, but my inward feeling was saying, "You cannot defile this place with all your wretchedness." The church accepted me as a candidate for baptism and set the time for the next meeting day which was the Saturday before the first Sunday in May, 1969. It came to pass that I was baptized on that day and I was accepted into full fellowship of the church. Later on, the church saw fit to call for my ordination to the ministry and then called me to serve Little Hope Church, Jasper, Texas, Little Flock Church, Lufkin, Texas, and Little Hope Church, Huntington, Texas.

I have never been made to feel any differently about my presence among these people than on the first day when I sat on that bench crying, "Surely, they can't accept me for surely I will defile this place." Many times I have been made to wonder, "Why me?" Why must I have to go before these people and try to give a reason for my hope? Oh wretched man that I am, who shall deliver me from this low estate! I thank God who has blessed me to believe in Him and the precious Lord Jesus through revelation of the Holy Spirit.

If God would bless me, my desire is to, maybe, pen down some of what I have been shown concerning my belief and hope.

From the first day I came into the fellowship of the Old Baptist, my whole being has been to declare and prescribe the love of God and His greatness with a hope to worship Him in Spirit and Truth, having no confidence in the flesh or the wisdom of the world or man. If, indeed, I have a hope, surely it is in the **wisdom, power, and love** of God. The flesh profiteth nothing. It is the Spirit of God which giveth Life.

I have no confidence in the carnal commandments of men and devils. If I yet seek to please men, I then cease to serve God. Surely, my hope is to serve God in the new-

ness of the Spirit and life and not in the letter and oldness of the law.

I have seen the letter of the law destroy churches and associations and cause much hate among the Old Baptist in the short time I've been around. So I am made to understand the scripture which says, "the letter killeth, but the Spirit giveth life." II Cor. 3:6. The apostle declared that "the love (of God) is in the heart, and not in the letter; whose praise is not of men, but of God." Romans 2:29. You cannot serve the letter and have life. It is as an old brother once told me after his church had been destroyed by the letter, "Brother Carl, I was blind the first time I came to you people, but now I see." His comment was this: "Your people have **love** and **life**; we had **law** and **death**." Surely the law of man is unto wrath and death, but the law of God and His eternal love is unto Life.

I feel that only rule necessary for the church of God is love and this is the feeling of my little home church and the churches which comprise the Primitive Association of east Texas. We believe if you have love one for the other, your desire is to have your kindred overlook your shortcomings as you overlook theirs. Your desire is to try in some way to be a comfort to those of your brothers and sisters and not to condemn them. "For we have all sinned and come (far) short of the Glory of God." Romans 3:23. How can I condemn my kindred on any point when I stand just as guilty, probably even more so, than they are?

I believe there is only one rule given to the church and Jesus gave it in this manner, "**A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.**" John 13:34,35. When God blesses us to follow Him in this commandment of love, our **order will be peace** one with the other. On the other hand if we have the carnal commandments of men, surely we are going to have a lot of turmoil because there is not much love in the administration of the law as I have seen it administered because it seems that not all

of the laws are administered equally to all the people. Some of the people are not subject to all of the laws, while other people are subject to all of them.

So, then the law is used in diverse manners to accomplish whatever seems appropriate at the time to serve the situation. It is by the use of this formula that eventually destroys the whole congregation. It is like unto a cancer. It just keeps eating away until there is nothing left.

I hope to have fellowship with those who believe in the doctrine or teaching of the absolute predestination of all things and this includes the love of God for His people, and His will be done. Whatever comes to pass was according to the predeterminate counsel of God before the world began. Who am I to question God? "How can the thing formed say to Him that formed it, Why hast thou made me thus?" Romans 9:20. Do we question God or doubt his judgments? Are we to correct God? Is He not perfect in all His works and ways? When we condemn, who do we condemn? I ask you to search out where the act or deed came from. Where was the source? Was it by the free will of the creature or was it by the will of God through His power and wisdom? I say that "all things" are of God and "all things" work together for good for the church and His chosen people.

I believe, as the scripture teaches, that God created all things, powers, principalities, things visible, things invisible, thrones, dominions, including any residue and that in His eternal mind He has decreed everything whatsoever that comes to pass. **I believe that God is the only cause and He had a holy and divine purpose in "all things" coming to pass in the order which they do and that all of it is good in His sight.** So, I do not condemn, but, yea, rather I hope to praise God for His wisdom and love.

Oh how great it would be if we, who believe in this wonderful God, could be made to come together in love and peace without being confronted on every side by all kinds of rules and regulations which men have adopted to keep us apart. Yet, I understand God has set up many camps and given each camp it's

king with his power in their rules and regulations to keep the campus separated one from the other. But my prayer and hope is for God's destruction of these barriers and the bringing together of those of us who love and enjoy the freedom of love and peace with the hope to worship God in Spirit and truth.

Christ said, "And ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." John 8:32, 36. I hope to be free and not entangled with the yoke of bondage that our fathers nor our forefathers could bear. I feel that God has shown me in some simple way that a true, heart-felt love is freedom from this yoke of bondage and peace with my brethren. I believe this love is not something that is outward in the flesh, but, yea, rather inward in the heart and it flows from breast to breast without any effort on the part of the creature.

I am saddened in my very being by the fact that there are barriers set against me to keep me from many people whom I dearly love and desire to be with, but I understand that it was God who set the barriers and surely it has to be good and He has a holy and divine purpose in it. Yet, I have not been made reconciled to it. But what can I say except as Job of old expressed it, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

In closing I would like to say the freedom God has blessed us with in this little portion of His creation is sweet and we extend a welcome to any whom God gives a mind to come our way. I feel God has blessed us with love, peace and sweet fellowship one for the other and we would extend this to you be it God's will. Our desire is not to be exalted above measure, but rather to be kept at our kindred's feet, ever looking to God who is the author and finisher of our faith.

I hope someday to feel free to go more and visit with those of like precious faith and see the barriers that now separate us torn down by God's love and the freedom in Christ

Jesus' finished work cover the multitude as God did of old with the pillar of fire by night and the cloudy pillar by day.

May peace be with you,

Carl DuBose

335 Neal

Silsbee, Texas 77656

November 12, 1986

"IN ME PEACE."

John 16:33

When the way seems strait (and difficult), the day weary, the night long and dark, and, seemingly, there is no light beyond the vast space of time, it is then our mind and soul search for the comfort that comes from the promises of God's Holy Word. We reach for His Hand in the lonely wilderness of woe and we beg for a ray of comfort and hope, for guidance and mercy. . .and His loving care. We pray that He will not forsake us when we need Him most.

When the sun has gone down, our bedside light has gone out and daybreak is a long time away, it is then we draw on these sweet promises of God and we hope and pray they embrace the unworthy sinner we feel to be. He says, "I will have mercy on whom I will have mercy." Romans 9:18. That promise is a ray of hope because no merit for His mercy is required. . .and we have none. He gives it of His (God's) own free will and if you are a recipient, you are a believer, and if you are a believer, you are a child of God. "He that believeth (already) shall be saved." John 11:26.

When low in the low valley, we have to read these truths and seek for these promises over and over again. They seem too good to apply to the sinner we feel to be. But, if we believe, it is because He said, "Unto you it is given to believe." Phil. 1:29. So, you did not believe just because you willed it, for your belief is the work of God and His alone. And so is your faith. The scripture says that "Faith is not of yourselves, it is the **GIFT** of God." Eph. 2:8. We finally conclude that "without God we can do nothing." John 15:5.

Then we understand in some faint measure what this scripture means that reads, "we can do all things through Christ which strengtheneth us." Philippians 4:13. And if a prayer is answered or a blessing granted, it is because of His abundant mercy. When we realize it was His will towards us, our hope is revived and our faith is strengthened. It is then we search for more promises. We feel surely that we need them. Experience has taught us that His mercy toward us is our best medicine.

It encourages us when we read and believe that regardless of the difficult way, God's chosen children are rich with the comforting promises of God. "God hath chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him." James 2:5.

Here are a few of these promises:

(1) "He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed Him, He kept him as the apple of His eye." Deut. 32:10. Surely, we feel to be in that desert land and in the waste howling wilderness.

(2) "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psalms 139:9,10 . . . We feel the need of the protection of that mighty Hand.

(3) "The Lord is gracious, and full of compassion; slow to anger, **and of great mercy**. The Lord is good to all; and His tender mercies are over all His works." Psalms 145:8-9. We feel the need of His mercy, compassion and grace.

(4) "Now before the feast of the passover when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." John 13:1. Yes, we feel the need of this great love.

The children of God walk much of the time in the lonely desert land. They have no absolute assurance that they are among His chosen for whom the promises were written. They only have a hope, but even their hope

often grows dim. . .and, knowing their unworthiness, they wonder if their hope is real. They often beg for mercy and their plea goes unanswered. There seems to be a wide gap between the deep valley and the far distant mountain top. The dark night and the bright sunshine of the distant hilltops are far apart. It is then they are made to search the scriptures more diligently. . .and search and search until God in His infinite mercy reveals a comfort from a passage that encourages them. . .and they reach out for His comforting Hand. And, finally, after many days or weeks in the dark maize of the valley, they see a small illuminating ray of light from a still partially hidden son just over the horizon. . .and prayer has been answered and your need has been supplied. . .and all is well again and you have peace in the morning. . .for now.

Yes, truly the way is strait and difficult and the children of God are made to walk in it. However, we believe before their journey ends, God, in His abundant mercy toward His elect, surely, in His own appointed time, will speak peace to their troubled soul and they will be made to know that their hope is real. . .and for them. . .and of God. **"IN ME PEACE,"** and His children are part of that glorious peace.

Yes, peace in the valley. . .and peace in the morning. . .and peace everlasting. Peace for you, dear believer, for you are among the children of God. His promises and His peace are in Him and are also in you forever and ever.

You searched the scriptures seeking His promise for peace and comfort. . .and you are blessed. "Thou shalt be blessed above all people." Deut. 7:14. "O ye seed of Israel His servant, ye children of Jacob, **HIS CHOSEN ONES.**" 1st Chronicles 16:13. God's chosen ones are His concern. . .and you, dear believer, are blessed. "You suffered (with Him) and ye shall reign with Him." See Tim. 2:12. And there will be no more lonely deserts, nor dark nights, nor steep hills beyond your reach. . .but peace. . .peace for **YOU** with the "Mansions in the sky" . . .with the children of God.

"We shall sleep, but not forever. . .
We shall rest beneath the trees;
We shall wake to live forever
In the land where Jesus is."

Elizabeth C. Edwards
417 South Boylan Avenue
Raleigh, N.C. 27603
July 21, 1986

ISRAEL

The following article, entitled **Israel**, was taken from the **Gospel Messenger**, October, 1918 issue, and was written by Elder Sylvester Hassell who was the paper's editor and publisher at that time. Elder Hassell was blessed to see in the year 1918 that Israel, as a nation, would declare its independence again, as such, that took place May 14, 1948, after nearly two thousands years of exilement.

I am republishing this article at this time since it coincides and agrees with my editorial that was published in **Zion's Landmark** in the "September-October, 1986" issue on this same subject.

In 1918, World War I was still going on and Elder Hassell said and I quote, "the human race is rapidly approaching a crisis in its history." He did not mention World War II, but that war was the crisis that changed all human history with the return of the Jews to their homeland that is today called "Palestine." It was during World War II that Adolf Hitler through the Third Reich of Germany slaughtered more than 6,000,000 men, women and children of the 10,000,000 Jews in Europe. Today, at this very hour, a trial is proceeding in France for one Klaus Barbie, known as the "butcher of Lyon, (France)" and "Ivan the Terrible" in Jerusalem both of whom were alleged participants in these horrible inhuman atrocities, and crimes against humanity.

Elder Sylvester Hassell, based upon the following article, saw the fulfillment of prophecy based nearly 70 years ago in what is taking place now in the world, and that the fig tree would shortly began "to put forth leaves" as Christ said, "when his branch is yet tender, ye know that summer is nigh." Matthews 24:32. He said the first observation of the actual return of the Jews to Palestine was noticed in the early 1700s, just when the colonization of this country was getting underway. We believe you will find the reading of this article most interesting.

J.M. Mewborn

THE BURNING BUSH

The very name of **Moses**, meaning "drawn or saved out of the water" (Exod. 2:10), proves the doctrine of salvation, not by one's self, but by the favor of another,

the grace of God. The first forty years of his life, Moses, being schooled in all the wisdom and learning of the Egyptians, thought himself to be qualified to lead Israel out of Egyptian bondage; but, after having been taught of God forty years in the grand solitude of the desert of Midian, east of Mount Sinai, he felt himself the most qualified man in the world for such a mighty task. When he was eighty years of age, and in the backside of the desert, God appeared to him in a flame of fire in a bush that was not consumed, and declared that He was the God of his father, and of Abraham, Isaac and Jacob, and had seen the affliction of His people in Egypt, and had come down to deliver them, and to bring them into the good land of Canaan, flowing with milk and honey, and that He would send him to bring forth the children of Israel out of Egypt. And He gave Moses His name by which He should be known forever, "**I AM THAT I AM**" or "**I AM**," which is the translation of Jehovah or Jah. He had before been known as Elohim or Il Shaddia, the God of Power, the God of Creation, the God of Providence; but now He would be known to His chosen people as **JEHOVAH, the God of Love, the God of Redemption, the God of the Covenant**. The name, **I AM THAT I AM**, expressed the personality, the self-existence, the eternity, the unchangeableness, the faithfulness and the self-revelation of God. As He, independently of all other beings, revealed Himself to John the Baptist (John 1:32-34), so must He also directly reveal Himself to every one of His people.

The lowly thorn-bush of the desert represents, primarily, national Israel, the Jews; and **secondarily, spiritual Israel, the Church of God**, chosen by Him before the world began, with every member of that Church in whom God dwells (Deut. 33:16; Isa. 57:15; Rom. 2:28,29; Eph. 2:19-22; Col. 1:27, I Cor. 6:19,20). The fire in the bush shows the condescension of God in appearing, not in a lofty, noble tree of the forest, but in a low plain bush of the desert. The fire in the bush also shows His sovereignty in manifesting Himself separately in one bush, and not in the millions of similar bushes scattered all around. The fire in the bush shows His enlightening, warming, comforting, and purifying power, and His afflicting and yet preserving power. Fire is the most purifying of all elements, and it shields His church from destruction from all her enemies.

The Lord's people are afflicted and poor, and trust in Him. He chooses them in the furnace of affliction. Many are their afflictions, but He delivers them out of them all. Compared with what they feel they deserve, their present afflictions are but light and momentary, and they work out for them a far more exceeding and eternal weight of glory, while they look not at the things that are seen and temporal, but at the things that are unseen and eternal. As many as the Lord loves, He rebukes and chastens for their profit that they may be partakers of His holiness, and be in reverent subjec-

tion unto Him, and also live. He refines and purifies them as gold and silver, that they may offer unto Him an offering in righteousness. All things, even their severest trials, work together for good to them that love Him, to them that are called according to His eternal purpose to save them. Afflictions, sanctified by the grace of God, cause all the graces of the Holy Spirit, love, joy and peace, longsuffering, goodness and gentleness, faith, meekness and temperance, to shine the brighter in a child of God.

I desire now to speak especially (and specifically) of the burning, and yet, unconsumed bush as representing the Jews as a nation, who are the strongest historical proof of the divine inspiration of both the Old and New Testament Scriptures. Hated, despised, humiliated, restricted, oppressed, conquered, tortured, imprisoned, impoverished, exiled and murdered for thousands of years, they have survived all the great ancient nations that conquered them, and are more numerous and powerful now than ever before. They are the greatest national miracle in the history of the world. Like the Gulf Stream which flows through the ocean without mingling with it, they are, as God foretold by Moses, the scattered, and yet, the separated nation — scattered all over the world since the crucifixion of Christ, whom they at first rejected, and yet separated from all the world. Blindness has befallen them in part until the fulness of the Gentiles come in (Rom. 11:25). "Salvation is of the Jews," said Jesus the Messiah (John 4:22). Anciently, to them God specially revealed Himself, and sent His prophets, His Son and His apostles, and committed His oracles and public worship and His law and ordinances and gospel. Of them, His Son was born naturally in His humanity. And, not only in their acceptance by the God of heaven, but even in their partial and temporary rejection by Him, they are a blessing to the Gentiles. In the world they are scattered. Yet, they have the Old Testament Scriptures, which, though the veil is on their own hearts, yet to their most ancient rabbis, and to illuminated Gentiles, testify everywhere of Christ as divine-human, perfect, suffering, reigning, and only Saviour of our sinful race. Their wonderful history reaching back nearly four thousand years, is filled with manifestations of the presence of God, His holiness and mercy, His wisdom and power. Their wonderful literature begins in the past eternity, and runs through all time, and ends in the future eternity. It has been translated into six hundred languages, and can be read by nine-tenths of the human race. Their wonderful law, requiring the supreme love of God, and love of others as ourselves, would, if universally obeyed, almost transform earth into heaven. And the most wonderful hope of salvation from all evil by the coming Christ, the Son of God, the everlasting God of Righteousness and peace, is the highest, the holiest, the holiest inspiration of the human heart. Yet their ceremonial law was a shadow of the gospel, and the blood-shedding of the Lamb of God, the Messiah

ablutions typifying the washing of regeneration, it is also a sanitary law; and by their imperfect observance of this law, which required proper dieting, cleansing, disinfection and isolation, and continence, the Jews are the most temperate, moral, healthful, prosperous, intellectual and long-lived people in the world.

The human race is rapidly approaching a crisis in history. During the last two hundred years, the predictions of the ancient Jewish prophets in regard to that nation in the last days have been fulfilling. After long centuries of deadness, they are reviving (Ezek. 37:1-14). They were to be greatly increased in number (Isa. 27:6; 60:22; Jer. 31:27,28). From about three million in 1800, they have increased to about fifteen million. They have been greatly relieved from civil disabilities imposed upon them by Gentile nations (Jer. 31:38). The United States, the most powerful of all nations, never imposed such disabilities on them. Many of them are the wealthiest people on earth, the great bankers and financiers of the world, controlling millions of dollars (Isa. 60:61). They were to be raised to an abasement to great honor and power and influence (Zeph. 3:19), becoming editors, lawyers, judges, doctors, professors, statesmen, and rulers. They were to be restored to their own land, Canaan or Palestine, from the Nile to the Euphrates, given by God to Abraham and his descendants for everlasting possession (Gen. 15:18-21; Jer. 7:6-8; Deut. 30:1-5; Isa. 11:11-16; 40:1-5; 49:6; 54:1-3; 60:60; 65:17-25; 66; Jer. 23:7,8; 30:3-11; Ezek. 37:21-28; Zech. 14; Rom. 11:26-36). The Jewish Rothschilds have a mortgage on Palestine. The land has been recently surveyed and mapped. The Jews have been lately emigrating to it more than ever before since its conquest by the Romans A.D. 70. They are zealously cultivating it, planting vineyards and orchards, and building schools and roads and roads. God has increased the rainfall, and restored the latter rain in March of this year, 1918, as He promised (Joel 2:21-23). The population of Jerusalem has, in four years, increased from 70,000 to 100,000, of whom two-thirds are Jews. A Jewish Christian Church has now been built on Mount Zion. On December 10, 1917, the city was taken from the Turks (who with the Mohammedans that had held it, most of the time since A.D. 637), and the British conqueror, Sir Herbert Allenby, proclaimed in seven languages, that the inhabitants would be protected in their lawful possessions. The Entente Allies have declared that Palestine shall be a homeland for the Jews. And (the German) Kaiser and the Pope of Rome favor this declaration.

When the Jews return to Palestine, they will greatly prosper, and be attacked by Gentile nations, who shall be destroyed by Christ in the battle of Armageddon, when the Jews will believe in Him, their crucified, and exalted Saviour, and His spiritual and holy

kingdom will extend over all the earth (Zech. chapters 12, 13 and 14; Dan 2:34,35,45; Rev. 16:13-16; 19:11-21).

Sylvester Hassell

From the **Gospel Messenger**, October, 1918.

ANSWER

In the "January-February, 1987" issue of **Zion's Landmark** on page 8 was published "A PUZZLE." We indicated in that issue that all people who responded with the correct answer would have their names acknowledged in this issue. The answer to the puzzle is "**WHALE**." This word appears only four times in the scriptures. People who responded with the correct answer are as follows, viz:

Elder Eugene Gunter, Gastonia, N.C.

J.W. Keesee, Campbellsburg, Ky.

Buford R. Thornton, Hurricane, W.Va.

Pauline Kiger, Forest City, N.C.

Mrs. Jane (W.A.) Barham, Burlington, N.C.

Mrs. Elmer (Betty) Smith, Ranson, Ky.

J. Cline Chandler, Rougemont, N.C.

Elder B.K. Smith, So. Gate, Ca.

Barbara Dupree, Willow Spring, N.C.

Mrs. Everett Hill, Rougemont, N.C.

Raymond J. Bibey, Walnut Cove, N.C.

If we overlooked your name through oversight and you did write to us, please advise again and we will acknowledge it.

J.M. Mewborn

NOTE OF APPRECIATION

Dear Elder Mewborn:

We would like to take this opportunity to extend and express our appreciation to all the ministers (or Elders), brethren, sisters and friends that attended the memorial service for our parents, Elder Sebron and Maggie Sechriest; also to Brother Milton Stevens for the photographs. May God bless each one of you.

The Sechriest children:

Ernestine Richards

Dot Combs

Virginia McCreary

Wayne Sechriest

The Doctrine Of Predestination And Foreknowledge Stated And Set In The Scriptural Light

By (Elder) John Gill

As to the doctrine of predestination, it may be considered in general as respecting all things that have been, are, or shall be, appointment of God. "He did," as the assembly of divines say in their confession, "from all eternity, unchangeably ordain whatsoever comes to pass"; or, as they express it in their catechism, "God's decrees are the wise, free and holy sets of the counsel of His will whereby from all eternity He hath for His own glory unchangeably foreordained whatsoever comes to pass in time." Predestination and fore-appointment of all things may be concluded from the foreknowledge of God as verified and sustained by this scripture: "Known unto God are all His works from the beginning of the world." Acts 15:18. They were known by Him as future, as what would be, which become so by His determination of them, and the reason why He knew they would be is because He determined they should be; also from the providence of God and His government of this world, as well as all unknown worlds to man, which is all according to the counsel of His own will; for He does everything according to that, or as He has determined in His own mind.

The eternal predestination of God in this sense is no other than eternal providence of which actual providence in time is the execution. To deny this blessed truth is to deny the providence of God, and, His government of the world, as well as those worlds unknown to men, which none but Deists and Atheists will do; at least it is to think and speak unworthily of God, as not being the all-knowing and all-wise and sovereign ruler over all worlds that He is. Once more, the very wonderful thing, prophecy, or foretelling of things

to come could not be without a predestination of them of which there are so many instances in scripture such as the stay of the Israelites in Egypt for nearly four hundred years and their departure from thence; the seven years captivity of the Jews in Babylon, and their return at the end of that time; the exact coming of the Messiah at such a certain time; an ass tied and a colt with her; a man bearing a pitcher of water, with many others. Some are seemingly the most casual and contingent as the birth of persons by a name hundred or hundreds of years before they were born, as Josiah and Cyrus; and a man carrying a pitcher of water, as we have just mentioned, at such a time to such a place. How could these things be foretold with certainty unless it was determined and appointed that they should be? There is absolutely nothing that comes to pass by chance with God, nothing done without His knowledge, nor without His will or permission, and nothing without His determination; everything, even the most minute thing, respecting His creatures, and what is done in this world in all periods and ages of time is by His appointment. For the proof of such doctrine teaching please refer to or see the following passages.

Eccl. iii. 1,2. "To every thing there is a season, and a time to every purpose under the heaven; a time to be born and a time to die," i.e., a time fixed by the purpose of God for each of these.

Job. xiv. 5. "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."

Chap. xxiii. 14. "He performeth the thing that is appointed for me, and many such things are with Him."

Dan. iv. 35. "And He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What dost thou?"

Eph. i. 11. "Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."

Acts xv. 18. "Known unto God are all His works from the beginning of the world."
ap. xvii. 26. "— and hath determined the times before appointed, and the bounds of their habitation."

Matt. x. 29,30. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; but the very hairs of your head are all numbered."

(and.)
 The above article is taken from one of Elder John Gill's sermons. How refreshing it is to read such a clear, concise statement with scriptural illustrations sustaining and giving scripturally the doctrine of absolute predestination, and not at the same time seeing the attachment thereto of some man-made expression (or expressions) with an "if," "but," or an amendatory rider of exclusion of some vital point in the declaration, which is so often the case. Elder John Gill in his humble judgment and opinion was probably the best Bible scholar since the days of the apostles. This article contains the eternal truth of the Bible and it is well worthy anyone's time to read and meditate upon it. J.M. Mew-

OBITUARIES

ELDER RICHARD KEESEE

Elder Richard Keese of Gainesville, Florida, formerly of Ransom, Kentucky, died Thursday, January 19, 1987, in Gainesville, Florida. He was born June 15, 1922, in Pike County, Kentucky, the son of the late James A. Keese and Malvina (Maynard) Keese. Elder Keese was a retired farmer, timberman and company employee.
 He was preceded in death by his wife, Lina (Mayse) Keese and two daughters and a son. He was also preceded in death by four brothers and three sisters. Surviving him are his four sons, now living: J.W. (Bill) Keese, Campbellsburg, Kentucky, Walter Keese, Edna, Pennsylvania, Burl Keese, McMinnville, Tennessee and Sterl Keese, Tampa, Florida; three daughters; Blanche Datson and Thelma Scott, both of Lima, Ohio, and Betty Smith, Gainesville, Florida. Elder Keese had twenty-seven grandchildren and several great-grandchildren. He had made his home with Betty the last few years of his life.
 He was a member of the Samaria Primitive Baptist Church, Ransom, Kentucky, and was baptized into the fellowship of the church there on September 16,

1922, by Elder J.F. Hatfield. He was ordained to the work of the Gospel Ministry on April 21, 1940.

His body was brought back to Rogers Funeral Home, Belfry, Kentucky, where his funeral service was conducted by Elder Charlie Whitt and Elder Elmer Smith. It was laid to rest beside the resting place of his wife in the George Hatfield Cemetery at Ransom, Kentucky.

Elder Keese's favorite hymn was:

"I'm not ashamed to own my Lord,
 Or to defend His cause;
 Maintain the honor of His word,
 The Glory of His Cross, etc."

Written by his son,
 J.W. Keese,
 Campbellsburg, Kentucky

LONNIE E. HILL

Brother Lonnie Hill was born on December 17, 1918, and passed from this life on November 7, 1986, making his stay on earth 68 years and approximately 11 months. He was the son of the late Deacon Elbert Hill and Sister Mallie Hill.

He was married to Edna Mae Beckwith on April 16, 1930. To this union were born three children, Mrs. Joyce H. Pendergrass, Durham, N.C., Mrs. Patricia H. Paffel, Orange County, N.C., one son, Lonnie Edward Hill Jr. Also surviving are his sisters, Mrs. Delena Culberth, Mrs. Janie Ripley, and Mrs. Doris Kiel; one brother, C.D. Hill; also five grandchildren and two great-grandchildren.

Brother Lonnie united with the church at Mount Lebanon, Durham County, N.C., on March 7, 1976, and was baptized April 3, 1976, with his wife, Sister Edna Mae by Elder J.W. Hawkins, his pastor and Elder S.J. Sauls.

The church saw fit to call Brother Hill for a deacon and he was ordained October 3, 1976. Brother Lonnie served faithfully in this office until his death.

Brother Lonnie Hill believed in the God who is sovereign, eternal, and unchangable. He believed also that God did foreknow all His children before they were born into this time world; also that He did decree their salvation from their lost and ruined condition, through His Son the Lord and Saviour Jesus Christ.

Brother Lonnie Hill was blessed of God to have a good report without as well as within the church. He loved his family and the church, which he manifested here as long as he lived. Brother Lonnie will be missed by his church, his association and all that knew him in this life.

Brother Lonnie's desire was to follow after the discipline laid down by the Lord and Saviour Jesus Christ as given to the prophets and apostles and as they were directed of God through the spirit. Brother Lonnie desired no praise of man. I feel he could say with Paul, "I am what I am by the grace of God." He was faithful in all things, to his church and his friends.

In trying to serve various churches down through

the years, I have been blessed to serve with many deacons of which I have been made to wonder was I thankful of the things I have been taught of God through Brother Lonnie and the other deacons.

The church at Mount Lebanon extends her love and sympathy to his family. We also realize our great loss to this church which is his eternal gain.

Therefore, be it resolved, that we return thanks unto God for His grace, and that three copies of this obituary be made, one for the family, one for the church records and one for publication in **Zion's Landmark**.

Done by order of the church in conference January 3, 1987.

Elder J.W. Hawkins, Moderator
Sister Edna Mae Hill, Assistant Clerk
Sister Nellie Hunt,
Brother J.W. Hawkins, Committee

BRUNETTE ASHLEY

Sister Brunette Ashley was born March 23, 1904, and passed away February 27, 1987. She was married April 8, 1942, to Elija James Ashley who survives. To this union were born two sons, James Fredrick Ashley and Rufus Ashley who died in infancy of about 4 days of natural life.

She was baptized into the fellowship of Surl Primitive Baptist Church, Person County, North Carolina, on the first Sunday in August, 1935, by Elder L.J. Chandler. Her funeral service was conducted by her pastor, Elder L.P. Martin.

The writer of this notice did not know her very well, but I can remember a few pleasant words and a smile of about 25 years ago on one occasion which is today a sweet memory of this precious sister.

A home has been broken by death and we know how lonely the hours can be, but we also know that the God of Heaven is able to calm the storm that must be raging in her husband's breast and also that of her son. It is our desire that the **Great Comforter** will give you peace that your loved one has come into her inheritance where there is no more sickness, sorrow, pain and death. We at Surl Church extend our sympathy to her husband, son and to all that loved her.

Therefore, be it resolved by the church that three copies of this obituary notice be made, one for the family, one for publication in **Zion's Landmark** and one for our church book.

Done by order of the church in conference April 11, 1987.

Elder L.P. Martin, Moderator
Charlie Blalock, Clerk

(DEACON) REUBEN TURNER PICKERAL

After a lengthy illness, God called our dear Brother (Deacon) Turner Pickeral from our midst, on February 14, 1987.

Brother Pickeral was born April 18, 1914, in Pittsylvania County, Va. He was the son of the late David Wade Pickeral and Hester McClanahan Pickeral. He lived most of his life in Danville, Virginia, where he was employed by the Coca-Cola Bottling Company before retiring in 1977. On January 15, 1937, he was married to Sister Effie Doss Pickeral. They had two daughters, Glenda P. Waller and Sandra P. Payne and two granddaughters, Lisa Brizoski and Gena Payne. They all lived in Danville, Virginia. Other survivors include four sisters, Ida P. Hamlett, Ola P. Crawley, Laura P. McMinnis and Minnie P. Hedrick, all of Gretna, Virginia.

The Lord started dealing with Brother Pickeral at an early age. Many times he has told us that the Lord was with him so strongly on a ship, during World War II, at times, that he didn't fear the enemy nor the bombs. This same Lord brought him safely home to his family and walked with him the remainder of his life. Brother Pickeral was blessed to live his religion. He was good to his family and a devoted member of his church.

Brother Pickeral joined Bannister Springs Church on the third Sunday in April, 1945, and was later ordained deacon. He served this office with great devotion. The welfare of the church was foremost in his mind. He believed that all church business should be done in decency and in order. He visited the sick and shut-ins and reported to the church how they were getting along. Whether it was seeing that the church building and grounds were taken care of, passing the communion plate or welcoming visitors, he was always there with a willing hand and a smile.

Brother Pickeral led our hymns and songs of praise for us in our church meetings and said when the Lord tuned his heart that he could pitch them just right. We shall miss his beautiful voice when singing the hymns of grace. Brother Pickeral loved the doctrine of salvation by grace, believing that salvation was solely the grace of God alone. When the Lord opened his ears to hear, no one enjoyed a good sermon more than he. He fed from the Master's table many times. Brother Pickeral felt his religion and others could see it in him.

For the past two years, Brother Pickeral has been in declining health. He bore his sickness with great patience and humility, stating that he would live every day that God purposed for him to live. He attended church whenever possible and led the singing even though he was very ill and weak, but spiritually he was strong.

He and Sister Effie welcomed visitors to their home to see them during his illness. You usually came away lifted up because he was spiritually minded and talked about the scriptures or things pertaining to the church.

The funeral rites were conducted from Barker's Funeral Chapel by Elder Melvin Shelton and Elder H.P. Somers. Brother Pickeral was laid to rest in Danville Memorial Gardens to await the morning of the resurrection, when Christ shall come to claim the jewels of mercy. We feel that Brother Pickeral is one of those jewels of mercy.

He shall be missed by his family and all who knew and loved him; however our loss is his eternal gain. The church wishes to express her sympathy to Sister Pickeral, their children, grandchildren and all his family. May God be with you and grant you peace.

Written at the request of Bannister Springs Church.

Ruth Taylor, Clerk

Elder Mewborn, Bannister Springs Church requested that I send you a copy of Brother Pickeral's obituary. We would appreciate it if you would publish it in **Zion's Landmark** since a lot of your subscribers knew Brother Pickeral. Thank you, Ruth M. Taylor.

with the entire membership of the Association extend to you a warm and sincere welcome.

Rock Hill Church is located near Asheboro, Randolph County, North Carolina. Those coming north and south should come via Highway 220 to Highway junction 64. Take Hwy. 64 west for about 1/2 mile. There will be a children's outlet store on the right just prior to turning right. There will be association markers at this point. Those coming east and west should come Highway 64 to the above mentioned point.

We trust God will open the way for you to come and be with us. Our hearts are filled with love and fellowship for you.

W.I. (Bill) Atkinson, Clerk

Meeting Notices

LOWER COUNTRY LINE ASSOCIATION

The Lower Country Line Primitive Baptist Association will meet, the Lord willing, July 5 and 6, 1987, in its Eighty-First Session at the Permanent Meeting Site located near Surl Church about five miles east of Roxboro, N.C., off Highway No. 158. Surl Church will entertain this session and Elder L.P. Martin is appointed to preach the introductory sermon with Elder Burch Wray as his alternate.

We especially invite our ministering brethren along with all other brethren, sisters and friends who love the doctrine of salvation by grace.

Reuben Bowes, Association Clerk

ABBOTTS CREEK ASSOCIATION

The One Hundred and Sixtieth Annual Session of the Abbotts Creek Primitive Baptist Association is scheduled to meet on Friday before the fourth Sunday in August, 1987, and will continue through Saturday and Sunday following, August 21, 22 and 23. The members and friends of Rock Hill Church will be the host for this session, and they together

NEW RIVER ASSOCIATION

The One Hundred Ninety-Third Session of the New River Primitive Baptist Association will be entertained by Wilson Grove Church but will be held on the grounds at Indian Creek Church, Indian Valley, Floyd County, Va., beginning on Friday before the second Sunday in September, 1987, the dates being September 11th, 12th & 13th, 1987.

Indian Creek Church is located on Route 787 in Indian Valley, Va. Those coming on Routes 221, 8 and 52 take Route 221 to Willis, Va. Then take Route 787 seven miles to Indian Creek Church. Those coming on Route 81, take Exit 35 to Childress on 600 to 693, Right on to 787, left fifteen miles to association. Those coming by Christianburg, Va., on Route 8, turn at Route 8 drive in on 693 on to 787, turn left fifteen miles to association.

We desire the lovers of the truth, brethren, sisters and friends to meet with us in the 1987 session of our association.

J.B. Mitchell, Jr., Clerk
195 Kimball Lane
Christianburg, Va.

SEVEN MILE ASSOCIATION

The Seven Mile Association will meet, if the Lord will, this year, 1987, at Bethsaida Church, Harnett County, N.C., beginning on Friday before the third Sunday in September, and will continue through Sunday following.

Directions are as follows: Those traveling north or south on Route 301 or Interstate 95, turn west on Highway No. 50 at Benson, N.C. Those traveling east or west on Highway No. 50, as well as those on Route 301 and Interstate 95 follow Highway No. 27 west from Benson, N.C. Go one and one-half miles from

Benson, N.C. on Route 27 and turn left on S.R. 1709; go one-half mile to church site. Those traveling north or south on Highway 55, turn east on Highway No. 27 in Coats, N.C.; go five and one-half miles to S.R. 1709; turn right on S.R. 1709 and proceed one-half mile to church site. Watch for pointers.

We hope that our brethren, sisters and friends will come and fellowship with us.

Graham Jackson, Moderator
Jasper W. Hawkins, Clerk

LITTLE RIVER ASSOCIATION

The One Hundred and Fifty-Eighth Annual Session of the Little River Primitive Baptist Association will be held by the Raleigh Church, Raleigh, N.C., but entertained at the Willow Springs Primitive Baptist Church, Willow Spring, Wake County, N.C., beginning Friday before the fourth Sunday in September, 1987, and continuing through Sunday following, the dates being September 25th, 26th & 27th, 1987, if it be the Lord's will.

Willow Springs Church is located about three miles east of Fuquay-Varina, North Carolina, on N.C. Hwy. 42 with its intersection at Hilltop Road.

Elder John T. Lee was appointed to preach the introductory sermon and Elder R.L. Fish was chosen to be his alternate.

A cordial invitation is extended to all lovers of the truth to come and be with us during this session of our association.

John R. Green, Clerk
2825 Barmettler Street
Raleigh, N.C., 27607

YELLOW RIVER ASSOCIATION

The One Hundred Sixty-First Annual Session of the Yellow River Primitive Baptist Association will be held, the Lord willing, with Haynes Creek Church, Gwinnett County, Georgia, beginning on Friday before the fourth Sunday in September, 1987, and continuing through Sunday following, the dates being September 25th, 26th & 27th.

Directions to Haynes Creek Church are as follows: From Interstate 85, exit on Ga. (Route) 20. Follow Route 20 through Lawrenceville, Ga. to outskirts of Grayson, Ga. Take paved road which angles to the right. You will cross Route 78 at traffic light. Continue on for about one and one-half miles to church on your right. Haynes Creek Church is located about six miles west from Loganville, Ga.

We extend a cordial invitation to our brethren, sisters and friends.

Hewatt Fleming, Clerk
Route #1, Box 30-A
Homer, Ga. 30547

MATES CREEK ASSOCIATION

The One Hundred Thirty-Fifth Annual Session of the Mates Creek Primitive Baptist Association will convene with the Samaria Church, Ransom, Pike County Kentucky, beginning Friday before the first Sunday in September, the dates being September 4th, 5th and 6th, 1987.

Directions to Samaria Church are as follows: Take Route 52 to Taylorsville, W. Va. Turn left on Route 9 to Matewan, W. Va. Turn left at bridge. Travel seven and a half miles, turn left at marker. Church site is a short distance on your left.

We desire the presence of our beloved brethren, sisters and friends of our correspondence to come and meet with us.

Anna Mae Ashworth, Assn. Clerk,
Route 6, Box 31
Hurricane, V. Va. 25526

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN AUGUST, 1987

ANGIER UNION will meet with Fellowship Church, located eight miles east of Angier, Johnston County, N.C. Follow N.C. 210 Hwy. east from Angier, N.C. to Johnson's Crossroads. Turn east for about one mile to church on your right. Elder Curtis Parrish was chosen to preach the introductory sermon and Elder S.J. Sauls is his alternate. (Bobby, Daughtry, Clerk)

BLACK CREEK UNION is appointed to be held with Fremont Church, but owing to convenience union will be held with Goldsboro Church, Wayne County, N.C. Goldsboro Church is located just off U.S. 117 By-Pass Goldsboro, N.C. Elder Delbert Carraway was chosen to preach the introductory sermon and Elder Walter Barnes is his alternate.

LOWER COUNTRY LINE UNION will meet with Flat River Church, just south of Roxboro, N.C., off Hwy 15-501. Elder L.P. Martin was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate. (Bernard Whitefield, Clerk)

MILL BRANCH UNION will meet again, the same as the fifth Saturday and Sunday in May, 1987, at Pe Dee Meeting House, due to have to hold service there twice each year. Please refer to same direction as given in last **Zion's Landmark**, the "Jan.-Feb. 1987" issue. (J.D. Wright, Clerk.)

LOWER MAYO UNION will meet at Pleasant Grove Meeting House, but will be entertained by Spod Creek Church. **Meeting will be held on Sunday only** (Cletus Turner, Clerk).

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark

Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504

USPS 699-220

May - June 1987

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

DEVOTED TO THE CAUSE OF JESUS CHRIST

NUMBER 3

A True Servant's Cry

Through heat and cold I've often gone
To do my Master's will;
To serve His children here in life
My mission here to fill.

This mission that my Blessed Lord
I hope has given me,
To feed His sheep redeemed by blood,
And His disciples be.

A Soldier of the Cross **I hope**,
I've walked twelve miles at night,
To serve a Church that called for me
Their enemies to fight.

And feed them with the precious food,
The Lord has given me;
And without money and without price
But all of grace so free.

The Grace of God so rich and free
Was treasured in His Son;
For all His children here on earth
Before that time begun.

And now my Master bids me go,
Proclaim this glorious truth
That His dear children here may glean,
As did dear "little Ruth."

I've walked to serve my Blessed King,
In one day eighteen miles;
To meet with those that love the Lord
And feast upon His smiles.

I rebelled hard against my God,
When first He bade me go;
I said, "**OH LORD I CANNOT PREACH,
MY SINS BESET ME SO.**"

(Continued)

NOTICE

The subscription rates of Zion's Landmark
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

88-12-90
MINISTON SALEM NC 27109
PO BOX 7777 REYNOLDA STATION
NC BAPTIST HISTORICAL

(Continued)

I said, "OH LORD I KNOW THAT THOU
CAN KILL ME IF THOU WILL,
BUT THOU CAN NEVER MAKE ME PREACH,
'TIL THOU BREAK MY STUBBORN WILL."

And now I feel that I must go
Wherever thy Spirit leads,
And speak the words Thou giveth me,
Thy little ones to feed.

(Elder) J.B. Reid (Deceased)
San Juan, Texas

(Taken from Zion's Landmark record)

Corrections

The following printer's errors occurred in the article entitled **ISRAEL** by Elder Sylvester Hassell in the "March-April, 1987" issue of **Zion's Landmark**, page 10, line 1 (top of page), as follows: "The first forty years of his life, Moses, being schooled in all the wisdom and learning of the Egyptians, thought himself to be qualified to lead Israel out of Egyptian bondage; but, after having been taught of God forty years in the grand solitude of the desert of Midian, east of Mount Sinai, he felt himself the most qualified man in the world for such a mighty task."

The original printing of Elder Hassell reads: "The first forty years of his life, Moses, being schooled in the wisdom and learning of the Egyptians, thought himself to be qualified to lead Israel out of Egyptian bondage; but, after having been taught of God forty years in the grand solitude of the desert of Midian, east of Mount Sinai, he felt himself the most **UNQUALIFIED** man in the world for such a mighty task."

We regret this error on the good name of Elder Sylvester Hassell. Please note the rectifying of this error accordingly.

Also, the fourth verse, line 3 of the **POEM** entitled **THE PATIENCE OF SAINTS** on the front page reads "And 'midst the terrors of His road." This should read "And 'midst the terrors of His rod."

J.M. Mewborn

NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 Per Year

\$15.00 2 Years

To Elders:

\$7.00 Per Year

\$13.00 2 Years

The above rates took effect with the "January-February, 1986" issue.

J.M. Mewborn, Editor

Statement From Editor

I am publishing the **BUDGET** for the year 1986 for the benefit of the examination of our subscribers of the **Zion's Landmark** that all may know the financial status of the paper. I do not consider the marginal balance of \$481.00 for my personal benefit for the many hours of hard labor, work and problems involved with getting the paper out. My benefit is a labor of love, I hope, for my Master's cause and sake and for the sake of the truth as upheld by the few remaining old line Primitive or Predestinarian Baptists left in the world today. The Lord promised that His grace would be sufficient for me. Your extra contributions, gifts, donations and assistance to the fund for the continuation of the paper, and to those unable to pay, make possible the continuation of the paper from time to time. That all may know the truth of the cost of publication, and that I am not getting rich by trying to keep it in circulation, should some have that feeling, is my reason for releasing this information at this time.

J.M. Mewborn

Budget For Publication Of "Zion's Landmark" Year Of 1986

RECEIPTS:

1. Gross receipts including all subscription fees, donations, gifts, contributions, etc. (inclusive). \$8,305.00

DISBURSEMENTS:

1. Office Expense including postage, envelopes, stationery, record books, supplies, etc. \$1,131.00
2. Federal and N.C. State Taxes for Bookkeeper and typist \$378.00
3. Utilities and Telephone \$6.00
4. Bookkeeper's and Typist's Salaries and/or wages \$2,400.00
5. Lawrence Newspapers, Inc., Fuquay-Varina, N.C., for printing and mailing six (6) issues of **Zion's Landmark**, 1986 \$3,909.00

TOTAL DISBURSEMENTS

AND RECEIPTS	\$7,824.00	\$8,305.00
Less Disbursements		\$7,824.00

Marginal Balance	\$481.00
------------------------	----------

NEW SUBSCRIBERS NEEDED — Will you help us to obtain new subscribers? Please send us the names and addresses of anyone that you feel might be interested in subscribing for **Zion's Landmark** and we will send them sample copies of the paper, soliciting their subscription. Please help me in this manner. Thank you, J.M. Mewborn.

Request For Publication

In the "November-December, 1986" issue of **Zion's Landmark** was the republication of the **Experience and Call to the Ministry of Elder L.I. Bodenheimer**, founding editor of the paper. Many people have expressed their pleasure and benefit in reading this article. Others also have indicated that they would like to read the **Experience and Call to the Ministry of Elder P.D. Gold**, who followed Elder Bodenheimer, as editor, and who served for a period of 50 years (from 1870 to 1920), one of the few known records in this category. In the republication of Elder P.D. Gold's experience will also be found his call to the ministry, as one, since he preached for the Old School Baptists on the same day just after his baptism, having come from another faith and order.

J.M. Mewborn

Experience And Call To The Ministry Of Elder P.D. Gold

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets;"

"And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24:14-16.

Many have requested me to write my experience and manner of life, but it has seemed to me that my life is so poor and sinful that it is unbecoming in me to make much personal reference. However, it is a fact that what each and every one writes reflects his own character and inner life. If a politician writes in bitter flings at the opposite party, it is because his heart is full of that strife. Should one's writing or talk be of lewdness, it is because his soul is full of that filth, and if you could mirror his heart you would see the imagery of this bestiality ruling in him. "Out of the abundance of the heart the mouth speaketh," according to scripture.

The prophets and apostles spoke and wrote as they were moved of the things of Christ Jesus. For they spake and wrote not by the will of man, but that which they had seen and heard through the eye and fear of faith and their hands had handled of the word of life they have declared unto us. Notice how constantly Paul refers to his own experience in his writings. Indeed, what could we know of redemption were there no living epistles written by the Holy Ghost in our hearts, and known and read by all men. In that sense the apostles were themselves a savor of life into life in them that are saved, that is those who are saved could and did behold in the apostles so sweet

smelling a savor of Jesus that was delightful to them, and they glorified God for such gifts. So, the walk of every true called servant will be to so act and conduct himself in both word and deed that all that love the Lord Jesus will be captivated with his good conduct. No one should ever be ordained to preach that has a bad name among them without, (those that are in the world), that is that acts so badly that outsiders have a right to speak evil of him for his dishonest conduct. It is not persecution for one to be talked about because of his defaulting conduct. The enemies could find no fault in Daniel except concerning his religion. He could say like Paul, "I have defrauded no man, therefore receive us." See II Cor. 7:2.

It is the inner, real life of a child of God that you desire to know. Hence, the writers so often tell of their own joys and sorrows. The scriptures are made up in great part of the recital of the troubles and deliverances of God's people. It is only in this way or by the fruits they bear that one can see the handwriting of **Deity** in the life of another. Nor is there any other way for you to have hope that you were saved by His grace only as the Lord works in you both to will and do of his good pleasure, also His working out and making manifest His salvation to others, as well as to your own comfort, so that we will be ready always to give to every man that asks us a reason of the hope that is in us with meekness and fear. For one that loves the truth desires to hear you tell what great things the Lord has done for you, and had mercy on you. Hence, Jesus said to the one out of whom he had cast so many devils, go home to thy friends, and tell them, not what you have done, but what the Lord has done for you, and that is all that we hear of his doing afterward.

Notwithstanding my embarrassment to refer to myself so much, when an aged and much beloved Sister Percy Ham recently said to me she desired to read my experience before she died and earnestly requested me to write it out and publish it, there was a willingness of heart to do so. The text of Scripture at the head of this article occurred to me this morning as embodying the substance of what it is my mind to write.

I was born in what is called Cleveland County, N.C., (then it was in Rutherford County, N.C.) on the water of Sandy Run Creek, almost on a line equidistant between King's Mountain and Gilberttown, (south-western North Carolina), places made famous by important scenes and events of the Revolutionary War. When a youth, one of these old soldiers lived near, and this old man is about the only Revolutionary War soldier within my memory. The date of my birth was March 25, 1833, so that the great progress made in modern arts and sciences, such as application of steam to machinery has been done chiefly within my memory. Such a thing as telegraphy was not known then which has so revolutionized business. There was not a railroad in operation in all this country at that time.

The name of my father was Milton Gold. My mother's maiden name was Martha Fortune. My father was a farmer and a poor man that never owned a servant (slave), though it was common in the South for men to own slaves. He and my mother with their children did the farm and house work. It was not common for him to hire work done. From early morn to dewy eve it was labor, labor. Seldom did we have a Saturday afternoon even for rest or sport.

Then it seemed hard to me not to be allowed to roam and play or frolic. For they did not allow their children to go to dances or parties. It was only a short while after crops were laid by that we went to school a few weeks. Our winters were spent chiefly in clearing up large new grounds for cultivation. That boys and girls of this day and generation may know how my time was spent in youth, this part is written.

Now the memory of my parents is dear to me for giving me this severe discipline while in my youth. I do appreciate it now!

What were my habits of life? While my morals were fairly good, as I thought, yet my nature was abominably corrupt. It is not my way of thinking to gloss over crime, nor blacken that which is good. While men in writing memoirs of life or obituaries of those gone on hide the faults and magnify the virtues of their subjects, this is not according to the pattern shown in the mount. The scriptures tell of our first father's sin, and of our first mother's nakedness. It does not keep back the drunkenness of Noah, nor the adultery of David, nor the backsliding of his son, Solomon, nor the faults of God's people. When the Bible records the ugly traits of one, it does not select an obscure person, but the king on his throne, as well as the humble and obscure, is selected. God causes the writers of His book to tell the truth. He is a God without partiality.

While I was never drunk with intoxicating liquor until I was grown, yet since then it has been shown to me that my thoughts were vile and every abomination dwelt in me. It was about the time of my birth and the division among Baptists began on the Mission question that Andrew Fuller and his aids devised in the preceding century, but the progress of Fuller's methods did not spread so rapidly in that country. For in my youthful days there was not a salaried preacher, nor a Sunday School, nor any of the modern machinery of the Missionary Baptists in all that country.

My father and mother were members of Sandy Run Church in my youthful days. Elder Drury Dobbins, "Uncle Drury" as many called him, was the pastor of that church. Not within my memory or observation either has ever a preacher been beloved or more deservedly so. His grave is dear to me now. Last summer it seemed to me his dust was precious to me as a friend and myself visited it. Elder Dobbis was a **predestinarian Baptist** by any standard, and preached the whole truth ably. He was wonderfully gifted and his conduct was exceptionally good. His manners were captivating, his wit without slur, his

wisdom above guile, his eloquence burning, his speech sublime, his expositions of Scripture were indicted by the Holy Ghost. In the memory of the old people, he yet lives in that country.

It was as a youth that my days were passed under that wonderful preaching. Who can tell the power and influence of a Godly preacher on a community, county, state or nation?

Elder Dobbins opposed the new measures of Missions in full as long as he lived. He was not in favor of protracted meetings, and stood as a wall against Mission schools to teach people how to preach, money beggars, and all that hive of modern schemes to control the world so endorsed and practiced by modern missions. He kept those things out of the churches he served and out of the old Broad River Association as long as he lived. These things are remembered by me. Besides they are admitted in a history of the Broad River Association recently written by one of its leading Missionaries, J.R. Logan, Esq., a man that was personally known to me very well and an honorable man. Drury Scruggs preached the funeral of Elder Dobbins about the year 1845. This man lauded Elder Dobbins with all the force of his speech, (the writer was present). On the next day he went down to Sandy Run, at the church where Elder Dobbins had been pastor perhaps 40 years, and had preached election and predestination or grace so long, and this man Scruggs said at a protracted meeting they had commenced, "As for the doctrine of election and predestination, I stamp my foot upon it," accompanying the remark with that action of his foot on the pulpit floor in a very boistrous, loud, angry manner.

Then Missionism began to sprout up and spread all over that country, and soon it had overrun the entire country and has deluged it ever since.

In my day after these things protracted meetings were common. After crops were cultivated in the leisure weeks of August and September, the preachers would hold their protracted meetings and frighten people with graveyard tales and old wives' fables, and get them up to the mourner's bench to get religion, as they called it.

Such scenes as these have often frightened me, and to escape the awful doom they pictured, the young people generally, and myself among them, would kneel for prayer. Many made a profession of religion at such meetings, and many too that professed afterwards made it manifest that they knew nothing of the truth. What is the good of so reproaching the blessed worship of God by these desecrations? By the lawful and true preaching of the gospel all that are ordained to eternal life will believe. Much scandal is brought on that blessed name of Jesus by such unhallowed measures. It is good to have gospel preachings, and God will not leave himself without a witness. This gospel of the kingdom has already been preached to the end of the world, and the Jewish world has come to an end.

When attending these meetings many would be

seized with paroxysms of such excitement that they would become quite excited and then sink into a semi-conscious state for a while. After the excitement would pass off the reaction would bring a calm, which the preachers would tell them was religion. But to me there was no such feelings. Often my desire was to be made to feel my sins as others seemed to feel theirs, but my heart was as unfeeling as a stone. Satan or my evil nature would suggest to me to commit some sinful deed in order to bring on conviction, but still hardness of heart was my lot. What a gloomy state this has since appeared to me. There was no true fear of God, no life toward him, no knowledge of sins, or the dreadful estate of a lost sinner. It was a state of delusion and deceitfulness when no truth was preached. If ever the true doctrine of truth was once preached in all that dreary time, it is unknown to me. It was held out by all their preachers that it is left with the sinner to determine about his salvation. The Lord has done all that He can do to save sinners, only He is standing, waiting and waiting, willing and ready, but He has no power over the sinner unless the sinner will step forward, meeting Him halfway, allowing Him to come in and save him. Such a thing, "All that a Father giveth me shall come to me; and him that cometh to me I will in no wise cast," (John 6:38), was never hinted. All exhortations were to the ungodly or chiefly so, and the dead sinner was represented as having the power of himself to accept, and if sinners did not accept these preachers would be swift and willing witnesses against them in the judgment.

When about 21 years of age at one of these meetings, some excitement seemed to get hold of me and my hope was that it was conviction of sin. A few tears were shed and on my way home one night a kind of relief came which appeared to me then as religion. The next day they received me and baptized me soon. But there was no change in my views of faith or doctrine. The same notion that was held by me in all my youthful days, that salvation is attainable as the result of creature effort, were still held by me, though my mother had often repeated these words in my hearing, "Salvation is of the Lord." Nor was there any change in my inner and outward life or my affections. It may have been that more care was taken that my conduct should give no offense to others, for pride would prompt a young man of my views and aspirations to maintain a decent regard for good behavior.

The question has often been agitated in my mind whether such a system of religion, wherein preachers and their theories, and not the love and fear of God, controls the minds of the membership of such churches is any profit to mankind or not. That the converts of this system deny the power of God, yet maintaining a show and form of religion, is apparent. For if you will talk with one of them on the subject of religion, his idea of faith will be that it is first all up to the natural man, and the limit and test of self denial is to pay the preacher and give a few dimes to save

the heathen, and maintain a decent behavior, claiming at the same time that money can send the gospel anywhere. He will tell you that unless the money is sent, the heathen are lost, but that if it is sent, they will be saved, while he may himself be worth his thousands, yet not give ten dollars a year for that purpose. He will not tell you anything of personal experience, knows nothing of being a lost, ruined and condemned sinner, has never felt the power of Jesus in his soul, nor the comforts and guidance of the Holy Spirit. He thinks the doctrine held by the Old Baptists the most dangerous and horrible of any ever held. He cannot endure election and a life of faith. He thinks there is no kind of drunkenness but that of liquor. Education is absolutely indispensable to qualify one to preach the gospel he holds.

Such were my views before and after the time here spoken of. My glorying was in the Missionary Baptist denomination, nor once did ever the question arise in my mind, "Can they be wrong, or myself either?" Occasionally in an encounter with a Primitive Baptist during the Civil War, as we would argue on subjects and differ, did it occur to me what a dangerous doctrine they do preach and hold, what ignorant, selfish and conceited people they must be.

Every part of my natural ambition, when a young man, was to be a lawyer. When between twenty and twenty-one years of age and just before joining the Missionary Baptists, my academic course at school began. As soon as they received me as a member, it was remarked that there will be a preacher. This was very distasteful to me. For amid all my imaginings in my youthful days as to my occupation in after life, it never occurred to me at all that I would be made to carry the name of any kind of a preacher. There was nothing in it of any charm to me. My ambition was to be a lawyer. A few years found me with my legal diploma and damaged morals — damaged not because of the legal profession, but because it was in me before and began to rage. It is not good to charge one's bad conduct to his associates or occupation. The source of the trouble is in the man. If he were right, he would choose good associates and pursue a righteous course of life. Man is weak, morally corrupt, totally depraved, having no margin or reserve force against temptation, and should not presume that he could weather any storm, whether small or violent. Let him choose the safest craft he may and steer in the calmest waters, and even then he may make shipwreck.

Soon my soul was plunged into much trouble in consequence of reckless living. Then it occurred to me that the best way to do was to preach. This was decided upon as the antidote for my troubled conscience. But to be a great preacher was the next step. The Civil War in a few years came on before my course was complete, and I left school. There a new trouble confronted me. Debts to the amount of about \$3,000 were on my hands, and nothing with which to

pay. For the first time this mountain of trouble stood towering and threatening at me. Such had been my thirst for education that this difficulty had not much embarrassed me until now. For one may be so absorbed in the pursuit of a cherished object that he will quite forget or scarcely notice great dangers even imminent. After leaving school this debt matter greatly oppressed my feelings. My father had always advised me not to make debts, yet my lot so far had been to be in debt from the time of my majority.

During the war (1861-1865) in the town of Goldsboro (N.C.), my marriage occurred. The woman given me of the Lord possessed no worldly goods. In this respect we were equals. In purity of character she was and is yet far my superior. For the Lord has blessed me among many other things with a good wife. During the war and after my marriage a friend gave me \$5,000. The Confederate money was used as far as my creditors would receive it in payment of my debts contracted for my education and otherwise, and it liquidated nearly all of these debts which was a great relief to me.

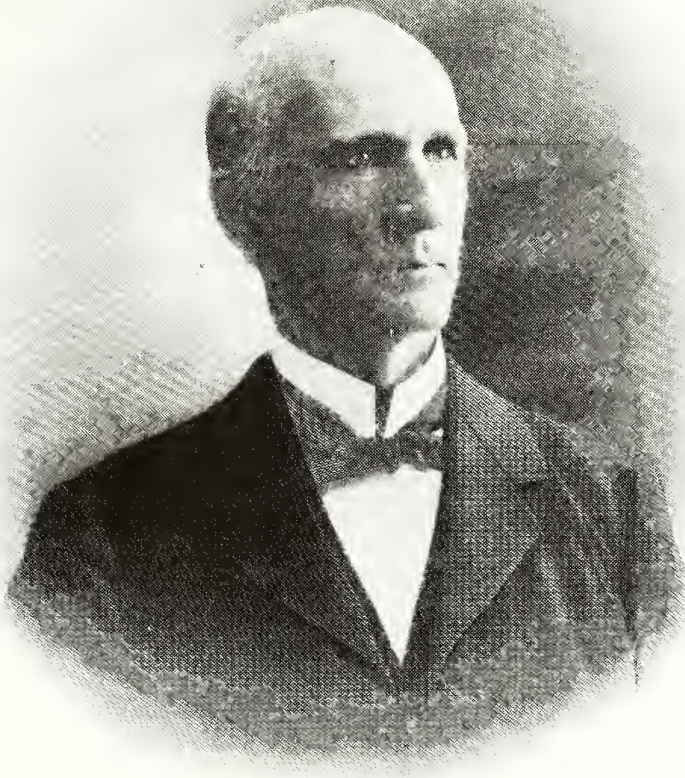
After the war was over for about five years we lived in Halifax County, North Carolina. During the war my troubles began in another and severer form more than ever. While attending my usual course of service as a Missionary preacher and glorying in that denomination, in a manner wholly beyond my contrabption or control, it appeared to me that my heart was completely full of sin, rendering me totally unfit to preach to anyone. The people were kind to me, the congregations large and prospects flattering outwardly, but there was no pleasure for me. It increased until it seemed that to be allowed to crawl under the house and not be seen, but merely suffered to hear someone preach, would far better benefit my desperate case. The thoughts of my heart were foolishness. Sin was an unbearable burden to me. My heart troubled and anguish of soul weighed down hard on me. For months this darkened state of feeling oppressed me. The justice of God appeared so clearly in my condemnation that the words, amen to my condemnation, seemed fittest. God appeared so holy and my nature so vile that it looked to me that no place but hell could be suitable for such a sinner. Sin seemed as a tempest raging in me, and it looked to me that if a great stone were dropped in the atmosphere as it could have no power to resist its own fall, but its own weight would hurl it down, so my own sins were driving me justly to destruction, nor did it even enter my thoughts that this was conviction of sin that would end in salvation for me; for there was no hope for me. In the midst of these awful moments while riding on horseback, suddenly Jesus was revealed to me in a glorious appearance in the heavens, and these words were sounded out as plainly as if spoken to me, "If God give you Christ, how shall He not with Him also freely give you all things." This occurred on the 15th of February, 1865.

It did not then occur to me that this is salvation. My mind seemed to be wholly absorbed in the contemplation of the glorious character of Jesus. The load of guilt and sin was gone, and peace reigned in my happy soul, and self was lost sight of for a time. The glorious character and kingdom of Jesus appeared to me as it had never done before. It seemed to me as a new world, but with my preaching it was different. At once Christ appeared to me as the only way of truth. This in letter or words for years had been held by me, but now in a new spiritual and glorious form it appeared and possessed my spirit, and thus the character of my preaching was changed; for from that time it was that Jesus is the Christ.

New views of the church and way of salvation opened up to me, so that questions arose concerning Christ and His kingdom in a manner so distinct and unmistakable that they were answered in my conscience only by preaching Christ as my righteousness and the righteousness of saints. Jesus appeared to me from that time in power and glory as the Head of the church, having all power both in heaven and earth. There was then nothing else for me to preach but Jesus. All else was excluded from my heart and conscience. Money, Sunday schools, Boards of men, Theological schools, human learning, the force and strength of combinations of men all disappeared, nor was it in my heart to preach them anymore. Jesus appeared to me as the righteousness of saints, and ever since that time, more than twenty-five years ago, it has seemed to me there is nothing else for me to speak of or attempt to preach. We preach Christ crucified, to the Jews a stumbling block, and to Greeks foolishness, but to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

The matter of preaching has been a grave and serious question to me for many years. It was the most offensive thing to my feelings, and never, if this nature of mine had been suffered to dictate my course of life, would this have been my lot. How it came to pass that I was made willing was the most soul-humblng. It was a crucifying of my nature and caused an immolation of my most cherished objects on earth. But to be made willing to swallow down all that I had endorsed and espoused, to renounce that which had been so dear, namely the institutions and doctrines of modern missionism, and discard all my former associates, and to worship after the way they call heresy was a sore trial, so much so that nothing but divine power could lead me to do this.

They at once began to reprove me for that sort of preaching, and to tell me it was not profitable, and would scatter the congregation of people, and wither the church; that while it would do to talk predestination around the chimney-corner to old women, or to serve old established Christians, it was not palatable to a general and mixed congregation composed in considerable part of unbelievers, and that the experience of



P. D. Gold

1833-1920
(Editor of Zion's Landmark from 1870 to 1920 — 50 years)

their people was that in order to hold the congregations and win converts, the preaching must be adapted to the taste of the hearers. It may as well be remarked here that the more of such arguments as this were advanced the weaker their cause appeared to me. Out of ridicule, it was said that my facial appearance and the construction of my brain made me "a predestinarian," and that my views would land me in the lap of "Hardshellism."

Others said it is the disposition of some men to take this view of questions and see only the Lord's work in operation. But not until recently had it so appeared to me. A great and radical change had passed over me. Once I had believed as they did, and encountered lovers of predestination with the same arguments they now assailed me, and that which once appeared to me as glorious had been stripped of its beauty. Now the Lord appeared to me as the great operator of all the powers and forces of the universe, and men are but as dust and ashes in His hand.

My search for the true church began, or to find people that held and loved what had been revealed to me, and to find a people congenial to me, for what would the true church be to one that loved it not, nor had any of its truth hid in his inward parts. But if God is in one, then that spirit of truth will lead that soul to cry out for the true and living God, and to seek rest in His habitation, and as soon as that place of rest or the church of Jesus Christ is revealed, there will he see rest and there will he abide.

To suppose that such as God teaches will not love His people and doctrine is an absurdity. No sound of ax or iron tool is needed or heard to change a vessel of mercy brought into this temple to cause it to fit in the building.

Many and painful were my perplexities, and long and bitter were the trials that for about five years beset me in this search. I became thoroughly convinced that the people of my early choice and myself could not agree. They could not see things as they appeared to me, nor could I be in fellowship with them. My soul thirsted for a people of simple manners, that loved electing grace, that rejoiced in the power of Jesus, that lived in hope, that walked by faith, and contended earnestly for the faith once delivered to the saints, a people that worship God as the fathers did, relying alone on the word and power of God, and that believe that all things that God hath spoken by the Psalms, the **law** and the **prophets** or in the Scriptures, shall assuredly come to pass, or teaching none other things than the law and the prophets did say should come to pass, that Christ should suffer and should rise from the dead, and should show light unto the people (Jews) and to the Gentiles, having hope toward God that there shall be a resurrection both of the just and the unjust, which they themselves also allow. For there are some things which all denominations of the world allow to be right.

But the great questions is, "What think ye of Christ?"

Of old they rejected Him in totality, but in modern days they preach a Christ, but not the Christ the Lord. They preach a Christ that has no power until the sinner helps Him, or becomes willing for Him to save him. They preach a Christ that died for everybody and rose again for their justification, and still many will not be saved by reason of their own neglect for whom He died.

It appeared to me that Jesus is King in the holy hill of Zion, and that He has all power both in heaven and in earth, power over all flesh to give eternal life to as many as God has given him, and all the people of God are taught of God and, therefore, great shall be their peace.

When my affection was turning to the strangest people on earth that I had so opposed, I had an interview with Elder John Stamper, and in the conversation I said in substance, it appeared to me that the child of God is not under law but under grace, that if one is under the law of Moses as a rule of life, he must be under its penalty also, for a law without a penalty has no force, and, if one is no longer under its penalty which is death for any transgression, then there is an abounding love, abiding peace and salvation for a believer in Jesus; but He is the end of the law for righteousness to every one that believeth, and a believer is now under law to Christ who is our **Law-giver**, our **Judge** and our **King** who will save us; for He hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began. The old brother replied "**that is our doctrine, that is what we believe.**" How good it seemed to me to find a people that believed as I did, and my soul loved them.

But with the idea of going to that people, my pride rebelled. But the more my researchers were pursued the more the Primitive Baptists appeared to me as worshipping as the fathers of old did, or as God's people had always worshipped and served God from time immemorial.

Entangled in the wilderness, what hard fare I had, no peace, no rest. The question between peace of conscience and self-interest, the fear of God or the snare of man, whether to forsake all for and follow Jesus, or remain with those I was with and enjoy prosperity and wealth of the people I was then with, whether to unite, if they would have me with a poor people, few in number and despised, hated and evilly spoken of by all nations, and be ostracised by my former friends for renouncing all I had ever confessed, and contending for the doctrine that never will be popular with the world, or remain as I had been was a most distressing question. For it is no easy matter for one to be made to change his church relations. One that has never traveled in this way can never know the sorrow and distress it will cause. You will have to experience it and those who have traveled this road well know what I am talking about.

It was said, "If you go to the Hardshells they will m you down in a corner and not help you any, and ou will starve for bread." It did look that way. This cripture was much on my mind:

"And every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands for my sake, and the gospel's shall receive an hundred-fold now in this time, houses, and brethren and sisters, and mothers, and children and lands with persecutions; and in the world to come eternal life." (See Mark 10:29,30.),

which has proven true in my case, and the God who begins to delight is able to finish the matter.

Another Scripture was on my mind for months whenever I would attempt to fill an appointment, yet I dared not use it as a text, for its meaning was too plain to me.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17.

There was no agreement or fellowship between myself and those I was with. Many of them were dear to me and we were good friends, but on doctrine we could not see together. Was it right to them or me for me to stay with them? We could not walk together because we were not agreed; but how hard to leave them and give this offense. When I left them, they could have no more dealings with me, for they called it heresy. It often seems to me now that it would be a great pleasure to me to visit their congregations and preach to them, (if enabled) Jesus and the resurrection.

Then the question would arise, how do you know that you are right? The answer to this would rise up in my deliverance. How did you receive Christ? By works of the law, or the hearing of faith, or was Jesus revealed to you according to or for your works?

Then the question would arise, how will you live if you go? and the words in that Scripture, "I will be to you a Father, etc.," would ring and sound as if He commanded the universe, and, therefore, would supply all my need.

The question would arise, "What about Sunday schools? Are they not doing great good?" Look at the members that advocate them and how they get people to their organization that way when they are young and thus they mold and shape their lives as they please, and bring them up as they wish. Are they not doing a great work? Without Sunday schools how can we get along, they would say. They are the great institutions in the world. Well it appeared to me if they were really so important as all this, would there not be some words in their favor in the Bible? For that is the book to decide all such questions, and the Bible thoroughly furnishes the man of God unto all good work. But on looking into and searching that book it

is seen that Sunday schools are not once named in that standard authority, not even once named. So it was with other pet measures of this denomination. None of them are once named.

I asked Elder C.B. Hassell about feet-washing, for it was on my mind that it is right to wash feet. He said that Primitive Baptists washed feet — that some washed all together after the Lord's supper and others did not wash at that time, but they would wash at sometime whenever it was on the mind of any member to wash and he would ask others if they would join in with him, and thus they would engage both in the spirit and in the literal act of feet-washing. I well remember the first opportunity offered for Christ's given example after being received by the Primitive Baptists. It was at a brother's house. He brought his basin and water and girded himself with a napkin at night at his own house, and washed my feet and I washed his feet. Since then I have a number of times washed feet with the church after the Lord's supper, and to me there is no difference in the answer of peace in each and every case. Nor is there ever a sweeter feeling of peace received after my experience in the participation of Christ's example of humility. If brethren have this humility in their hearts and are given to perform it, they are happy in the deed.

The question of reform has been much on my mind. What is true zeal? Jehu boasted of his zeal for the Lord, and asked one to come with him and look at his zeal. He was raised up to kill a wicked king and others, but ah, himself was wicked also in some things.

To not condemn another in that which you allow in yourself is moderation. To require in another more than you render yourself in anything while you offend at all is making yourself a judge of evil thoughts.

Whenever a brother pushes his zeal so far as to destroy churches for a point of order, beware of him. There are many things crooked that we cannot make straight. The great place for a reformation to commence is in one's own life. Some would be great reformers, but alas, they do all their work on others, and see no fault in themselves. If you are with a people you cannot fellowship, withdraw from them and let them alone. If you say, I cannot leave them, there is no other place for me to go but to stay, then try to correct evils mercifully, not by tearing up churches, or wringing the nose to force blood. Take care if you use violence and smite and tear up churches that you yourself are not smitten in turn.

I am satisfied to have forbearance and the spirit of feet-washing. If Jesus or any one of His disciples had ever said that a church must wash feet every time they commune, thus making feet-washing a test of fellowship among the brethren, or if there is a single example where the church in the days of the apostles observed feet-washing in connection with the Lord's supper after the resurrection of Jesus, then we should require it thus done now; but as this does not appear in the scriptures, it is not wise to enforce this to the

destruction of churches. The reason I engage in feet-washing at the Lord's supper, or at other times, is because it is plainly taught that we should wash one another's feet and the time or place is not so important as the act being done in the right spirit.

Washing feet is taught in such a way as to show and make manifest the very spirit of feet-washing or humility, and so it was impressed on me in those days of affliction and famine wherein the things I am recording were taught me by the Hand of God in the furnace of affliction, and my views were cast and molded in the molten sea of trouble, and searching inquiry, when deep called unto deep at the noise of His water-spouts. Do not tear up churches because they do not wash feet literally; may our God bless us to wait and show the spirit of forbearance and brotherly kindness by washing feet literally and long suffering towards our brethren, remembering God's long suffering to you.

On the question of my rebaptism some trouble arose, but I felt that if the Primitive Baptists were the church of the Lord Jesus Christ, they were contending for the faith once delivered to the saints, and, therefore, they kept the ordinances and possessed the true baptism. For Christ is not divided. It is not, as believed by the world, that one denomination has one part of the ordinance of Christ, and another denomination has another part, or one denomination is the head and another the hands, and another the feet of the same body, and you have to get all those together to make one body. But the body of Christ (The Church of the true and living God) is one and fitly framed together. All the members hold one and the same thing, for there is one Lord, one faith and one baptism, even as ye are called in one hope of your calling.

Finally, all objections to the Primitive Baptists were removed. Myself was in the way — my unfitness, but still I loved them so that it was my desire almost every moment to be with them.

It was on Saturday before the second Sunday in March, 1870, at Old Kehukee Church, and at the old meeting house that I went and told them but little, for I have never been able to express my travail in full. They received me into that church, and on the next day Elder C.B. Hassell, a most precious brother to me, baptized me. It was in the same stream of water and the same place that I had baptized many when a Missionary Baptist, and many of them were present to behold the stoop, as they viewed it. The time had been when this would have been an intolerable disgrace. But that day it appeared to me that I was a dead man, so quiet and peaceful and so restful. Glory was everywhere and peace and love. It was on that day that the words that had been burdening my mind so long "Wherefore come ye out from among them," etc., were used by me as a text. It did not seem to me as preaching, but it was the sweetest ease and relief, as the long pent up matter was emptied and I felt so refreshed. That text has never since burdened

my mind.

After being received into the fellowship of the church, I visited my father's section, and there was a little church of the Primitive Baptist faith in the neighborhood (back in Cleveland County, N.C.) in which Elder Drury Dobbins had lived and died. A seed had been sown and a remnant was preserved. My mother heard me speak, though she and my father had both gone off with the New School or Missionary Baptists. When she heard me she said, "Son, you preach as they did when I was baptized, and I desire to live with you." She was received there on a confession of faith and her former baptism. Some time after this, she and my father were in Wilson, N.C., and when he heard of the preaching and saw the order of worship of the Primitive people here, he said it carried him back to the days when he was first baptized, for it was like that, and he desired fellowship with us and was also received on confession of faith. My grandfathers and grandmothers on each side of the family were also Primitive Baptists, and thus my fathers' God is, I hope, my God. **"My father's God and I will exalt Him."** Ex. 15:2. Who is the God of Abraham, Isaac and Jacob and the Lord of our fathers? It is the God and Father of our Lord Jesus Christ, the Father of Glory and the God of all comfort. Him only do I desire to worship and serve. What a blessed mystery to have that blessed hope that one is a child of God, born of God and identified with and related to the whole house of Israel.

There was then another matter that was unfolded in my experience. It was the case of what is called the prodigal son. I was that prodigal that had come home, been brought home, and, the fatted calf was slain, the ring of love was put on my hand, the garment of praise had covered me, then was feasting, music and dancing in my soul. This lasted for months. Why cannot one remain in that blessed estate of love, feasting and obedience for life? What a sweet life it looks like it would be. But, alas, as we leave our first love coldness, doubts, barrenness and trouble set in.

One very prominent question that much exercised my mind for years was the nature and extent of the atonement made by Jesus Christ. The Arminians claim an unlimited general atonement and say they preach free grace and free salvation which they charge the Primitive Baptists in not doing. The Primitive Baptists truly believe and preach an unlimited atonement, and the Arminians can scarcely be said to preach any atonement. God's people here believe that no power on earth or in hell can prevent the salvation of the sheep for whom Christ shed His blood and laid down His precious life. For all power both in heaven and on earth is in His hands, and He has power over all flesh to give eternal life to as many as the Father has given Him. But those who preach that many for whom Christ died are eternally lost do certainly limit His atonement. While those that preach that Christ hath forever perfected them that are

sanctified by the one offering of Himself once, do most certainly preach an unlimited atonement. That is, we hold that so effectual and perfect is the atonement of Jesus, the price that He paid down for the redemption of sinners, that nothing shall ever prevent the coming to Him of any or all those for whom Jesus died.

The Arminians preach what they call an universal atonement, that Christ died to save everybody, every human being or all mankind, but it is really no atonement at all. It is dependent on conditions to be performed by man that so fetter and clog their so called atonement of Jesus that many man-made things, controlled by man, as they say, may defeat it, or render it ineffectual and powerless. It is left with the creature entirely and altogether whether he will repent or not. If he does not, although Christ died as much for him as He did for any other person that was actually saved in the eternal covenant, that person never will be saved. They hold that Christ died as much for all that are finally lost as He did for any that are in His election with His Father before the world began. He died for all, they say. The man must act!

Whether the heathen are saved depends on many contingencies such as whether covetous man will give enough money to send the gospel here and there, and then whether any go to preach to them afterwards, and then whether the heathen will repent and believe, and, further, whether they will live a Godly life and none of these things are at all made certain by the death and resurrection of Jesus; but all are dependent on the creature (so-called) effort. Now according to his belief, where is any guarantee or certainty in the atonement of Christ in the shedding of His Blood or the salvation of anyone? Is this not a most limited and uncertain atonement? Indeed, is it any atonement at all?

The Primitive Baptists preach it is the power of God that quickens the dead, and that Jesus, having all power, quickens whom He will, and makes sinners willing in the day of His power, and that He saves and calls them with a holy calling, and not according to their works; and that all that call on the name of the Lord shall be saved, and that everyone that thirsts shall be filled, and whosoever drawn by God's Spirit will come to Jesus and shall be saved, and that all that are weary and heavy laden are among the redeemed; also, they believe that salvation is free and given without money or price or previous goodness of the creature; nor is it based on his good works presented, but contrawise it causes the sinner to perform good works and lead a Godly life.

Salvation is a "gift" in every and all senses of the meaning of the word "gift."

Preaching too is a gift, and those that the Lord calls to preach receive their qualifications and preparations from Him.

It is through much tribulation that we enter the Kingdom of Heaven. My trouble is not with the people my lot is cast among, nor with the doctrine they hold, as

Ruth said, "Intreat me not to leave thee, or to return from following after thee," and the feeling of my desire and heart is "Thy people shall be my people, and thy God my God." (Ruth 1:16).

The Primitive Baptists have faults and know that they are sinners. Nor do we occupy the land or live as we should. The strength is decayed, and burden-bearers are weak. The strength and force of discipline is much wasted, and we have departed from the living God in many things. Still, they come nearer to the ancient landmarks than any people within my knowledge. They are blessed to know the truth and rest in Jesus alone in Him for salvation.

My trouble is concerning myself. My unbelief and disobedient conduct give me more trouble than anything, and yet it seems to me that it does not grieve me deeply enough or I would be given deeper repentance. Daily nothing but grace can reach my case. As I look back and can see my life, how abased I am made to feel. Persecuting the church, reckless in manners, and if called to preach, it is in such a way as to humble me for life, having been brought from the land of Moab. If a child of God at all, having only a fleshly experience, I was taught the depths of Satan by going through its cheats and practicing in its pretensions; if there is one that can truly say by the grace of God I am what I am, it is myself.

Still after so much that should humble me, I am yet a sinner, no better, but rather worse.

If others have whereof to glory in works, I have the Lord Jesus to glory in who had mercy on me and saved me. If others may seem to glory in salvation by works, it does seem that none could blame me for loving the doctrine of salvation by grace. For nothing else could save me.

I can never ascertain to a certainty that I am a child of God. We are saved by hope, and we walk by faith. In this faith is the giving of diligence to make our calling and election sure. The true calling of God is a life time matter, nor is it finished while we are in this mortal state.

As to the matter of preaching it has never been clear to my mind that I am called of God to preach, as we know things naturally. It appears to me if I could know that God has called me to serve thus in the gospel of His Son that it would, next to my own personal salvation, be the greatest thing to know; and if I could know my services thus rendered are of the Lord and to the profit of His people, then it would be the sweetest and best of all labor.

When I was received among the Primitive Baptists, I was made to lay my services at their feet, and said on the day that I was received that if my services were not of the Lord, my desire was to cease, and that if I could quit, I would like to do so.

But with me it is not a matter of choice, nor am I able to keep my mouth shut or hold my peace; yet, I am not able to decide fully without any fear that I am a gospel preacher, and still I am afraid to try to stop,

nor dare I do so.

This is a soul-humbling life, a life of trial and straits. The question is never with me, "what money shall I receive," but it is "What will God bless me to give, if anything?" It is more blessed to give than to receive. **Have I anything of the Lord to give?** Has He blessed me with the truth to His people? I am poor in this world's goods and expect to be as long as I live. Yet, the Lord supplies my need. He has cast my lot as an editor, and by my own labor I earn my bread for myself and those that are with me, and this is in harmony with my views of labor and natural obligation. For a preacher or an editor is in harmony with my views of labor than others, and labor is ennobling, and if by word of pen or writing I am blessed of the Lord to serve Him, it is enough for me. It does appear to me that money and the love of it is degrading and that the best employment of man is to seek nobler things than worldly gain. While some suppose that gain is Godliness, it does not occur to me that a soul is ever redeemed with money, or any such corruptible things as silver and gold, and, therefore, money nor the giving of money can ever atone for sin, nor save a soul, either in this land or in any other country or world for that matter.

The maintaining of these principles, or those that the Primitive Baptists hold, render one necessarily unpopular with the world. If ye were of the world, it would love its own. We must be crucified to the world, hated of all men for the sake of Jesus, and our names cast out as evil.

It was in 1871, contrary to any and all my expectations or thought that I was requested to move to Wilson, North Carolina, where my room has been ever since. A contract had been made for me to live elsewhere and teach school. This contract was canceled by mutual consent.

Soon after moving to Wilson, Elder L.I. Bodenheimer, who was then Editor of this paper, requested me to become Associate Editor, and pretty soon afterwards it came into my hand. All of this was unforeseen by me, unthought of and unsought, but as the way was opened, I found myself willing, if enabled of the Lord, to serve in this way. Though feeling incompetent, yet it seems impressed on me thus to serve, and if it is profitable to the household of faith, that is reward enough for me. This too seems to be the way Providence has prepared and opened for me to support my family and self with food and raiment together with the little help otherwise received. But it is mainly, indeed, nearly all, obtained in this way.

It has been the disposition of my mind or according to my feelings to serve churches. But seldom do I take any trip otherwise than as a pastor, visiting the same churches I've been endeavoring to serve for years, though it would be a pleasure to me to often visit other churches.

The brethren have borne surprisingly with me and my infirmities, while they are accused as sinners and

selfish. I know there is one sinner among them and that one is myself. They are kind and loving people and have shown me much kindness.

For about twelve years my health was very poor and it was unusually much of an effort to keep going but within the last year or two it is better. It was the Lord that healed me, for in Him we live and move and have our being. Having obtained mercy of the Lord I continue to this present time, testifying repentance toward God and faith toward our Lord Jesus Christ.

My hope is toward God, if not a deceived soul. Many are my heart sinkings and heart searching at times. Heavy burdens of a sense of vileness and friendliness pass over me; yet, the Lord delivers and I trust and hope He will yet deliver. There is hope that when our brief stay on earth has passed, then we shall be partakers of the glorious fruit of the resurrection.

To this end I press on, sincerely desiring to be found in Christ. To have a conscience void of offense toward God and man is the best of all living. There is no such living amid all the wealth and honors of earth. To be so exercised in the truth so that God will keep our bodies under subjection and live to Him in peace and in good will toward men is the best of all living.

If God be for us, who can be against us? If by the faith of Jesus I am enabled to live in truth, dwelling with Israel in peace, and having good will toward men, this is a good exercise.

May peace be upon Israel and the blessings of the Lord rest on and direct my labor and may it be to the Lord.

Brethren, pray for me that my faith fail not. To be dead to the world and all worldly institutions, and alive unto God through Jesus Christ, our Lord, and to live the life I now live in the flesh by the faith of the Son of God, who loved me and gave himself for me, and be found unto praise and honor and glory at his appearing, is my desire.

P.D. Gold

Elder P.D. Gold wrote the above experience about the year 1895, the same time that Elder Bodenheimer also wrote his experience. Elder Gold died in the year 1920 at the age of 87 years. Editor.

OBITUARIES

J.E. ROGERSON

It is with a sorrowful, reluctant effort that we make the attempt to advise the readers of *Zion's Landmark* of the passing of our beloved brother in the church, deacon, clerk and friend, J.E. Rogerson. The Lord saw fit to call His servant from this life on September 22, 1986, and he was blessed to be at home, as he desired, with his wife and children at the time of his passing.

We are satisfied that Brother J.E. Rogerson loved and believed the doctrine preached and upheld by the church of the true and living God. His very existence on this earth served as a witness to his belief in this doctrine through his words, good deeds, and actions. He was blessed to be able to attend the meetings he loved at the many churches he visited right up until shortly before his release from this life.

Brother Rogerson was born November 20, 1918, making him 67 years of age at the time of his death on September 22, 1986. On December 18, 1943, he married Crecia O'Neal Rogerson, who survives him; he left behind are three daughters, Mrs. Ellen R. Watson, Mrs. Ann R. Weaver, and Mrs. Nancy R. Berber, and a son, Mr. James E. Rogerson, along with grandchildren.

He united with the Upper Black Creek Church, Wilkes County, N.C., on May 5, 1968, being baptized on May 12, 1968, by Elder J.B. Williams. The church led him to serve as a deacon, being ordained to that office on March 28, 1971. Brother Rogerson was also clerk of the church at the time of his death, serving with offices faithfully with humility, loyalty and God-given wisdom. The peace and welfare of the church were of utmost importance to him, along with the sovereign doctrine of salvation by Grace and Grace alone.

Brother Rogerson's funeral service was held at Upper Black Creek Church on Wednesday, September 24, 1986, by Elders Neil Luce of Kemp, Texas, and J.B. Williams, Rocky Mount, N.C. His body was laid to rest in the family cemetery to await the second coming of our Lord. May it be God's will that this testimony be a comfort to his family.

Therefore, be it resolved by the church, that three copies of this obituary notice be made; one for the family, one for the church record, and one to be sent to the **Zion's Landmark** for publication. Done by request of Upper Black Creek Church while in conference.

Elder Delbert Carraway,
Moderator
Rudy Jones,
Clerk

SHELBY MINTER

The members of Sardis Primitive Baptist Church live in humbleness in the passing of our dear sister, Shelby Minter. **"A precious one from us is gone, a place we loved is still: a place is vacant in the church which no one else can fill."**

Sister Shelby was born February 27, 1945, and started this life January 27, 1987, making her stay 41 years and 11 months. She leaves behind to mourn her passing her dear companion, Elder David Minter, who is our dear pastor; her mother, Sister Martha Clark, a grandmother, Mattie Kendricks, a step-

son, David P. Minter III of Martinsville, Virginia, and a host of friends.

In the last few months of her life, she had many afflictions, but she was always faithful to attend church with her companion as she had always done for the 16 years they were together. "God works in a mysterious way." She was given a dream in which she saw Sardis Church and the beautiful colors of the rainbow — God's blessed covenant to His people. Shortly after the dream and after attending church, she and her companion drove through a storm after which appeared a beautiful rainbow that followed them for a distance and then shined into their car and on them. Her remarks were, "Have you ever felt like this? I feel as I never felt before." After reaching home, she retired and began to cry, saying to her companion, "I know I'm not fit to join the church, but I do want to join worse than anything I've ever done." At this time, the telephone rang. It was a man and his wife who were friends from the New River Association. The friend stated to Brother Minter that he dreamed Sister Shelby was going to offer to the Church the next day which was the fourth Sunday in September, 1986. It came to pass that they came from the New River Association and did witness her asking for a home at Sardis Church, near Madison, Rockingham County, N.C.

On the day that she asked for a home in the church, it seemed her soul was full of joy and she remarked to her companion, "I thought you'd never get to me." She was baptized the next month which was the fourth Sunday in October, 1986, being led into the water by her pastor and dear companion, Elder David Minter, assisted by Brother Allen McBride and Brother Arthur Martin of Matrimony Church. After the singing of the hymn, "Beside the Gospel Pool," she was so beautiful standing there dressed in white. The previous full night's rain did not mar her beauty. Lunch was served at church that day, and after lunch, she remarked "Next time I'm here, it will be my body."

She was given another dream of a big snow — so deep the people had trouble traveling, but she made the road so smooth and reached home safely. At the time of her death, January 27, 1987, there was a big snow. Several people shoveled paths through the roads and through the cemetery.

Sister Shelby's funeral service, which was attended by a host of brethren, sisters and friends from far and near, was held at Sardis Church on January 31, 1987. The service was conducted by Elders Jack Hawkins and George Flippin. Her body was laid to rest to await the resurrection when Jesus will call for the jewels of His mercy together to live with Him where there will be no more tears or sorrow and there to be like Him and be forever satisfied.

It is, therefore, resolved that three copies of this obituary notice be made, one for the family, one for the church record, and one to be sent to the **Zion's Landmark** for publication.

Done by order of Sardis Church in conference on May 23, 1987.

Elder David Minter, Moderator
Mildred L. Middleton, Clerk

MINNIE PITTMAN GARDNER SCOTT

It is our sad duty to report that our beloved sister, Minnie Scott, passed away January 24, 1987, making her stay on this earth ninety years, eight months and fourteen days, having been born May 10, 1896, in Wilson County, North Carolina.

Sister Scott was one of a family of eight children and is survived by four brothers and sisters. They are John B. Pittman, Wendell, N.C., Thelma Boyette, Zebulon, N.C., Mavis Godwin, Kenly, N.C., and Samuel Albert Pittman, Kenly, N.C. She married Arthur Thomas Gardner August 17, 1919, and both were members of Contentnea Primitive Baptist Church, near Wilson, in Wilson County, N.C. Sister Minnie united with that church in August, 1925. There were no children born to this union; however, there were three stepchildren, Curtis, Blanche and Ruth by Arthur Thomas Gardner's previous marriage. Arthur T. Gardner died in October, 1940. Sister Minnie later married Brother Frank Scott on November 16, 1957. He was a member of Upper Black Creek Church and she moved her membership there on July 22, 1961. Brother Frank Scott died May 25, 1971. His three surviving children, Elizabeth, Hubert, Elgia, by his previous marriage, and Alma, widow of his son, Exum, all very lovingly cared for Sister Minnie until her passing on January 24, 1987.

Sister Scott served as a faithful member of Upper Black Creek Church and the Black Creek Association. She enjoyed and attended church every time she could, and was blessed to go to services until shortly before her death. She is remembered by her church as a kind and faithful servant, always praising and acknowledging the Lord's will in all things. She was loved by all who knew her, never complaining, being reconciled to her natural life.

While Sister Minnie had no natural children, she was lovingly known as both 'Sister' and 'Granny' by many people. She helped raise her brother's children when his wife died, leaving one girl less than three years old, to whom Sister Minnie became a loving mother. Her 'children' and 'grandchildren', family and friends willingly loved and cared for her in her last days' sufferings, and all deeply mourn her loss today. Her faithful church attendance and radiant, warm smile when she greeted you will be sorely missed at Upper Black Creek and all the neighboring churches with whom she regularly visited to be with those of the same faith and order whom she dearly loved.

Sister Minnie's funeral service was conducted jointly by Elders Delbert Caraway and J.B. Williams, and her body laid to rest in the Kenly, N.C. (town) cemetery.

As instructed by the church at Upper Black Creek in conference, a copy of this obituary shall be given to the family, a copy sent to **Zion's Landmark** for publication, and one placed with the church record.

Rudy Jones, Church Clerk
Rudy Jones and June Kirby Jones,
Committee

KATIE POLLARD LANGDON

We, the members of Fellowship Church, Johnston County, N.C., bow in humble submission to the will of the Almighty God, who in His wisdom and mercy called our beloved sister, Katie Pollard Langdon, from this life on Friday, April 10, 1987, at Britthaven Nursing Center, Smithfield, N.C.

She was the daughter of the late Leonard and Florence Capps Pollard. Sister Katie was married to the late Brother Quinnie Langdon, and to this union was born one son, who preceded them in death by several years. This son was old enough at the time of his death that he was married and had one daughter and three sons.

On the sixth day of August, 1967, which was the first Sunday in August of that same year, Sister Katie came to the church meeting, asking a home with them and she was joyfully received. The baptizing was set for the next Sunday morning at the late Brother William Langdon's pond. In the service at the pond, Sister Katie's husband came forward and related his experience and desire for a home in the church. He was joyfully received and baptized along with Sister Katie.

They were both faithful members as long as they were able to go. We enjoyed visiting in their home. They manifested a great love for the church with a meek, humble character. Our memory of them, and many others who have gone on, will linger on with us as long as we are so blessed.

Her funeral was held in the West Funeral Home Chapel, Benson, N.C., on April 12, 1987. Elder Curtis Parrish conducted the service. She was laid to rest in Hannah's Creek Primitive Baptist Church cemetery nearby beside the grave of her husband to await the great day of the coming of our Lord.

She is survived by four sisters, Mrs. Bertha Norwood of New Bern, N.C., Mrs. Mae Honeycutt of Knightdale, N.C., Mrs. Gertrude Tart of Baltimore, Md., and Mrs. Rose McLamb of Durham, N.C., with four grandchildren and eight great grandchildren who are left behind to mourn her passing.

Therefore, be it resolved that three copies of this obituary be made, one for the church record, one to be sent to **Zion's Landmark** for publication, and one for the family.

Done by order of Fellowship Church while in conference, June 6, 1987.

Elder Curtis Parrish, Moderator
Tunie Ellen Whittington, Clerk
Clyde C. Parrish, Committee

JOHN BEAL HUTCHENS

By request of Pleasant Grove Primitive Baptist Church, I will attempt with much imperfection to write the obituary of our loving brother and faithful deacon, John Beal Hutchens. He was born March 4, 1903, the son of the late James Walter and Edna Smith Hutchens. He was preceded in death by two sons; John Alfred Hutchens who died in 1985, and Wilber Gene Hutchens who died in 1986; and a daughter who died in infancy. Brother Beal departed this life February 20, 1987, at the age of 83 years 11 months and 20 days. He was married December 7, 1924, to the former Mrs. Biggs and to this union were born three sons and three daughters.

He leaves behind to greatly mourn his passing his beloved companion, Ether Biggs Hutchens of the home; two daughters, Mrs. Hassel (Dorothy) Dollarhite of Route 1, Spencer, Virginia, and Mrs. Frank (Dornice) of Route 2, Bassett, Virginia; one son, Mr. Berd Hutchens of Route 5, Stuart, Virginia; two sisters, Mrs. Lula Smith of Route 5, Stuart, Virginia, and Mrs. Edie Roark of Route 1, Spencer, Virginia; two brothers, Mr. Troy Hutchens of Route 5, Stuart, Virginia, and Mr. Robert Hutchens of Route 5, Stuart, Virginia, and ten grandchildren and fifteen great-grandchildren.

Brother Beal united with the Primitive Baptist Church at Russell Creek in the Lower Mayo Association on the first Saturday in May, 1926, and was baptized the first Sunday in May, 1926, by Elder Noel Minter. On September 1, 1934, he received his letter of dismission from Russell Creek in good fellowship to come to Pleasant Grove Church. In June, 1933, he was appointed clerk of Pleasant Grove Church, then in June, 1936, he was appointed Trustee of the church at the cemetery of Pleasant Grove Church. In August, 1931, Brother Beal was ordained Deacon of Pleasant Grove Church.

Brother Beal was blessed by the predestined will of God to have served faithfully in the church for 61 years of his life span. He was firm in his belief of salvation by the grace of God and stood for the true doctrine of our Lord and Saviour Jesus Christ. We believe he had a living hope in the Lord and now is in possession of it.

The church deeply misses Brother Beal and feels a great loss of a faithful and loving member, but we know our loss is his eternal gain.

To the family we desire to express our heartfelt sympathy in that we feel they have lost a good father and dear, loving husband. We trust that the Lord will comfort and reconcile them in their time of trouble and grief. By the grace of God we all hope one glorious day to meet him on Heaven's bright shore where parting sorrow are felt no more.

Brother Beal's funeral service was held at Pleasant Grove Primitive Baptist Church by Elder David Minter, Elder Ken Hopkins, and his body was laid to rest in Pleasant Grove Cemetery.

Done as appointed by Pleasant Grove Church and was presented to the church while in conference June 20, 1987.

Wanda Brown, Clerk
Tom Manning and
Eugene Brown, Committee

BESSIE OAKLEY FOX

It is with a sad heart that we attempt to write the obituary of Sister Bessie Oakley Fox, who passed away February 27, 1987, at Person County Memorial Hospital, Roxboro, N.C., where she had been a patient for 20 months. She was 91 years old. She was married to Brother Lexie (Lex) Fox January 18, 1918. She leaves behind to mourn her passing a number of nieces and nephews, who will miss her very much. She united with Stories Creek Primitive Baptist Church, Person County, N.C., October 16, 1954. She offered to the church at the water on the third Sunday morning, and was baptized with her beloved husband.

We cannot find words to express the feeling in our troubled breast which is caused by the loss of this dear one. It is our humble hope, as it was with Sister Fox, that when our race here is run, we too may lay our head upon Jesus' breast, and peacefully go to sleep to await the glorious and final summons to come home. May God give those who feel the loss of Sister Fox so keenly to say, "Sleep on and one day we hope to join you in that peaceful home where no sickness or sorrow dwells."

Her funeral service was held at Stories Creek Primitive Baptist Church on Monday, March 21, 1987, at 11 a.m. by Elder L.P. Martin. Her body was laid to rest in the Oakley Family Cemetery, beside the resting place of her beloved husband.

We wish to submit a copy of this memorial for the church, one to the family, and one for publication in **Zion's Landmark**.

Done by order of the church in conference, April 18, 1987.

Elder Wallace Oakley, Moderator
Odell Clayton, Clerk
Elder Wallace Oakley, and
Elizabeth Clayton, Committee

Meeting Notices

UNION ASSOCIATION OF TEXAS

The One Hundred Forty-Eighth Annual Session of the Union Association will be held with Holly Springs Church, Mount Alba, Texas, beginning on Friday before the second Sunday in October, 1987, and will continue through Saturday and Sunday following, if

the Lord will.

We extend a warm welcome from our hearts for our brethren in our fellowship to come and be with us in our association this year, 1987. Please contact me at telephone number and address as shown below, if further information is needed.

R.D. Spell, Clerk
21118 Hufsmith-Kohrville Road
Tomball, Texas, 77375
Telephone: 713-351-0449

LOWER MAYO ASSOCIATION

The Lower Mayo Association will be held at Pleasant Grove Church, to be entertained by Spoon Creek Church, beginning on Friday before the first Sunday in October, 1987, and continuing through Saturday and Sunday following, October 1st, 2nd & 3rd, inclusive.

Pleasant Grove Church is located south of Stuart, Va., in Patrick County, (Va.), in the Cambellstone Community, just off N.C. (Route) 704, & U.S. (Route 58.)

We invite our brethren to come and be with us in our association.

Cletus Turner,
Route 1, Box 692
Bassett, Va. 24055

BLACK CREEK ASSOCIATION

The One Hundred Eleventh Annual Session of the Black Creek Association will be held, if the Lord will, with the Church at Goldsboro, beginning on Friday before the second Sunday in October, and continuing through Saturday and Sunday following, the dates being October 9th, 10th and 11th, 1987.

Directions to Goldsboro Church are as follows: Those coming from the west take U.S. 70 to U.S. 117 By-Pass North at Goldsboro (towards Wilson, N.C.). Travel U.S. 117 a short distance to "Acme Company" (previously "J.J. Haines Co.") on your right. At this point immediately watch for left hand turn and turn left. Go only a short distance to church on your left. Those coming from the north take U.S. 117 By-Pass at Goldsboro south to "Acme Company" on your left. (Do not pass "Acme Company.") Turn right at pointer and continue to church. Those coming from the east take U.S. 70 at Goldsboro to 117 North (William Street) towards Wilson, N.C. Take first left (Hooks River Road) and continue to church. (You will cross U.S. 117 By-Pass). Those coming from the south follow U.S. 117, same directions above for those coming from the west.

A cordial invitation is extended to all lovers of the truth.

Paul H. Carraway
Route 2, Box 78
Fuquay-Varina, N.C., 27526
Telephones: Home 919-552-2693
Office 919-552-5677

MILL BRANCH ASSOCIATION

The Mill Branch Primitive Baptist Association will be held, if the Lord will, beginning on Friday before the first Sunday in November, and to continue through Saturday and Sunday following, the dates being October 30th, & 31st and November 1st, 1987, at Simpson Creek Church, Horry County, South Carolina. This year, 1987, the Mill Branch Association is being entertained by Mount Pleasant Church, Lee County, S.C., but for convenience is being held at Simpson Creek Church.

Directions to Simpson Creek Church are as follows: Those coming by way of Loris, South Carolina, will follow Route No. 9 east to Goretown. At Goretown turn right on paved road for approximately 3 miles to church. Those coming by way of Little River, South Carolina, turn right on Route (S.C.) No. 9 to Goretown and follow same directions as given above.

Lucille Beasley, Clerk
Bishopville, S.C.

WHITE OAK ASSOCIATION

The One Hundred Fifty-Fourth Annual Session of the White Oak Primitive Baptist Association will convene, if the Lord will, on the third Sunday, Saturday before and Monday after, the dates being October 17th, 18th & 19th, 1987, at Davis Memorial Church to be entertained by Maple Hill Church.

Directions to Davis Memorial Church, located in Onslow County, N.C., are as follows: Those coming from the north and west by way of U.S. 70 East, follow to intersection of Route U.S. 70 with U.S. 258 at Kinston, North Carolina. Then follow Route 258 East towards Jacksonville, N.C., until you get to N.C. Route 111. At this point, turn right and follow approximately 4 miles and turn left at "Scotchman Store" on County Road No. 1206. Follow Road No. 1206 for 5 miles to church on your left. Those coming from the south arrive east by way of Jacksonville, N.C., take route 258 west for approximately 8 miles to State Road No. 111. Then follow above directions. Those coming by way of Beaulaville, N.C., and Lumberton, N.C., follow State Hwy. (N.C. Route) 41 to State Hwy. 111. Take Hwy. 111 towards Jacksonville, N.C., and follow one mile past the **Albert J. Ellis Airport** on your right to "Scotchman Store." At this point turn right on County Road No. 1206 and go for approximately 5 miles to church on your left.

We, the members of the White Oak Association, send a cordial invitation to our brethren and friends, especially ministers of our faith and order, to come and be with us in our association this year, 1987.

V.E. Davis, Clerk
Route 1, Box 2
Richlands, N.C. 285
Telephone: 919-346-56

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark

Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504

USPS 699-220

July-August 1987

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

DEVOTED TO THE CAUSE OF JESUS CHRIST

NUMBER 4

A WAY-WORN TRAVELLER

I saw a way-worn traveller
In tattered garments clad,
And struggling up the mountain,
It seemed that he was sad;
His back was laden heavy,
His strength was almost gone,
Yet, he shouted as he journeyed,
Deliverance will come.

The summer sun was shining,
The sweat was on his brow,
His garments worn and dusty,
His steps seemed very slow;
But he kept pressing onward
For he was wending home;
Still shouting as he journeyed,
Deliverance will come.

The songsters in the arbor
That stood beside the way
Attracted his attention,
Inviting his delay;
His watchword being, "Onward!"
He stopped his ears and ran,
Still shouting as he journeyed,
Deliverance will come.

I saw him in the evening,
The sun was bending low,
He'd overtopped the mountain,
And reached the vale below;
He saw that Golden City —
His everlasting home —
And shouted loud, Hosanna,
Deliverance will come!

(Continued)

NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

For Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

06-10-88

WINSTON SALEM NC 27109

PO BOX 7777 REYNOLDS STATION

NC BAPTIST HISTORICAL

While gazing on that City,
Just o'er the narrow flood,
A band of Holy Angels,
Came from the Throne of God,
They bore him on their pinions,
Safe o'er the dashing foam;
And joined him in his triumph —
Deliverance has come!

I heard that song of triumph
They sang upon that Shore,
Saying, Jesus has redeemed us
To suffer nevermore;
Then, casting his eyes backward
On the race which he had run,
He shouted loud, Hosanna,
Deliverance has come!

(Anonymous)

ELDER E.E. LUNDY

I was told by a good friend recently, Mrs. Helen Hylemon, Ayden, North Carolina, that she remembers hearing Elder E.E. Lundy of Wilmington, N.C., sing the above poem (in music) when she was a child around seventy years ago. She remembers this old melody and sang it in my presence recently. It would be nice if someone could recapture it from her while she is living since many of these old tunes that the old patriarchs sang years ago are not remembered anymore.

Elder E.E. Lundy was born in Carroll County, Virginia, in 1867, and was ordained to the work of the ministry in 1892, by Elder J.R. Sparks and others. In his call to preach, he was given a vision of seeing a flock of sheep grazing in a low-lying country to the east, quite different from the mountainous country where he was born and raised. Be-

lieving this to be the Hand of God pointing for him, in due time he was called to pastor churches up and down the coast of North Carolina, reaching all the way from Hyde, Pamlico, Carteret, Beaufort and Onslow Counties to New Hanover County at Wilmington, N.C. (These churches were in the Old Contentnea, Kehukee and White Oak Associations.) In order to get around to all those churches in those years around the turn of the last century, he preached many days in the week to reach them. He preached in destitute places, and his labors were blessed of the Lord. His faithful service was much appreciated by those churches, North (Mattamuskeet) Lake, Beulah, Goose Creek Island, where Mrs. Hylemon knew him, Wilmington, N.C. and many more. His name still lives in the hearts and memories of those that knew and loved him for the "memory of the just is blessed." Pro. 20:7. I wish someone would capture this old tune for it surely carries that sacred sound!

J.M. Mewborn

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1987, and advise us of any copy or copies that you have missed, including this issue? We want to make sure that you get your paper.

Thank you very much for your help!

NEW SUBSCRIBERS NEEDED — Will you help us to obtain new subscribers? Please send us the names and addresses of anyone that you feel might be interested in subscribing for Zion's Landmark and we will send them sample copies of the paper, soliciting their subscription. Please help me in this manner. Thank you, J.M. Mewborn.

NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 Per Year

\$15.00 2 Years

To Elders:

\$7.00 Per Year

\$13.00 2 Years

The above rates took effect with the "January-February, 1986" issue.

J.M. Mewborn, Editor

**"HE BEING DEAD YET SPEAKETH."
(HEBS. 11:4.)**

Elder J.M. Mewborn,
Dear Brother in Christ,

I thought that I would just drop you a few lines to let you hear from us. We hope this will find you and your family in good health. As for us, we are about as usual.

We enjoyed having you at our association, the New River District, at Indian Valley, Va., last fall, 1986, and also seeing you at other associations last year. We hope it is the Lord's will to have you come our way again as soon as you can.

Brother Mewborn, I would like to make an inquiry about Brother Eldon Gilbert of Canada. I read his article in the "November-December, 1984" issue of the **Zion's Landmark**. This article was about the **TEN VIRGINS**, the parable of Jesus that was recorded by Matthew 25:1-13, **which I deeply believe**. I wrote him on October 31, 1986, to his correct Canadian address, and the letter was returned by the Post Office saying, "Unknown on R.R. 7, St. Thomas, Ontario, Canada." If you still have him on your mailing list of subscribers, would you please inform me?

I dreamed on Saturday night before receiving my undelivered letter back on Monday of a brother I knew two or three years ago that had died and was standing in a place. In my inward thoughts after the revelation in the dream, I was made to feel that this was referring to his death.

I am sending you my renewal for **Zion's Landmark** for another year.

Please let me know about the whereabouts of Brother Eldon Gilbert of Ontario, Canada.

Yours in hope,
J. Sebron Sechriest,
1934 Welch Road
Mt. Airy, N.C. 27030
November 14, 1986

**IN PRECIOUS MEMORY
(Eldon Gilbert and J.S. Sechriest)**

When I received the above letter from Elder J.S. Sechriest on November 16, 1986, I was in process of answering it to let him know that Brother Eldon Gilbert had died on July 22, 1985, when I learned of his wife's Sister Sechriest's passing on February 6, 1987, and his subsequent death, Elder Sechriest's just a few days afterwards, on February 14, 1987.

In my attempted reply to his inquiry of Brother Eldon Gilbert of Canada, as to his whereabouts, I was about to tell him that when God, as we believe, had shown him Brother Eldon Gilbert "standing in a place," as he mentioned, that he saw him (Brother Eldon Gilbert) standing at the right Hand of God with His Lord and Savior in Heaven and immortal glory. Only the Holy Ghost reveals such things. We believe today, according to our hope, that the souls of both of them, Brother Gilbert, Brother Sechriest, with Sister Sechriest, are with Jesus in their home of glory and everlasting light. How wonderful it is when we are blessed to see the power of God in the unfolding and manifestation of such things!

We are in this issue of the **Zion's Landmark** republishing this article entitled "**VIRGINS**," as it was first published in the issue of "November-December, 1984" in precious memory of Brother Eldon Gilbert and Elder J.S. Sechriest. If not deceived, it is the deepest article that we have ever read on this parable. In it, I feel, there is a "rightly dividing of the Word of Truth," (II Timothy 2:15), and as Jeremiah was blessed to express it, a "taking forth the **precious** from the **vile**, that thou shalt be as my mouth." Jeremiah 15:10. Elder J.S. Sechriest has made plain for posterity his views on this scripture that have been plainly set forth by Brother Eldon Gilbert, formerly of St. Thomas, Ontario, Canada. He was a member and deacon of the Covenanted Baptist Church (Primitive Baptist Faith and Order) of Canada, and was much beloved among his people there. I was blessed to know him in this life and his memory will always be precious with me as well as the memory of Elder J.S. Sechriest.

J.M. Mewborn

Will you send us a new subscriber or subscribers? This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

VIRGINS

(THE FIVE WISE AND THE FIVE FOOLISH) (Matthew 25:1-13)

Matthew 25:4 reads, **"But the wise took oil in their vessels with their lamps."** The entire related scripture reads,

(1) "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

(2) And five of them were wise, and five were foolish,

(3) They that were foolish took their lamps, and took no oil with them:

(4) **But the wise took oil in their vessels with their lamps.**

(5) While the bridegroom tarried, they all slumbered and slept.

(6) And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

The intention of this parable is to show to the saints the case and state of the church of God toward the close of time when the Judge will be standing before the door; when the Sun of Righteousness will be going down over a sinful world; when the shadows of the evening of the Gospel Dispensation will stretch out; and the midnight cry just ready to be ushered in. This means, I feel to be, the visible crowd of professors whether real or nominal. The subjects of Christ's Kingdom are what is here meant, consisting of two sorts. Some are real subjects internally so by grace; the others are externally so exclusively in altogether outward appearance and by mere profession only.

The number "ten" denotes or shows the small quantity of professors that will be found in the world at that time. When the Son of man comes, the world will be very busy, professors few, and vital Godliness at a very low ebb. Our title is that of "Virgins," because of their outward and apparent adherence to Christ, His true worship and to an open profession of His name.

Their "going forth" intends to show their turning their backs upon the world and joining themselves to, and associating with the children of God. What they had in view in their setting out (all of them) was to meet The

Bridegroom. This is what they all aimed at. They expected He would appear as their lover, not as an angry Judge, and to be embraced by Him, and to be received into His presence. This was their hope and fondest expectation as appears by the confusion they were in when shut out with their earnest entreaties to be admitted. But a portion of them were disappointed of their hope and their expectations were cut off; and no wonder, for one half of their company was wrong at their very first setting out. **And so they were at their journey's end.**

"And five of them were foolish." Matt. 25:2. These took not their vessels, nor had they any oil with them, and, therefore, their lamps went out. When they had the greatest need of them, namely, at midnight, and when they went out, they were left in darkness, which to them is an earnest and a prelude to everlasting darkness. (This darkness is described hence: "But He shall say, I tell you, I know not whence you are; depart from me, all ye workers of iniquity." Luke 13:17. "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:23). "But the wise took oil in their vessels with their lamps." Matthew 25:4.

First, I would attempt or endeavor to describe the virgins of Israel. Indeed, "There are threescore queens, and fourscore concubines, and virgins without number." S. of S. 6:8. But, "my dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her." S. of S. 6:9.

But, the virgins in this text are so-called on a religious account, because of their faithful and close attachment to the Son of God and on the purity of worship. They had not suffered themselves, as it were, to be seduced, defiled and corrupted from the simplicity that is in Christ (that is to say, having gone after other doctrines in the world called religions). Please note here that the virgins, here mentioned, which are called wise virgins, are heavenly and spiritual virgins, even as a natural bridegroom, they go forth to meet the Heavenly and Spiritual Bridegroom.

They are elected or chosen persons chosen in Christ, and were given to Him before

the world was made, yes, before His works of old. "Works of old," refers to the creation of the world (the first six days of time) when God laid its foundation. See Proverbs 8:22. This espousal took place before that work was started. They were secretly espoused to Him from all eternity in God the Father's purpose, and in the cordial acceptance of them by Christ Himself on which account He calls Himself even their Husband before they are openly espoused to Him. **"For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called."** Isaiah 54:5.

Let us remember that there is an open espousal of them in time by the power and presence of Christ when the believer's heart is opened by the power of the Holy Ghost to receive the preached or proclaimed word under the sound of the glorious Gospel. At this point it will be as saith the apostle: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 2.

Indeed, before Christ is known we were wedded to the works of the Law until we found that the law worketh wrath in us and also ministers death to us. That it (the law) is weak through the flesh and can give us no hope. With the law, it is "Do and live," — "sin and die." (This is a very brief, accurate description of the works system.) This makes us die to all hope in it and it appears a dead letter to us. Then when faith comes, we get from under it, and are no more bound by its rigorous exactions, being redeemed from it by the crucifixion of Christ, and delivered from it by the Grace of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." Romans 7:4. "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster." Gal. 3:24,25. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them." Gal. 3:11,12.

So it is, that a poor soul, mourning under his sins, and condemned by the law, is compared to a desolate widow, until Christ betrothes the soul to Himself. "Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name." Isaiah 54:4,5. "Old things (the law) are passed away; behold, all things (the everlasting Gospel of the Son of God) are become new." II Cor. 5:17. The name of the widow is rubbed off, and the name of virgin is given. When the reproach and shame are purged away, and all our reproaches are silenced, then it is that the union takes place between the Heavenly Bridegroom and the poor distressed soul. Love is shed abroad in the heart, and nothing but love is discovered in the (One) altogether lovely Jesus.

Love casts out fear and torment, and joins the soul to Christ. It is bound up in the bundle of life with the Lord our God. Such, says Paul, are presented "as a chaste virgin to Christ." II Corinthians 11:2.

The Covenant of Grace in which she was given to Christ, and in which Christ was given to her, is highly esteemed. She knows that in the ancient settlement in the divine counsels of old (before His works of old or before the foundation of the world) that a certain Man made a marriage for His Son. "The kingdom of heaven is like unto a certain king, which made a marriage for his son." Matthew 22:2. And in the day of her espousal, she (His bride) sets her seal to the truth of this: "Draw me, we will run after thee." S. of S. 1:4. If thou doest not draw me, I shall be drawn away from thee. In short, at the worst of times, this virgin can say, "Whom have I in heaven but thee?" Psalms 73:25.

THE WISDOM OF THESE VIRGINS

The latter virgins are called fools, but the former ones are said to be wise. Their highest wisdom consists in this: They know their Saviour and their vital interest in Him. They know in whom they have believed and that God-given faith in Him has purified their

hearts. The blood of sprinkling speaks in them, and the Spirit bears His witness to their Sonship. And this is "to be made wise unto Salvation through faith which is in Christ Jesus." See II Tim. 3:15. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Proverbs 4:7. "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. 2:6. This is when the believer's ear is directly atuned to and is in attendance with the preaching of the Gospel. (In the most intimate sense of the word the believer here is truly sitting under the sound of the Gospel.)

"But of Him are ye in Christ Jesus, who of God is made unto us **wisdom**, and **righteousness**, and **sanctification**, and **redemption**." 1st Cor. 1:30. The first appearance of their wisdom is in learning (by blessed faith) to bring distant things near. The Prophet Amos refers to a "Woe" that God has placed upon "them that are at ease in Zion." Amos 6:1. Unlike those who possess this wisdom, he says, "Ye that put far away the evil day, and cause the seat of violence to come near." Amos 1:3. The recipients of this Heavenly wisdom are daily conversing together, however terrible the meditation or shocking the appearance. This is one part of the wisdom that God calls for. "Then they that feared the Lord spake often one to another." Malachi 3:16. To those who are bereft of this wisdom, it is said of them, "O that they were wise, that they understood this, that they would consider their latter end!" Deut. 32:29. "A prudent (wise) man foreseeth the evil, and hideth himself: but the simple press on, and are punished." Proverbs 22:3. To foresee the wonderful day (the second coming of Christ and the separation of the wicked from the righteous) is to bring it near in the citing of ourselves at the bar of God's love and our own conscience, in order to judge ourselves that we may not be judged. "For if we would judge ourselves, we should not be judged." 1st Cor. 11:31. And that we may accept the punishment of our iniquity here in time and not be condemned with the world in the end; and to search and see which way a poor sinner may fly from the wrath to come. Then

when Christ, **The hiding place** from the storm, is discovered to be about us to take ourselves unto Himself with all our grievances and trouble and with all our confessions and petitions (prayers), we will embrace Him as the only refuge that God has set before us. And when faith gives us access to the love of His heart, we are hid and under His shadow, even the Wing of His love, where we shall dwell in complete safety till every storm and calamity be overpast.

That which prompts us to do this is the alarm of God in our conscience, which awakens a whole army of terrors and fears about us and this "fear is the beginning of wisdom." It (this fear) operates upon us as it did upon **Noah**, when God made known to him of the impending deluge. He was moved (upon) with the same fear. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Hebs. 11:7. It was Solomon who said, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Proverbs 9:10.

The church of God and His people today are moved with the same fear and betake or commit themselves to Jesus for fear of being drowned in destruction and perdition. Such a soul knows that there is no other way into the Holy of Holies but that which Christ has consecrated through the vail, that is to say His flesh. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the Forerunner is for us entered, even Jesus." Hebs. 6:19,20. The fool believes every word, but the wise man looks well to his way.

If anyone stumbles in his judgment, He prays for instruction. If he cannot make straight paths for his feet, He is made to wait for God's counsel. If the standard be lifted up, he mends his pace; If his heart is enlarged, he runs; If the sun shines, he lays aside every weight and the sin that so easily besets him, the worst of which is unbelief. "The wisdom of the prudent (wise) is to un-

derstand his way: but the folly of fools is deceit." Proverbs 14:8. And when he has the approval or sanction of Christ and conscience, "Her ways are ways of pleasantness, and all her paths are peace." Proverbs 3:17. The way of life of Him who came from above is altogether Heavenly that those of His eternal love may depart from hell beneath. The wisdom of this poor soul lies in his knowing what is acceptable to God. Without the forgiveness of sin, he knows there can be no admission to Heaven; for the unclean and those that maketh a lie shall not enter therein. Without Holiness (by the Spirit), no man shall see the Lord. Without imputed righteousness, there will be no acceptance. For the unrighteousness shall not enter the Kingdom; and without the truth in the heart, all religion is vain for the truth must be settled in the Heavens. The unrighteous cannot come here, "who loveth and maketh a lie." See Rev. 22:5.

These things the wise man seeks after and these things he also follows. And the best gifts he covets, as things that accompany Salvation. All these things he has in Christ and he enjoys them by virtue of union and vital unity with Him; that he is made unto Him Wisdom, as well as righteousness; and to know Him and the power of His resurrection is a most perfect manifestation of the perfect or divine wisdom for all human wisdom is foolishness with God, as it is said, "because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they become fools." Romans 1:21,22.

THEIR LAMPS

The first account we have in scripture of a lamp is found in Genesis 15:17. Abraham was commanded of God to take a "heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon." The beasts were divided (as clean beasts) by the parting of the hoof and the chewing of the cud. "And when the sun was going down, a deep sleep fell upon Abraham; and, lo, an horror of great

darkness fell upon him." Gen. 15:12. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a **burning lamp** that passed between these places. In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, etc." Genesis 15:17,18.

It is thought by many that the sufferings of Israel in Egypt were representative by this furnace and their great deliverance by the Lamp. But I believe that

- (1) The slain beasts prefigure Christ;
- (2) Abraham's darkness and horror represent the bondage and wrath of the Law,
- (3) The smoking furnace represent the sufferings of Christ under man's crimes and God's wrath,

(4) **The lamp** represents the glorious Salvation that should follow His (Christ's) crucifixion through His resurrection from the dead, **as an everlasting light**.

For it is His death and resurrection from the dead that validates, ratifies and confirms the **Covenant of Grace** and secures the Heavenly country to all Abraham's mystical seed and for this construction of words, we have the authority of the prophecy of Isaiah who quotes this **burning lamp**, and applies it to the Salvation of Christ. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the Salvation thereof as **a lamp** that burneth." Isaiah 62:1.

The Brightness, Brilliancy, Lustre, and Glory of His righteousness spring from the glory of the great personage (The Son of God) that brought it out: "**THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH.**" Psalms 119:105. It is the righteousness of God's glory and the rays of infinite divinity that attend it unto every soul to whom it is imputed. And the time will come "when righteousness will shine forth in it as the sun in the glory of their Father's Kingdom for ever and ever." Matthew 13:44. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Daniel 12:3.

The Salvation, that is here mentioned, is called "**A Lamp That Burneth.**" It is Salvation from guilt and filth, from fear and bondage, wrath, death, hell and damnation. It comes into the soul like a flaming torch. "Unto you that fear my name shall the Sun of righteousness arise with healing in His wings." Malachi 4:2. From beneath the wings of this Sun of Righteousness are conveyed such Heavenly beams and such divine heat (Hope) with an everlasting light (Faith) as shall never be quenched or extinguished, and it attends with such a flame of Heavenly Love as melts the soul, kindles in the breast, and makes the heart burn within us. This makes a man a burning and a shining light. Yes, it makes a minister a flame of fire. "And let all the angels of God worship Him." And of the angels He saith, "Who maketh His angels spirits, **AND HIS MINISTERS A FLAME OF FIRE.**" Hebs. 1:7.

In short, the glorious truth of Salvation by Grace is **a lamp** that never goes out: for (we) "Israel shall be saved in the Lord with an everlasting Salvation: ye shall not be ashamed nor confounded world without end." Isaiah 45:17. **This lamp**, as above described, **is the lamp** which these wise virgins took. Had they taken any other, they would have been just as foolish as the rest.

THEIR VESSELS

By their vessels I understand to mean "their hearts." As Elder George Ruston used to say, "Religion without the heart is like the white of an egg without salt. It cannot be more than bodily exercise which profiteth little." See 1st Tim. 4:8. If we draw near to God with out mouth and honour Him with our lips, while our hearts are far from Him, in vain do we worship Him; and to set off for Heaven and dream of getting there while our hearts are set on things of time and sense means that we are going void or without a heart. "For where your treasure is there will your heart be also." Matthew 6:21.

God promises to take away the stony heart of our flesh and give us an heart of flesh. Yea, "A new heart also will I give you, and a new spirit will I put within you: and I will

take away the stony heart of your flesh, and I will give you an heart of flesh." Ezekiel 36:26. "And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart." Jeremiah 24:7. "For I will pardon them whom I reserve." Jeremiah 50:20. "Circumcise yourselves to the Lord, and take away the foreskins of your heart to love me that ye may live." Jeremiah 4:4.

Now let us observe the following:

(1) Where there is no true heart in religion there is no faith "for with the heart man believeth unto righteousness," (Romans 10:10), and,

(2) Where there is no heart, there is no Christ, for "He dwells in the heart by faith" (Ephesians 3:17), and,

(3) Without the heart there can be no grace for grace is the "Hidden Man Of The Heart." (1st Peter 3:4).

A wholehearted (meaning Singlehearted) sinner needs not a physician, nor does the commission of Christ reach him, for He (Christ) was sent to bind up the brokenhearted. See Isaiah 61:1. Christ tell us how the sinner's heart is broken: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." Matt. 21:44. These wise virgins are the same ones that Christ said, "All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out." John 6:37. He said they were "given to Him out of the world." John 17:9. The foolish then will never be broken (experience the new birth) and in the end "will be ground to powder." Matt. 2:44. God had truly and most assuredly blessed these wise virgins to know the deceitfulness, the bitterness and treachery, and the plague of their own hearts; and they knew the change that God had made therein. Hence, we may see that everything which the wise virgins were, and all that they had, came down from the Father of lights with whom is no variableness, neither shadow of turning. Hence it is recorded, "Every good gift and every perfect gift is from above, **AND COMETH DOWN**

FROM THE FATHER OF LIGHTS, WITH WHOM IS NO VARIABLENESS, NEITHER SHADOW OF TURNING." James 1:17. They were, all of them, by nature sinners, dead and completely alienated from Him in trespasses and sins.

God taught (chastened) them out of His law, and then drew them to Christ that they might find rest in Him "until the pit be digged or the wicked." (Psalms 94:13), and Christ received them as His Father's gift. This entitled them and also gave them legal or lawful right to the name of "Virgins." God revealed His Son, the Hope of Glory, in them, and they had the Light of the Knowledge of the Glory of God in the face of Jesus Christ. Quoting in direct context, it reads: "For God, who commanded the light to shine out of darkness, **LIATH SHINED IN OUR HEARTS, TO GIVE THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST.**" II Corinthians 4:6. This made them wise virgins.

God circumcised their hearts to love Him, and wrought faith in their hearts to believe in Him for Life and Salvation. (See Jeremiah 31:41). This raised their affections above and on things therein and sent them out to meet the Bridegroom till they were furnished with those things that would procure or obtain their reception, and make them meet for it.

THEIR OIL

The high priests when worshipping God under the law and in that dispensation of time with Elisha, the Prophet, and the Kings of Israel, were all anointed to their office with oil by the command of God, and He (Christ) that is now our Prophet, Priest and King was anointed also, and that with the Holy Ghost without measure. Those prophets, priests and kings who worshipped under the law were anointed with a horn of oil. King Saul, the exception, was anointed by Samuel with a vial of oil, a perishable vessel. But Saul was the King given to Israel in God's anger and taken away in His wrath.

Soloman makes the flaming oil of the wise be joy. "**The Light** of the righteous re-
ceth: but the lamp of the wicked shall be

put out." Proverbs 13:9. The Prophet Isaiah calls it **The Oil of Joy**. In prophesying of the coming of Christ and what He should do when He came, Isaiah designates or points it out, "To comfort all that mourn; to appoint upon them that mourn in Zion, to give unto them beauty for ashes, **THE OIL OF JOY** for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be gloried." Isaiah 61:3.

So it appears that the spiritual or Heavenly joy with which the Holy Spirit fills the newborn soul is this oil which the wise virgins took in their vessels, and nothing can be more desired by poor souls, mourning under sin than this joy of the Lord. Even Christ (Himself) spoke of this joy to His disciples. "These things have I spoken unto you, that **MY JOY** might remain in you, and that **YOUR JOY** might be full." John 15:11. He also tells within whom this joy is fulfilled, as John the Baptist was one of these wise virgins: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice: **THIS MY JOY THEREFORE IS FULFILLED.**" John 3:29.

Let us remember, as we pass along, that even the foolish virgins craved or desired this oil when their lamps went out. The foolish said unto the wise, "Give us of your oil; for our lamps are out," (Matthew 25:8), which verifies the saying of the wise. Soloman said, "There is (a) treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up." Proverbs 21:20. This beautiful Proverb is fulfilled in the text, "But the wise took oil in their vessels with their lamps." Matthew 25:4.

Oil is a furious thing to burn; nothing destroys grief, sorrow, misery and mourning, more effectually than the **JOY OF THE LORD**, in the heart. This **Oil** makes a man's face to shine, however, fallen, sickly and dejected or gloomy he might have appeared before. "In the day of prosperity **BE JOYFUL**, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:14. As David prophesied and

said, "But my horn shalt thou exalt like **THE HORN** of an unicorn: I shall be anointed with fresh **oil**." Psalms 92:10.

Oil is of a predominant nature. It only mixes with its own kind. Put it into anything else and it will always be uppermost. "In thy presence is **fulness of joy**; at thy right hand there are pleasures for evermore." Psalms 16:11. According to Paul, joy is the second fruit of the Holy Spirit of God. "**But the fruit of the Spirit is love, JOY**, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Galatians 5:22, 23. Anointed with this **oil (of joy)** shall the Sons of God return to their Father's House. "And the ransomed of the Lord shall return, and come to Zion with songs and **EVERLASTING JOY** upon their heads: they shall **obtain JOY** and gladness and sorrow and sighing shall flee away." Isaiah 35:10. "Now the God of hope fill you with **ALL JOY** and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Romans 15:13. This **OIL of Heavenly Joy** is an inestimable treasure so it will appear whenever the midnight cry comes. When the children of this world will be in their greatest security, buying, selling, building, planting, marrying wives and giving in marriage, "They did eat, they drank, they bought, they sold, they planted, they builded, etc.," (Luke 17:28), when all of a sudden the Archangel and Trump of God will sound and alarm them all, and the Bridegroom will come to be admired in all (His saints) that believe, and to receive the darling of His soul at last home to Himself; this will make the **OIL** burn the brightest than it ever had before.

HOW THEY FARED AT THEIR JOURNEY'S END

The Bridegroom tarried. (Tarry means to delay, linger, to wait, etc.) He was not so quick in His motions as they were in their expectations. They **all** (all ten of them) slumbered and slept. Faith was out of exercise. Hope was not looking out. Patience had trouble to exercise experience. Love was grown cold. Grace lay dormant, and all senses became drowsy. Nothing was awake

but poor honest conscience and even he was not attended to. "I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, "Open to me, my sister, my love." S. of S. 5:2. Though the spouse was asleep, her heart was not; and her heart saith, "It is the voice of my Beloved that knocketh." These words of the church Christ (Himself) quotes: "Let your loins be girded about, **AND YOUR LIGHTS BURNING**; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching." Luke 12:31.

"At **midnight** there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Matthew 25:6. The creation of the world in time is called "morning," and the Angels that sang their anthems are called **morning stars** that sang together. "When the **morning stars** sang together, and all the sons of God shouted for joy." Job 38:7. The prophetic age is called "noon." "And it shall come to pass in that day, saith the Lord **GOD** that I will cause the sun to go down at "noon," and I will darken the earth in the clear day." Amos 8:9. In Christ's day, it was called "supper time." Then He said unto him, "A certain man made a great supper, and bade many **AND SENT HIS SERVANT AT SUPPER TIME** to say to them that were bidden, Come for things are now ready." Luke 14:16, 17. But the "cry" now under consideration is at the close of time; therefore, it is called "**midnight**."

There is an allusion here to the midnight cry that was made in Egypt. When every Egyptian first born in every house lay dead, all Israel was in perfect safety, "who kept the passover, and the sprinkling of blood," "lest He that destroyed the first born should touch them." However, God will always have some watchman on the walls of Zion to give the time of night, as the case here with Moses. One of old has said, "Watchman, what of the night?" Isaiah 21:11. God will not do anything at this point or phase of time except to reveal to His servants (watchmen) when it will take

ce. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, etc." Deut. 29:29. "He (God) **realeth the deep and secret things.**" **Daniel 2:22.** Men today, as well in all ages past and gone, speculate on this hour. But what saith the Lord God: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matthew 24:36. Mark goes even further and excludes the Son: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, **neither the Son**, but the Father only." Mark 13:32. He reveals His secret to His servants and the prophets. Before the Flood, Noah was let into the secret of the judgment. Before the destruction of Sodom and Gomorrah, Abraham told Lot of the impending annihilation of the place. To the destruction that came upon Egypt, Moses was apprised. Jeremiah was informed of the duration of Israel in captivity in Babylon. Daniel was informed when the Messiah would come. And in Daniel and the Messiah, Himself, gave many broad hints of Jerusalem's desolation. And, so, likewise of the day of judgment, the watchman will be informed of that, lest the Lord coming suddenly should find His people sleeping.

Then all those virgins arose, **AND TRIMMED THEIR LAMPS.**" Matthew 25:7. This trimming, I feel, shows that their evidences were begloomed and their spirits dulled. And the great day of accounts (Read Matthew 20:12) was put far away, and they that were ready (the wise virgins) went in with the Lord to the marriage and the door was shut. Isaiah describes that notable day as follows: "The foundations of the earth do shake, the earth is utterly broken down, the earth is dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunken man, and shall be removed like a cottage; and the transgression thereof shall be revealed upon it; and it shall fall, and not rise again. And it shall come to pass in that day, the Lord shall punish the host of the high heavens that are on high, and the kings of the earth upon the earth." Isaiah 24:18,19,20,21. God grant that we may be in or among

that number called **the five wise virgins.**

My mind goes back to John Bunyan's **PILGRIM'S PROGRESS**, where **Christian**, the pilgrim, and **Hope**, his companion, meet up with one, (called) **Ignorance**, on the way. He, **Ignorance**, introduces himself as "I know my Lord's will and am a good liver." "I pay my own vows; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going." (Note: This country we were all born in, and all by nature are in its darkness. Some live long in this country of conceit; many end their days in it. Dear Reader, are you come out of it? So was **Ignorance**, as he thought: but, he breathed his native air.)

So long as a sinner thinks he can do anything toward making himself righteous before God, his name is IGNORANCE. He (this person) is full of conceit, and destitute of the glorious **FAITH** in Christ.

THEIR JOURNEY'S END

Christian and **Hope** finally crossed the River of Death with many difficulties, but as one says,

"Faith builds a bridge across the gulf of death;

Death's terrors are the mountain that faith removes;

Tis faith that disarms destruction,

Absolves from every clamorous charge, (and), gives rise to the guiltless tomb."

And Bunyan continues, they both (**Christian**, the pilgrim, and **Hope**) were received with **JOY** and **rejoicing**. They handed in, each one, his certificate (experience that tribulation and patience had worked which they received at the time of their soul's open espousal that was in accordance with the secret espousal before "His works of old.") "Open ye the gates, that the **RIGHTEOUS NATION** which keepeth the truth may enter in." So will the King command it in that day. The King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34. (This gate will be more **BEAUTIFUL** than the one Peter and John saw by the same name at the temple where the certain lame man was carried. (See Acts 3:2).

How different it was with this man, **Ignorance**.

ance, for that was his name. When he came to the River of Death, it was without difficulty, for he had known nothing of the "strait gate" and the "narrow way," in his journey. There are no bands (protection) in his death. With him here in the time world, there is no doubt but what he is going to Heaven. He has experienced no doubts, no fears and sorrows, no terrors from his enemies (sin that dwelt in his flesh, its reciprocants and related allies, death, hell, the final or last enemy, death, the grave, and him that had the power of death, the devil.)

One by the name of **Ferryman**, with his boat, helped him over. When at the Gate of Heaven, those that looked over the top, Enoch, Moses, Elijah, asked for the certificate. He fumbled in his bosom and found it not. He had none. So the King told the shining ones, (His Angels), to bind him hand and foot and have him taken away. And they carried him through the air to a door that was in the side of a hill and put him in there. As Bunyan says, "Then I saw unmistakably that there is a way to hell, even from the Gate of Heaven, as well as to the city of destruction." Solomon saw this way and described it in Proverbs 7:27: "Her house is the way to hell, going down to the chambers of death."

We read where God once sent a handwritten three-part message to a Babylonian King by the name of Belshazzar that was "written over against the candlestick upon the plaister of the wall of his palace." Daniel 5:5. The second part of that message reads, "Thou art weighed in the balances, and art found wanting." Dan. 5:27. The question is now asked, "Does God have balances?" He said that He did. "He weighed the mountains in scales, and the hills in a **BALANCE**." Isa. 40:12. If God's omnipotence is sufficient to weigh the mountains in His scales and the hills in His **BALANCE**, most assuredly enough is He able to know the secret intents and purposes of all men's hearts without exception. Among the number of the foolish virgins, including Belshazzar and one called **Ignorance**, in the end they will all come up "wanting." The oil will be missing. The hand that wrote on the wall also told Belshazzar,

"Thy kingdom is divided." Dan. 5:28. Jesus said concerning this same kingdom, "Satan is divided against himself, and how shall his kingdom stand?" Matt. 12:25. Daniel was shown an everlasting Kingdom which shall never be divided "nor destroyed." It, he said, "would break in pieces and consume all other kingdoms, and it shall stand forever." Daniel 2:44. This is the Kingdom of God, and today as well as in the past and in the future, it is within the hearts of His people who have **"THIS OIL IN THEIR VESSELS WITH THEIR LAMPS."** Their faith in their God is not wanting here and neither will they be at the end.

Eldon Gilbreath
R.R.

St. Thomas, Ontario (Canada)
November 1, 1988

OBITUARIES

NOTICE

We have a backlog or accumulation of unpublished obituaries on hand at this time. If your obituary has not been published and was sent in sometime ago, please bear with us as we hope, the Lord will, to get the obituary column of the paper up to date. Do let us know by mind writing to us to ascertain for your satisfaction that we do have it. We will acknowledge.

J.M. Mewb

LESSIE PRICE JONES

It is with a feeling of unworthiness that I attempt to write in memory of Sister Lessie Jones. She was born on June 6, 1901, the daughter of the late Ashley Price and Lou Ann Allen Price. She was first married to Jasper Jones of Johnston County, N.C. To this union was born one daughter, Mrs. Doris Mae Jones. She was born on June 6, 1921, the daughter of Mr. and Mrs. McLamb, of Erwin, N.C. Mr. Jones did not live but a few years and later she married Mr. Jimmie Jones. To this union were born three children, one son, J.B. Jones of Raleigh, N.C., and two daughters, Dorothy Jones Hennis and Ms. Margaret Jones, both of Raleigh, N.C. Sister Lessie made her home with Margaret for several years.

On Saturday before the first Sunday of November 1942, her husband, Jimmie Jones, came before the church at Fellowship, Johnston County, N.C., and related his experience and was received into the fellowship of the church. He was baptized on Sunday morning.

and Sister Lessie joined at the water and was baptized along with her husband by the late Elder Ephard Langdon. She remained a faithful member long as she lived.

Another Jimmie Jones passed from this life several years ago. After that she could not get to church at any meeting, but when she did come, it was plain to see her love for the church and her faith in God were ever the same. The last few years she was so debilitated that she could not come to church. She had surgery on her face several times for cancer. She told her daughter, Margaret, that she wanted to be in one communion and foot washing service. So Margaret called Elder Curtis Parrish and told him her request and asked if it could be arranged to have a service in their home. He told her that he thought it could. The meeting was held the third Saturday in August, 1986, with six members from Fellowship Church, two from Middle Creek Church, and one from Nah's Creek Church. Sister Jones asked for number 3 in **Lloyd's Hymn Book** to be sung. She said to me, the unworthy writer, if I would wash her feet, I washed her feet and with some aid from Margaret, her daughter, she also washed mine. For a person in her condition to have such a desire to participate in a communion and foot washing service one day is evidence to me that the grace of God was truly dwelling in her heart and giving her joy and peaceable and full of glory that she might not have been able to express otherwise.

Sister Jones passed from this life on December 10, 1986, at the age of 85 years, 5 months and 4 days. I think she was in a hospital for just a few days prior to her death. She was a devoted wife and a loving mother, a kind friend to everyone. I feel sure she was loved by all who knew her well. Even though she had been unable to come to Fellowship Church for the last few years, we the members, knew about her afflictions and we still feel a great loss. We would extend our sympathy to her children who cared for her in the home which she loved so well. Her funeral was conducted on December 12, 1986, by her pastor, Elder Curtis Parrish, at Gray Funeral Home, of Raleigh, N.C. Her body was laid to rest in Montlawn Cemetery beside the resting place of her husband. Therefore, be it resolved that three copies of this obituary be made, one for the family, one for the church record and one for publication in the **Zion's Landmark**.

Done by request of Fellowship Primitive Baptist Church while in conference January 3, 1987.

Elder Curtis Parrish, Moderator
Tuna Ellen Whittington, Church Clerk
Clyda Parrish, Committee

MARY M. HILL

With much sadness that we, the members of Fellowship Church, Durham, N.C., bow in humble submission

to the will of our Heavenly Father, who saw fit to call from our midst our dearly beloved sister in the Lord, Mary Munn Hill.

Sister Hill was born May 3, 1906, and passed away April 29, 1987, just four days before her 81st birthday. Her survivors are a daughter, Adel Finch and a son, Morise Evans, 4 grandchildren, 6 great grandchildren, and 4 step children.

Her funeral was conducted on May 1, 1987, at White's Funeral Home, Louisburg, N.C., by a minister of another faith and order. Sister Hill had been a member of Ross Church for 20 years. She and her late husband, Kenneth Hill, came before the church together and were received with open arms, on the second Sunday in May, 1967. Elder Ernest Birchett baptized them in nearby Eno River. Sister Hill loved Ross Church and was a very devoted, faithful member until after her husband passed. Not being able to drive, she very seldom had a way to come and in the last years her health did not permit her to go. She spoke often of how much she wanted to be at the church meetings. She made a large number of phone calls quite often to hear from the meetings and how the brothers and sisters were getting along. Just a few days before she passed, while in Rex Hospital, Raleigh, N.C., she expressed her love for Ross Church to our deacon, Brother Wade Watson. The ones that viewed the body spoke of her being so pretty with such a pleasant smile and peaceful looking countenance.

She was a strong believer in the doctrine of Salvation by God's grace alone and in the absolute predestination of all things. So many times she would speak over the phone to my wife of how she had sweet memories of the different churches and people that she and her husband had been blessed to attend and mingle with over the years, and how she could just see those people in her mind, expressing the love she had for them. One of her last phone calls before her heart attack was to Elder Harry Dagenhart and in it they enjoyed so much talking over the past and the love for the Old Baptist people. We miss her so much, but feel she is at rest, awaiting that glorious day when all God's little ones will be carried home to suffer no more in that world of perfect bliss.

Be it, therefore, resolved that three copies of the obituary be made, one for the family, one for church records, and one sent to **Zion's Landmark** for publication.

Done by order by Ross Church in conference on June 14, 1987.

Humbly submitted, I trust,
George Blalock

LENA C. CASSELL

On November 19, 1986, the Lord and Saviour Jesus Christ saw fit to call our beloved sister, Lena Cooper Cassell, home to glory. She was a devoted, loving

wife and mother.

She joined the Primitive Baptist Church in 1939. Then later she moved her membership to Goodwill Church in September, 1954. She loved the church and was faithful as long as she was able to attend.

She was born August 6, 1904, in Patrick County, Virginia, to the late James Sterling Cooper and Minnie Cumming Cooper. She married John Willie Cassell January 25, 1925. To this union six children were born: two daughters, Lois Martin of Goochland, Virginia, and Francis Jennings of the home; and three sons, James W. Cassell of Patrick Springs, Virginia, Leonard A. Cassell of the home, and Melvin C. Bill Cassell of Danville, Virginia. Dorothy Cassell, a daughter, preceded her mother in death. She also leaves six grandchildren along with three surviving sisters, Ellen Hill of Martinsville, Virginia, Doris Cecil and Irene Wyatt of Patrick Springs, Virginia. Four sisters preceded her in death: Mabel Ingram, Edna Hill, Evelyn Handy, and Ocie Pratt.

She was a wonderful sister-in-law to me, and I hope, a sister in Christ. I have no doubt about her.

Sleep on dear sister, we all love you and miss you very much!

J.D. Cassell, Clerk
Goodwill Primitive Baptist Church

SIDNEY BUNN COLEMAN

Bruce Sidney Bunn Coleman was born in Nash County, North Carolina, on November 13, 1903, to Allison Ruffin and Fannie Flowers Bunn. She died September 21, 1986, survived by four children: Mrs. Fannie Nae Marlowe, A. Carroll Coleman, Mrs. Esther C. Bissette and Mrs. Vanice C. Mercer; six step-children: Cleveland Coleman, William Coleman, Garland Coleman, Mrs. Dixie C. Page, Durand Coleman and Mrs. Pearl C. Lamm, along with 21 grandchildren, 19 great-grandchildren and one great-great grandchild.

She united with Sandy Grove Primitive Baptist Church and was baptized on July 2, 1927, by Elder George W. Boswell. In November, 1946, she moved her membership to Healthy Plains Church where her husband was a member.

On June 2, 1934, she married Grover Cleveland Coleman, widowed father of seven young children. She made many prayerful petitions to the Lord concerning this union and her prayers were answered as evidenced by a happy and close-knit family. The children received her thankfully and graciously and showed their love and devotion to her until her death.

To know the Lord's will was most important in her life and inwardly she begged for His strength to live righteously and pleasing to Him and to worship Him unashamedly before her family and the world. She guided her children with the Word of God, with her own life a living example, talking to them and ad-

monishing them daily to walk in the fear of the Lord.

Her church was precious to her and many brethren, sisters and friends were graciously welcomed and cared for in her home until failing health. She had many sweet, comforting experiences of grace and was always ready to give an answer to every man that asked a reason of the hope that was in her with meekness and fear.

After her husband's death March 23, 1968, her daughter, Vanice Mercer, came to live with her. She was paralyzed with a stroke on June 18, 1984, and though she suffered much, she was a perfect example of patience, humbleness and resignation to the will of God. She spoke often of His great goodness and love to talk of Him with others. While in the hospital, she once told her children she wanted her epitaph to read: **"Jesus sought me when a stranger, wandering from the fold of God, He to rescue me from danger interposed His precious blood."** She was an inspiration to many at the Wilson Convalescent Center and the hospital and was shown much love and kindness.

When she passed quietly away on her church meeting day, her children can hope that "when her chance came, angels, hovered round her bed and wafted her spirit home." (From her favorite hymn, "Sweet to Rest in Lively Hope.")

We believe her life of unselfish love and kindness was rewarded by the presence of so many friends and gifts of flowers, food and church donations during the time of her death and funeral service.

Her pastor, Elder Randall Saunders of Eden, N.C., conducted her funeral service with the comforting words that she had preached her own funeral by the way she had walked and lived as a true witness to God.

She was laid lovingly to rest in the Healthy Plains Church cemetery next to the resting place of her husband.

To her children, these words from Proverbs, Chapter 31, fit and meaningfully describe the life of our precious mother:

"Who can find a virtuous woman? for her price is far above rubies.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom and in her tongue is the law of kindness.

She looketh well to the ways of her household and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own work praise her in the gates."

Esther C. Bissette, Daughter
Pearl C. Lamm, Step-daughter

NAOMI BLALOCK STRUM

Naomi Blalock Strum was born December 10, 1903, daughter of the late Wayne and Mallie O'Briant Blalock Person County, N.C. She married Reuben Strum December, 1947, and he passed away in May, 1965. There were no children born to this union. Only nieces and nephews are left behind to mourn her passing.

For many years she was a teacher, having taught school in the Wake, Alamance and Person counties school systems. She graduated from Bushy Fork school in 1924 and later attended Cary High School. Her teaching career terminated in May, 1965, when she officially retired from public service in the educational field.

Naomi was reared among Old Baptist, her father having served as a deacon and clerk of Flat River Primitive Baptist Church, near Roxboro, N.C., for many years. This faith was demonstrated in her throughout her entire life, having united with the church at the annual session of the Lower Country Association the first weekend in July, 1974. She was baptized by her pastor, Elder L.P. Martin, on the fourth Sunday in August, 1974. She attended her church meetings regularly as long as her health permitted.

For several years prior to her passing away on December 13, 1986, Naomi had experienced periods of ill health. She was in and out of the hospital and nursing homes quite a few times. The last two years of her life were spent in Roxboro Nursing Center, Roxboro, N.C. Some days she was alert but disoriented much of the time.

Her funeral service was held on December 15, 1986, at Flat River Primitive Baptist Church, the place of her membership, with final interment in Person Memorial Cemetery beside the resting place of her husband.

It, therefore, resolved, that a copy of this obituary be sent to the **Zion's Landmark** for publication, one copy be given to the family, and one copy kept for church record.

Done by order of the church while in conference December 27, 1986.

Elder L.P. Martin, Moderator
Johnny Oakley, Clerk
Mary J. Whitfield and
Christine J. Long,
her nieces, Committee

ANNIE McLAMB HERRING

On November 10, 1986, our Heavenly Father saw fit to call from this life our dear sister, Annie M. Herring, who was born June 10, 1891, making her stay on earth a total of 95 years. She was the daughter of the late John and Missouri Naylor McLamb of Sampson County, N.C.

She was married to the late Thedie Herring in November, 1915. To this union were born two sons, Robert Thedie and David Mac. David Mac was killed in World War II. Mrs. Annie Herring had two sisters, Sister Hattie Tart and Mrs. Dola Barefoot, both of Dunn, N.C., and one brother, John Marion McLamb, Newton Grove, N.C. She also had five grandchildren who also survive.

Sister Annie Herring joined Harnett Primitive Baptist Church, Sampson County, N.C., in June, 1923, on the first Sunday morning at the water when the church had met for the baptism of her brother, John Marion McLamb, who had united with the church on the Saturday before. They were baptized by the late Elder J.W. Wyatt, who served Harnett Church at that time, as pastor.

She was very humble in her talk and walk. She loved her church and was a strong believer in the doctrine of Salvation alone by the Grace of God. She attended church meetings regularly as long as she was able health wise. When we visited her, she would ask, "How is everybody?" It seemed she was interested in the welfare of the church.

Her funeral service was held at Hickory Grove Baptist Church by Pastor Armstrong, and her body was laid to rest in the church cemetery beside the resting place of her husband.

Now, therefore, be it resolved that a copy of this notice be sent to her family, a copy be kept for our church record and a copy be forwarded for publication in **Zion's Landmark**.

Done by order of Harnett Primitive Baptist Church in conference the second Sunday in January, 1987.

Elder Delbert Carraway, Moderator
Graham Jackson, Clerk
Eula Pope and Oba S. Honeycutt,
Committee

MINNIE ETTA BASS BOYETTE

It is with a sad and heavy heart that I attempt to write concerning the life and death of Mrs. Minnie Boyette who departed this life January 10, 1987. She was preceded in death by her husband, Eli Boyette, by six years. She was born December 9, 1904, making her stay on earth 83 years and 31 days. She left behind two children, five grandchildren, three great-grandchildren and four sisters to mourn their loss.

She was baptized into the fellowship of Lower Black Creek Primitive Baptist Church, Wilson County, N.C., the second Sunday in September, 1936, by Elder J.D. Fly at the Upper Black Creek stream. She had been a faithful member of the Lower Black Creek Church for 51 years.

Her funeral service was held at Joyner's Funeral Home, Wilson, N.C., January 13, 1987, by Elder D.B. Stokes Jr., pastor of the Wilson Primitive Baptist Church, Green Street, Wilson, N.C. Her body was laid

to rest beneath a beautiful mound of flowers after comforting words had been offered to the loved ones there to await the resurrection morn.

She had been healthy and happy for the past few years, expressing her feelings as blessed by the Lord and made ready for His will to be done. She was most appreciative for what others did for her. She so much enjoyed singing the hymn, "Amazing Grace" and reading daily from her Bible. She was confined to bed for five short days after a massive heart attack. In the days preceding her death she spoke of the Lord's words and of His blessed promise to shoulder the pain of His little children, and so it was done. I believe that all was done for her that doctors, nurses and friends could do. She often spoke of the Death Angel who would come to pluck her off this earth if she was a portion of His eternal workmanship for she bore the fruit of His Spirit. I believe her prayers have been answered. I know mine have for I feel her Heavenly Father has called her home, to a rest and peace that shall last forever.

Oh! how we miss her,

Our sorrows to some are unknown;
May we feel reconciled to God's will,
Her spirit to Heaven has flown.

It is in the shared love and hope of our blessed, merciful God that I leave behind on record these lines concerning the life of this dear one.

Yours in humble hope of His
eternal love,
Candace B. Nifong (R.N., M.S.N.),
816 Brent Road
Raleigh, N.C. 27606

ANNIE M. BLALOCK

Sister Annie Morton Blalock was born March 13, 1916, and passed from the land of the living here on February 17, 1987.

She married Mr. Willie Blalock on December 26, 1931. To this union were born two sons, Carl Blalock of the Timberlake Community of Person County, North Carolina, and Donnie Blalock also of the same community. Three daughters also survive this union, Erecelle Rogers of Timberlake, N.C., Sylvia Ann Kidd, Roxboro, N.C., and Carrie Cerise Rimmer, Hurdles Mill, N.C.; also one sister, Nellie Painter of the Surl Community with several nieces and nephews that are left behind to mourn her passing. She was a loving wife in the care to her husband and a good mother to her children.

I well remember when her husband had passed on. I was sitting beside her on the couch, and one of the black men was seen coming to the door. His presence seemed to get her in tears at that time, as he had worked very closely with Mr. Willie Blalock, as I understood. The black man also left weeping as he seemed to have a love for Mr. Willie Blalock. I also feel that he had a love for Sister Annie in their working relationship as he tried to say all he could to help

her feelings.

Sister Annie Blalock was received into the fellowship of Surl Primitive Baptist Church on June 8, 1940. She was a faithful member and will be missed here at Surl Church, but may He, the God of all Grace, reconcile all that loved her. To the kindred, sons and daughters, and to all that loved her so dearly, may God give you to say, "Sleep on and take thy much needed rest."

Her funeral service was conducted by her pastor, Elder L.P. Martin, and her body was laid to rest in Surl Church Cemetery to await the coming of the **Great Reaper** who shall come again without sin unto salvation to call for her sleeping dust to come forth being glorified into His likeness and carried home where no sickness, pain or sorrow dwell.

Therefore, be it resolved that three copies of this notice be made, one for the family, one forwarded to **Zion's Landmark** for publication, and one placed in our church record book.

Done by order of the church in conference April 11, 1987.

Elder L.P. Martin, Moderator
Charlie Blalock, Clerk

Meeting Notices

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN NOVEMBER, 1987

Black Creek Union will meet with Goldsboro Church, Wayne County, N.C., located just off U.S. 117 By-Pass. Elder J.B. Williams was chosen to preach the introductory sermon and Elder D.F. Carra-way is his alternate. (J.B. Williams, Union Clerk)

Angier Union will meet with Middle Creek Church, ten miles southeast of Raleigh, N.C., on Rock Service Station Road, just north of its intersection with N.C. 42 Highway. (Bobby Daughtry, Clerk)

Lower Country Line Union will meet with Helena Church, just east of U.S. Hwys. 15-501, about eight miles south of Roxboro, N.C. Elder Burch Wray was chosen to preach the introductory sermon and Elder L.P. Martin was chosen as alternate. (Bernard Whitefield, Clerk).

Mill Branch Union will meet with Pleasant Hill Church, Myrtle Beach, South Carolina — (Horry County). Those traveling U.S. 501 from Conway South Carolina, to the beach will turn right 4 blocks from overpass and go to first traffic (red) light. Turn right and proceed to church on your right. (J.D. Wright Union Clerk).

Lower Mayo Union will meet at Matrimony Church on **Sunday only**, November 29, 1987. Church is located near Stoneville, Rockingham County, N.C., just south of North Carolina-Virginia State Line, just off Route U.S. 220. (Cletus Turner, Union Clerk).

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

September-October 1987

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

DEVOTED TO THE CAUSE OF JESUS CHRIST

NUMBER 5

THE PASSING OF ANOTHER YEAR (MY FATHER'S WATCHFULNESS OVER ME)

A year of life has almost glided by,
I trace its course with thoughtful eye;
For rich in blessings from above,
It shines with marks of Heavenly love —
It is my Father's love.

From day to day, by Him we're given
Each earthly good, each hope of Heaven;
Nor did His Hand correction spare,
But even His chastenings proved His care
—

It is my Father's care.

And now another year before me stands,
The future hidden in its hands;
I know not what it may disclose,
But One Who loves me sees and know —
It is my Father who sees and knows.

Upheld by Him, I will not fear
To meet the secrets of the year;
It's changes will follow His commands,
I know my times are in His Hands —
It is my Father's Hands.

(Continued)

NOTICE

The subscription rates of Zion's Landmark
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "Janu-
ary-February, 1986," issue.

J.M. Mewborn, Editor

I *****

06-01-88

WINSTON SALEM NC 27109

PO BOX 7777 REYNOLDA STATION

NC BAPTIST HISTORICAL

My foes are strong and I am weak,
But help divine I still may seek;
Look up my heart, and fear no harm,
Almighty strength is in His arms —
It is my Father's arms.

For us, His love hath wonders done,
For us, He spared not His own Son;
Oh! Christ, my unbelief remove,
Nor let me ever doubt that love —
It is my Father's love.

And when my days and years are past,
And all life's training ends at last;
May I, if accepted through His grace,
Behold forevermore His face —
Truly, it will be my Father's face.

Meta B. Rohrbaugh,
Williamsburg, Virginia
(Composed April, 1985)

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If you address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1987, and advise us of any copy or copies that you have missed, including this issue. We want to make sure that you get your paper.

Thank you very much for your help!

NEW SUBSCRIBERS NEEDED — Will you help us to obtain new subscribers? Please send us the names and addresses of anyone that you feel might be interested in subscribing for Zion's Landmark and we will send them sample copies of the paper, soliciting their subscription. Please help me in this manner. Thank you, J.M. Mewborn.

NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 Per Year

\$15.00 2 Years

To Elders:

\$7.00 Per Year

\$13.00 2 Years

The above rates took effect with the "January-February, 1986" issue.

J.M. Mewborn, Editor

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)			
1. TITLE OF PUBLICATION Zion's Landmark		2. DATE OF FILING Oct. 15, 1987	
3. FREQUENCY OF ISSUE Bi-Monthly		4. NO. OF ISSUES PUBLISHED ANNUALLY 6	
5. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers)		6. ANNUAL SUBSCRIPTION PRICE \$5.00	
7. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) P. O. Box 277, Willow Spring, N. C., 27592			
8. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR AND MANAGING EDITOR (This item MUST NOT be blank)			
PUBLISHER (Name and Complete Mailing Address) Elder J. M. Mewborn, P.O. Box 277, Willow Spring, N.C., 27592			
EDITOR (Name and Complete Mailing Address) Elder J. M. Mewborn, P.O. Box 277, Willow Spring, N. C., 27592			
MANAGING EDITOR (Name and Complete Mailing Address) Elder J. M. Mewborn, P.O. Box 277, Willow Spring, N. C., 27592			
9. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.) (Item must be completed)			
FULL NAME Elder J. M. Mewborn		COMPLETE MAILING ADDRESS P.O. Box 277, Willow Spring, N.C., 27592	
10. B. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS (If any)			
FULL NAME None		COMPLETE MAILING ADDRESS None	
11. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 411.3, GMM only) The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes (Check one)			
<input checked="" type="checkbox"/> (1) HAS NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> (2) HAS CHANGED DURING PRECEDING 12 MONTHS (If changed, publisher must submit explanation of change with this statement.)			
12. EXTENT AND NATURE OF CIRCULATION		13. AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	
A. TOTAL NO. COPIES (Net Press Run)		1106	
B. PAID CIRCULATION (SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS, AND COUNTER SALES)		none	
C. MAIL SUBSCRIPTION		994	
D. TOTAL PAID CIRCULATION (Sum of B and C)		994	
E. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS (SAMPLES, COMPLIMENTARY AND OTHER FREE COPIES)		92	
F. TOTAL DISTRIBUTION (Sum of D and E)		1086	
G. COPIES NOT DISTRIBUTED (1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING)		20	
H. RETURN FROM NEWS AGENTS		n/a	
I. TOTAL (Sum of F, G and H should equal net press run shown in A)		1106	
14. I certify that the statements made by me above are correct and complete		SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER OR OWNER J. M. Mewborn	

EXPERIENCE

August, 1987

Before my baptism that has been set for the second Sunday in September, 1987, I wish to write of my religious experience as best I can with the Lord's blessing and help.

Of myself I was a sinful person going the way of the world until, I hope, my change or conversion prior to asking for a home with the church which I attended as a child with my parents and of my forefathers and ancestors in the Spring of 1987. All of this did not take place overnight for the Lord, I can see now, has been working within me since 1975, to rid me of the ways of the flesh.

The year of 1975 was the year my parents sustained the house fire that totally destroyed their home in March of that year and my father's death that took place in July of that same year. In between those two events while trying to come to assist my mother as best as I could, I was involved in an automobile accident that, but for the Grace of God, would have been my end in this world, then and there, or I would have become a permanent invalid the rest of my natural life.

After being unconscious and having to have blood transfusions because of internal bleeding, when I came to and saw and counted my many blessings for having been spared as God had spared me from destruction, I thanked the Lord, if not deceived. The accident was on a Wednesday and it was about Friday or Saturday when I came to consciousness after also having to have surgery for internal bleeding. On that Wednesday morning when I was getting into my car to leave, my family knew there was something not right about my getting into that car and leaving. My mother was expecting me as I had promised her that I was coming that day to help her all I could. Someone remarked that I was on a "mission of Mercy" when it took place.

On that Sunday morning, while in the hospital, as the expression goes, I was in "low cotton." I felt very low down in my feelings and desired in my heart that God would send spiritual comfort to me. At this time I realized it was church time. I turned on the television, trying to find some solace and comfort from

the Lord by that means. I got but little, if any, out of what I heard. I do not recall for sure if I had turned the television off when it was over, but believe I had and the room was very quiet and all was still. There appeared in the room **A LIGHT**, and I felt the presence of the Holy Spirit. This made an **impression** on me, but I was still so sick and I knew that my recovery would be so long and great. The pressing needs of my earthly life and existence with the physical needs of my family were heavy upon me, but in all of it I never lost sight of that precious moment in the stillness of my room on that Sunday morning twelve years ago.

I continued to recover slowly during the months that followed, and while I did not lose sight of the joy and happiness I received in this experience, yet my thoughts and meditation upon it were not as great then as they were to gradually become later.

I had a stubborn, independent spirit that I had developed during those years when I was left a widow, (my first husband died in 1961), at age 33 when I had to take care of my two daughters and infant son who was only a few weeks old when his father had died. I had to do all that was done for all of us. In my trials and afflictions I was made to turn to the scriptures more, and, if not deceived, pray or beg the Lord more than ever before for His Love and mercy.

My health and body were in terrible shape from 1975 until 1987. There were gradual, seemingly slow changes with my Lord and Master's relationship within and with me, but I knew that we (my family and I) were not living the true Godly or decent lives becoming to the children of God. This was even more manifest since we were living at the home site where my dear parents, my father and mother, had been blessed by God's grace to live for years in a Godly manner and way.

It was in a gradual manner over a period of about seven years, while living at the old homeplace with visitations from the Lord through the storms, thunder, lightning and wind that I was made to see His power and His control over all things by way of seeing His delivering Hand in my behalf and sparing me from destruction. I can see now that the

Lord was warning me through the nature of His Omnipotent Power drawing me back in line as I feel now that I was out of line. He put a fear within me that I did not previously possess or have and I believe it is that same fear, spoken of by Solomon, "The fear of the **LORD** is the beginning of wisdom." Proverbs 9:10. One time He appeared in the burning pecan tree which stood within just a very few feet of our home after a severe lightning storm when the lightning had set the tree on fire just as He appeared to Moses in the burning bush on the backside of the desert. At another time shortly thereafter, I felt His presence when the lightning struck and killed a large oak tree by the barn.

Another summer, I was made to feel His presence in the garden after a cyclonic type wind had swept through. When I went out and saw how God had spared my family and me, I was made to feel that this was a warning for I still knew that we were not living the life becoming to the children of God. When I went out and saw the corn laying flat on the ground, with trees that had been broken off and also on the ground, I felt His presence again as I felt it that Sunday morning in the hospital. These experiences (His warnings and His presence) I experienced and felt all of them on this "Hallowed" ground where my dear parents had been blessed by God's grace to live such clean, exemplary, God-fearing lives while here in this world.

By the Winter of 1986 and following Spring of 1987, I could feel something coming on to the point I did not know what to do. There had been a longing desire of asking for membership at this church over the period of years that I had been living back out at our old homeplace. So much was the desire and as a matter of fact I was made resigned to ask for my name back from the church that I had attended in Raleigh, N.C.

Sometime during the early Spring, 1987, I had asked the Lord for a miracle to heal my broken heart and my infirm, weak body. Over a period of several days the longing and aching in my heart was healed and God made me look to Him instead of earthly persons for the fulfillment of my needs. It was at this time that I felt the power of His healing Spirit. In

my heart was the desire for true prayer to my Heavenly Father, and if not deceived, felt that I was blessed to pray to Him while reaching for the scriptures for I was hungering for His righteousness and His Word. There was a great desire for understanding and wisdom at this time. At this point there was a craving in my heart that God place within me (in my poor heart) His great love that "the first and great commandment" be fulfilled. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37:38. I knew for this to be done that He must not only prepare my heart, but must also give me the answer. "The preparations of the heart in man, and the answer of the tongue, is from the **LORD**." Proverbs 16:1. I knew that if He would bless me in this manner that my prayers would be sincere and that He would answer them. How I craved that He would bless me in this manner! I knew it had to be sincere from my heart.

On the morning of the second Sunday in May, Mother's Day, 1987, I went to our old home church at Mewborn's, Greene County, North Carolina, with a heavy weight and longing of heart that God would bless me that day to offer to these precious people. I had a lot to be thankful for that day. My son, Howard, who was only a few weeks old when his father had died 26 years ago, had finished his formal education and had a job, my daughter, Marti, said that she was going back to church. (My other daughter, Vicki, already was attending church with her husband and parents-in-law.)

That morning when I got to church, I had not said to myself, "I am going to offer to the church today," but in the back of my thoughts I wanted to, but still I did not know what to do or if I should. As they were singing the last hymn, "There Is A Fountain Filled With Blood," I said to the Lord, "Direct my footsteps and tell me what to do," for I did not know what to do. I felt so lost and so helpless. But in a few moments, I felt a power taking hold of me carrying me to the front of the members and congregation and to confess my sins of my unworthiness to be among and ask for a church home with those dear, precious people. I was relieved that they

would accept me so warmly and kindly, a sinner so vile as I.

I have been through an ordeal with surgeries this past summer, 1987, since I joined the church, but I give the praise to my Lord and Master for having blessed me with good health care, my loving family, and, of course, God's loving care in bringing me through my ordeal of life. No one will ever know how I suffered and what I went through with these two surgeries for they were so close together. I know that my Lord knows for He suffered in body and soul here as no man has ever suffered.

Now I look forward to my baptism. I have been reading about baptism in the scriptures hoping that He will teach and reveal to me about its true meaning and also about the Holy Spirit. At another sitting, I hope to write down some of my thoughts on more of what I have already said, perhaps, to elaborate a little more clearly and focus on certain points in my experience.

Edith Mewborn Martin
Route 2, Box 318
Snow Hill, N.C. 28580

(Edith Mewborn Martin is my youngest sister; she being the 8th of nine children of our late parents, Elder Joshus E. and Emma T. Mewborn. I am the youngest of the nine. No one will ever know how unworthy I felt to go in the water and baptize my beloved sister into the fellowship of the church that took place on the second Sunday morning in September, 1987. In reading her experience brings to mind the meaning of the scripture, **"that we must through much tribulation enter in the Kingdom of God."** Acts 14:22. J.M. Mewborn.)

SISTER NETTIE H. WILSON FOUR SCORE YEARS AND TWO (102 YEARS OF AGE)

In the "September-October, 1985, "issue of **Zion's Landmark** appeared a write-up and photograph of Sister Nettie H. Wilson, who had celebrated her 100th birthday on October 6, 1985. Last year, 1986, she was blessed to again celebrate her 101st birthday, who just before had won three first place

ribbons in the county fair for two aprons and a quilt that she had made. This was the first time that she had ever entered the craft competition of the Rockingham County (N.C.) Fair.

On October 6, 1987, she celebrated her 102nd birthday, and was interviewed by Mr. Conrad Paysour of the **Greensboro News & Record** on this occasion. Feeling that many of our subscribers and readers of **Zion's Landmark**, especially those who know her personally and love her dearly, will appreciate seeing her photograph at age 102 and reading this excellent article that describes her so well. And we wish for Sister Wilson many more to come.

Sister Nettie Wilson has attended Sardis Primitive Baptist Church (Salem Association) all of her life and has been a member there since 1918, a period of 69 years. Sources tell us that through this period of time (69 years), she has missed but very few meetings. A wonderful record, but she gives God the honor and praise for all of it!

Our good word and message to Sister Wilson is that God ever keep you by the tender cords of His everlasting love and continue to impart that faith from on High that has sustained you through many trials and storms of life and in the end take you to an everlasting home of peace and glory. Concerning her life here causes us to remember these words,

"Let the sweet hope that thou art mine,

My life and death attend;

Thy glory through my journey shine,

And crown my journey's end."

J.M. Mewborn

Aunt Nettie Knows 'Company Is Coming' To Celebrate Today

(Reprinted from Greensboro News and Record, October 6, 1987.)

STOKESDALE — Nettie Wilson went home to Rockingham County two Sundays ago to attend services at her church, Sardis Primitive Baptist Church.

"It's the first time I remember going to church without wearing a hat," she says as she sits in her room, crisp in a teal dress with a blue bow at the neckline. Matching cameos are on her ears and pinned to her dress. Her silver hair is neatly curled.

It's understandable why "Aunt Nettie," as many of her friends and relatives affectionately call her, decided to go hatless to church. She knew so many people would hug her that the hat would be crushed.

Today, she will probably go hatless again as her family and friends throw a party for her in her room at Countryside Retirement Home in northwestern Guilford County. She may get more hugs than she did when she went to church.

Today, she will celebrate her 102nd birthday.

"I plan to sit right here in this chair, and I want everybody to come see me," she says, her eyes twinkling behind her metal rimmed glasses.

Her friends and family plan a celebration for her.

But she will greet them this morning as she does every morning. Each day, she puts on a fresh outfit. She often dresses herself, but sometimes her daughter or a staff member at the retirement home helps her.

"Some people say I'm too old to dress every day," she says. "But I like to look nice."

And she does.

Although she wears a hearing aid, her voice is firm. Her memory is good, but she can not always recall exactly when something occurred in the past. After all, she has more to remember than just about anybody else.

She has lived through many changes.

"Like a man walking on the moon?" asks one of her daughters, Jean Vaughn of Madison.

"I don't believe anybody walked on the moon," Aunt Nettie says, eyes twinkling again.

"But you saw it on television," her daughter says.

She recalls the time, about 80 years ago, when the first automobiles appeared on the

roads in Rockingham County.

"The horses stood up on their hind legs when they saw one coming," she says.

She says her husband, Frank, and two of his nephews ran about a mile to see the first one they heard.

The Wilsons had 12 children. Eight are still living: Jewel Williams of Greensboro and Pete, Hampton, Henry, Carey and Raymond Wilson and Jean Vaughn and Branson Angel, all of the Madison area.

Her husband was killed when his gun accidentally discharged while he was crossing a fence as he came home from hunting during the Depression.

Aunt Nettie never remarried.

"She was too busy," daughter Jean Vaughn says.

She took over the 130-acre farm after her husband's death, working it with the help of her children, growing tobacco, corn and other vegetables.

"We grew about everything we ate except for the coffee," she says.

She even grew wheat for the family's flour, and she canned hundreds of jars of fruits and vegetables each year. The family ate well.

In the mid-1940s, Aunt Nettie decided to take things easier. She sold the 130-acre farm and bought a neighboring 69 acres to take its place.

She has had relatively few health problems until recently, although she believes she was one of the first people from Rockingham County to be hospitalized at the old St. Leo's Hospital in Greensboro. She doesn't remember the exact year of her hospitalization, but St. Leo's Hospital opened in 1906. She rode the train to Greensboro for an appendectomy and then took a street car to the hospital.

Aunt Nettie does not remember the first time she saw an airplane. She does remember seeing the first searchlights from what is now Regional Airport. They were sweeping the night sky.

"People thought the world was coming to an end," she says.

She has been a resident in the nursing



Rob Brown / News & Record

Sister Nettie Wilson has more to remember than most people because she has seen many changes in the world during her 102 years.

home, which she enjoys, for seven years. She uses a walker to get around to visit friends.

Asked the standard question — "To what do you attribute your long life" — Aunt Nettie answers: "Hard work."

A friend, retirement home volunteer Margaret Vernon, thinks something else may have helped.

"She is a happy person," Vernon says. "She laughs a lot."

Will you send us a new subscriber or subscribers? This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

GOD HAS REMEMBERED ME!

Dear Elder Mewborn:

I am sorry about my oversight concerning my subscription to the **Zion's Landmark**, but the storms of this life have been on me. For about two years now I have suffered the following, fractured vertebrae in my back because of lifting, cataract taken off my right eye, and double pneumonia in both sides of my lungs and in hospital 19 days.

In all of them, I still am far from being straightened out. Some days it is hard for me to walk. For the first three to five days in the hospital, I did not know I was in the world. I have been blessed to see and to feel that I had to "go down to the sea in ships, doing business in great waters." Psalms 107:23. I was at my wit's end and dispaired of life. Jonah said, "I cried by reason of mine affliction to the Lord." Jonah 2:2. I cried, yes, mightily, desiring death rather than life. Yet, all my days had not been fulfilled and I had to press on, still feeling that the grave was a place where "the wicked cease from troubling; and there the weary be at rest." Job 3:17.

But, mercy was granted to this poor one, and I was blessed to see the **Healing Waters**

flow. I was blessed to bow down in humbleness and humility before my Maker. These words came forth from my heart and soul and through my mouth, "Oh! Lord, reconcile me to thy Blessed Will," and the sweetest peace came upon me that passeth all understanding. It penetrated my whole heart, soul and body. It was as Jesus spoke to the storm and troubled waters, saying, "**Peace, be still. And the wind ceased, and there was a great calm.**" Mark 4:39.

It was like Solomon said, "Lo, the winter is past, the rain is over and gone." (S. of S. 3:11), and I was blessed once again to see a portion of His Goodness, His Graciousness to a poor sinner, His Free-Grace, Mercy, and His Love. "**Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!**" Psalms 107:8.

A Poor One,
Claude Brown
3754 Ogburn Avenue
Winston-Salem, NC 27105
October 18, 1987

SENDS LOVE TO GOD'S PEOPLE

Dear Brother Mewborn,

I sincerely hope that you and yours are well at this time. My reason for writing to you at this time is to let you know my appreciation for your work in keeping the **Zion's Landmark** in publication. I enjoy the articles and especially each year in knowing where the associations will be held. I hope, if it is the Lord's will, to attend the Lower Mayo Association this year, first Saturday and Sunday in October, at Aaron's Fork Church, near Stuart, Va. That church is located close by where I was raised. Mama and I used to go there on a horse-driven buggy. I have wonderful memories of that place as a child and I have heard some good preaching there in times past, if not deceived.

Brother Mewborn, I often think of Elder George Hill, our pastor at Bunker Hill Church for many years. When he baptized me, he said to me in the water, "Flora, I have felt for

long time that the Lord would bless me to
otize you." I felt then that my troubles were
er, but another dear brother and minister,
ler J.C. Dunbar, whose memory is very
ar to me said, "I know how you feel, but
ur troubles are not over for in this world
rist promised His people trials and tribula-
ns but in Him a blessed hope of immortality
everlasting peace." I have never forgotten
se words of the two blessed ministers. I
all never forget them. Brother Dunbar knew
at he was talking about for my pathway
e has not been easy.

Brother Seth Biggs, one of our deacons at
nker Hill Church, is feeble and his wife,
ter Biggs, is now confined to her bed. Our
mbers at Bunker Hill are getting older in-
ding myself, if I am one of them. Thank
u again for keeping the **Landmark** in print
it means so much to me when I can hear
m my precious brethren in the Lord.

A sister in love and hope,

Flora Clark

650 Wesley Drive

High Point, NC 27260

August 17, 1986

HE LEFT NOT HIMSELF WITHOUT WIT- NESS."

ACTS 14:17

ar Elder Mewborn,

After reading your article in the **Sep-
tember-October, 1986**, of the **Zion's Land-
mark**, I felt compelled to write and tell you
t I believe, if not deceived, the editorial is
nd, not only in historical accuracy, but
o in Spiritual truth and content concerning
ISRAEL and her journey here through this
e world.

Both natural and Spiritual Israel (the true
shippers of God in all ages of time) have
ays been persecuted throughout the ages
ime by the prince of the air (Satan), but
y (Israel) will never be defeated, because
battle is the Lord's. He, **the God of Israel**,
never lost a battle because all power not
belongs to Him, but it is His power, and
e is no power but of God. (See Romans
).

ne Seed (Christ) is Israel among the Gen-
today is seemingly few in literal number,
are referred to, by the present day

pharisees as a "dying people." (We will soon
all be gone and we are playing out, so they
say.) Paul said, "As unknown, and yet well
known; **as dying, and, behold we live.**" II
Cor. 6:9. Yet, the reason this world exists
today is because of these people whom God
spoke of when He said, "Nevertheless He
left not Himself without witness." Acts 14:17.

As the third (or final) dispensation of time
draws to a close according to the purpose
and predestination of God over all things, it
is my hope and prayer that the Lord (God of
Israel) will continue to bless His witnesses
or children to meet together in peace one
with another and bless or cause them to sit
together in Heavenly places in Christ Jesus,
waiting upon Him, the Lord God of Heaven
who is their only Salvation, and, I hope, mine.

May the Lord continue to bless you and
keep you in your daily walk here as well as
in the publication of the dear old **Landmark**.
I enjoy (when blessed) reading the precious
experiences of God's little children, and the
editorials which you and Brother Fulk write
from time to time that, I believe, are written
by the inspiration of God through the revela-
tion of the Holy Spirit. Surely, "Secret things
belong unto the Lord our God: but those
things which are revealed belong unto us and
to our children for ever." Deut. 29:29. May
the **God of Israel** be praised forever!

In hope of that Heavenly day,

the least, if one at all,

W. William Edwards

Route 3, Box 347

Snow Hill, NC

February 18, 1987

BIBLE & LANDMARK, A SOURCE OF COMFORT

Dear Elder Mewborn,

I am enclosing \$8.00 for my paper, **Zion's
Landmark**. My Bible and this paper bring me
much comfort. I have no way to get to church
meetings, and they are all that I have. I hope
I am thankful that things are as well as they
are with me. The future outlook in many re-
spects does not look good. Yet, it is a great
blessing when God gives us patience to live
just one day at a time.

I hope this finds you and your family well.

Thank God for all things, I hope, and thank Him for you for all the effort you put forth in getting the paper out. God bless you is my prayer.

Maerean O. Bowen
Route 3, Box 64
Virgilina, Va. 24598
March 4, 1986

THE THINGS YOU CANNOT BUY

The best and sweetest things in life are the things you cannot buy,

The music of the birds at dawn, the rainbow in the sky;

The dazzling magic of the stars, the miracle of light,

The precious gifts of health and strength, of hearing, speech and sight.

The peace of mind that crowds a busy life of work well done,

The Faith in God that deepens as you face the setting sun;

The Boon of Love, the joy of friendship, as the years go by,

You find the greatest blessing are the things you cannot buy!

(Author Unknown)

OBITUARIES

ELDER T. ALLEN JOHNSON

In loving and fond remembrance of our last pastor, Elder T. Allen Johnson, the members and friends of Oak Grove Primitive Baptist Church, Wake County, North Carolina, wish to express our love and devotion to Elder Johnson and his family. There are not enough words to express our love for him and his precious family. We can only make the feeble effort.

The church called him as our pastor on Saturday, November 18, 1967, when Sister Almira Olive was the church clerk. She was not able to attend many years after that. But we still miss her presence as we do Sister Sue Adcock and so many more that, like Elder Johnson, have been removed from this life to fairer fields on High.

The unworthy writer of this notice moved to Apex, N.C., in 1964, and started attending church at Oak Grove shortly afterwards. I offered to the church there in August, 1971, and was baptized by Elder Johnson. He was so faithful to the church, even through all of his afflictions, and in visiting the sick and afflicted everywhere. He often said, if he ever had a calling, it was to visit the sick and shut-ins. He served that calling well; also he was a great inspiration to everyone and

always had a wonderful ability to talk to and comfort his brethren and sisters in the churches where he was called as undershepherd, the homes of the members and friends, nursing homes, rest homes and hospitals.

He was born in Johnston County, North Carolina, on July 24, 1910, the son of the late Daniel and Letha Allen Johnson. He died on March 14, 1987, after several years of declining health. He leaves behind a grieving wife, his faithful companion, Sister Ima Parrish Johnson; three daughters, Mrs. Evelyn Byrd, Lillington, N.C., Mrs. Penny Williams, Greensboro, N.C., and Mrs. Shirlene Register, Garner, N.C., who was faithful, with her husband, Ray, in taking them to church in his last years when they were unable to drive the long trips. Also, left behind to mourn his passing are one son, Thomas Braxton Johnson, of California, and a sister, Mrs. Louie Strickland, Smithfield, N.C. with thirteen grandchildren and 14 great-grandchildren with a host of friends which never could be numbered.

He is very sadly missed at Oak Grove Church by all the members and friends who loved him and Sister Johnson very much.

The following poem is included here in fondest memory of him:

Oh! happy souls who softly pass

The weary warfare here;

Arrive at Jesus' feet at last,

There ended all thy care.

No more shall sickness break thy rest,

No pain to make thee smart;

No more shall doubts disturb thy breast,

No sin afflict thy heart.

Peaceful be thy tranquil slumbers,

Silent in the grave so low;

You no more here will join our numbers,

You no more our songs shall know.

We believe that you never more will know

The cares you once did know;

We believe you're on God's shining shore,

We hope one day to meet you there.

Dearest one, you have left us,

Here thy loss we deeply feel;

But tis God that has bereft us

He will all our sorrows heal.

And now your toils and cares are over,

And you are freed from pain;

Your face on earth we'll see no more,

But hope to meet you again.

Adieu, vain world the Spirit cries,

And tears are wiped away;

Your Jesus there fills your cup with joys,

And fills it everyday.

believe you will never know

any more worries, pain, sorrow and cares;
pretty and peaceful in your grave so low,
We believe God will all our sorrows share.

(Poem Selected)

read in conference and approved by the church
Sunday, August 23, 1987.

Bessie Jo Pittman
(For Oak Grove Primitive
Baptist Church and Friends)

ELDER T. ALLEN JOHNSON

Elder T. Allen Johnson was born to the late Daniel
Lisa Allen Johnson on July 24, 1910 and died
ch 7, 1987.

Elder T. Allen Johnson and his wife, Sister Ima
nson, were united into the fellowship of Clement
rch, Johnston County, N.C., on March 7, 1964.
y have been faithful members.

He was ordained into the ministry the second Sun-
in December, 1965. He served Clement and Oak
ve Churches in the Little River Association. He
served Primitive Zion and Harnett Churches in
Seven Mile Association. He was a faithful "Pastor."
Elder Johnson traveled many miles and spent many
s visiting the sick. His love for his brethren and
rs was manifested time and time again in all his
ons and kind deeds. Just for "a little while," for to
he time was all too short for all who knew him
d him. He cared! His love for the church was
ifested in his greeting, visiting the sick and caring
he welfare of the churches where he was called
eir undershepherd. All were near and dear to him.
e all miss him, each and everyone, in our own
onal way. To Sister Ima and all the children, we
nd our heartfelt sympathy and love. May the God
creation continue to guide and keep you all the
of your lives in your sojourn here and your hearts
led with God's love.

ne by the order of Clement Church in conference
August 9, 1987.

Elder W.C. Noles, Moderator
Elder R.L. Fish (Committee)
Brother Richard Olive
Sister Ima Johnson

ROSCOE C. COLEMAN (1900-1987)

as been requested that I write a few words about
oe Coleman. I will admit I have hesitated and
ff doing so, due to my love, admiration, respect
ersonal friendship for this man. It is a sad thing
ke this effort.

a native of Columbus County, North Carolina,
Roscoe," as he was affectionately called, was
on of the late Dawsey Lasseter Coleman and
Jane Harrelson Coleman, who were members
Tabor Primitive Baptist Church, Tabor City, N.C.

He was born October 3, 1900. On January 5, 1987,
our dear Lord saw fit to take him from us. Many people
lost a great friend. We, here at Tabor Primitive Baptist
Church, lost a good friend, and, we believe, a brother
in Christ. Always at service time, unless he was sick
or out of town, you could count and depend on "Mr.
Roscoe" being there. He loved the church and the
doctrine of predestination of all things and election of
His people by grace unto Salvation by the God of
Heaven. He was blessed to prove it in many ways.
Although he never united with the church, it never had
a more supportive member. If anything was needed
money wise or any other situation, he was always
there to see the job through to its completion.

The last time he ever attended services there, he
asked for permission to speak. It seemed like he never
looked better. He rose to his feet and confessed to
his God, the church and the world that for thirty some
years he had loved this church and had attended it
in every way he possibly could. He told of his desire
to see some improvements made there. And when
he returned from Tennessee, where he owned and
operated tobacco auction sales warehouses, the Lord
will, it would be completed. But we believe God had
better things for "Mr. Roscoe." He was a most com-
passionate man. He also was a man whom God bles-
sed to accumulate things of this world's goods more
than most average men do. He shared with the less
fortunate. Many of his kind deeds will never be made
public, as he was a quiet, but, powerful man. He was
always blessed, seemingly, to be successful in every-
thing he undertook.

We believe the reason for his successfulness
was that he was a fair and truthful man . . . his dealings
were always straight. He not only thought of himself
and his family, but he looked out for his fellowman.
Oh! how we loved him and miss him so much at church
as well as the whole surrounding community.
Everywhere he went, he left a good, lasting impression
and good feeling with people.

It was a pleasure and privilege to visit in his home.
He was the perfect host. I think his favorite incident
or story in life that he liked to tell so well to his guests
was how he stole the love of his life, "Miss Ivey," his
beloved wife. That was what he called her. She also
came from a Primitive Baptist home. He would show
you the window in her father's home that he stole her
out of after dark. And they ran away and got married.
Later, they came into possession of the house and
he completely restored it. It's just beautiful, just like
everything else he ever dealt with. He and his "Miss
Ivey" were married July 26, 1920. They lived happily
together for sixty-seven years. She was the former
Ivey Lee Harrelson, the daughter of Mr. Julius Harrel-
son and Lola Sellers Harrelson.

To them were born two sons, R.C. Coleman Jr.,
and Joe E. Coleman. They both followed their father
into the family businesses as farmers and tobac-

conists. The R.C. Coleman Company owned tobacco auction sales warehouses in Tabor City, N.C., Greensboro, N.C., Boone, N.C., and Mountain City, Tennessee. Also following in the family businesses were Joe's two sons, Joey and Ricky. Joe became one of the world's best auctioneers, and R.C. Jr., an excellent warehouseman.

"Mr. Roscoe" gave his sons some good advice. He told them when they were very young, "To pay your debts and tell the truth . . . If you tell a lie, you'll get caught." He was a living, true example of that principle. He was a legend in this own time. He was known as the "Leaf Patriarch" of the tobacco auction sales business. His desire, as I've heard him say, was to work and be active as long as he lived. It seems God granted him his desire or wish. He was on the tobacco auction sales for sixty-seven years. On Monday morning, January 5, 1987, he came in for lunch and within an hour he had passed away.

Funeral services for "Mr. Roscoe" were held at Inman's Chapel, Tabor City, N.C., on Thursday, January 8, 1987, at 3:00 p.m., conducted by Elder L.G. Mishoe. His body was laid to rest in the family cemetery. "Mr. Roscoe" is survived by his wife, Mrs. Ivey Lee Harrelson Coleman of the home; two sons, R.C. Coleman Jr., and Joe E. Coleman, both of Tabor City, N.C.; one sister, Mrs. Beulah Mills; one brother, Dan Coleman; with five grandchildren and six great-grandchildren.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part no never,
On the resurrection morn."

Written by Ruthene Cox
Clerk, Tabor Church
Elder L.G. Mishoe, Moderator

ORENE BOOTH STEPHENS

I do not feel worthy to write this obituary. There are nothing except good things that can be said about Sister Orene Booth Stephens. I knew her all my life and she was blessed by the Grace of God to live a life that deserves mentioning and being well spoken of. She united with Tabor Primitive Baptist Church, Tabor City, North Carolina, on May 26, 1962. From that day until the end, I believe she stood for the doctrine of Election and Predestination of God of all things.

Although for years she suffered untold miseries, in addition to a long bout or seizure with cancer, her courage and patience were never daunted. Never did I hear her complain or ask why. During this illness, she lost a sister, Sister Annie B. Watson (April 1984), her mother, Sister Bessie Stanley, (December 1985), and a brother, Brother George W. Booth (January 1986), who was a deacon of our church. With her passing, the church has lost four very precious and supportive family members. We believe they all were full believers in the doctrine of Salvation by God's

Grace alone, the doctrine or truth that Old Bapt have ever stood for and upheld.

Sister Orene Stephens was the first treasurer of church ever had, having been appointed September 21, 1963, and she remained in the position until her death. No church ever had a more caring and competent servant than she was. Without her devotion to this office, we would not have been able to do some things our church building badly needed.

I do not write these obituaries without a request from the family or church, but I feel I must relate this incident. While visiting Sister Orene one day, as she often did, she called me to her bedside and said she wanted me to do something for her. I immediately said, "Yes," because I wanted to help her so much. But she astonished me, saying, "I want to ask you to do something." "Will you write my obituary when I'm gone?" I did not know how to answer her, but she came to me and I said, "Sister Orene, I'll make a bargain with you and this is it." "If I should go first you will write my obituary and if you should go first I will do my best, God being my strength and help, to write yours." She took me by the hand and said, "That's a deal." In just a few short weeks she was gone.

She was born July 20, 1915, the daughter of the late George Walter Booth and Bessie Wright Booth Stanley. She was married September 24, 1933, to her husband, Clifton Stephens, who preceded her death on March 9, 1976. She is survived by one daughter, Patricia S. Fipps, of Clarendon, N.C.; one sister, Kathryn S. Bryant, Hendersonville, N.C.; one brother, Louis V. Stanley, Wilmington, N.C.; with one grandson and two great-granddaughters.

The severity of her illness prevented regular church attendance during her last few months of life. She attended many of these meetings with great determination on her part even when it looked impossible with assistance.

Sister Orene Stephens was called home on Saturday morning, April 11, 1987. Final rites were held Monday, April 13, 1987, at 3:00 p.m. at Inman Funeral Chapel with her beloved pastor, Elder L.G. Mishoe officiating. Entombment followed at Forest Lawn Cemetery, near Tabor City, N.C.

We, of Tabor Primitive Baptist Church, feel that her little ray of hope is now a blessed reality and that Sister Orene is surely resting safely in the Arms of Jesus. We would not call her back, but we have a humble hope of being reunited with her and all the other Saints of God one sweet day.

Sleep on, dear sister,
In rest and peace;
For we shall soon join you
Where all sorrows will cease.

Written by Ruthene Cox
Elder L.G. Mishoe, Moderator
Ruthene Cox, Church Clerk

(Note: Please see the "January-February, 1986," issue of **Zion's Landmark** for publication of obituaries for Sister Annie Booth Watson, Sister Bessie Wright Booth Stanley and Brother George Wright Booth. J.M. Mewborn, Editor.)

JOE L. PROCTOR

It is with much fear and sadness that we attempt to write the obituary for our precious and beloved brother, Joe Proctor. Brother Proctor was born on June 5, 1938 in Chocowinity, Beaufort County, N.C., and died June 16, 1987, making his stay here on earth thirty-nine years and eleven days. Brother Joe married Jeanette Lockett, July 30, 1976. We believe they both were brought before the membership at Middle Creek Church on the second Sunday in July, 1982, to ask for a home and they were gladly received. They were baptized on the following second Sunday in August by their pastor, Elder S.J. Sauls, who was assisted in the water by Elder R.L. Fish.

Brother Joe is survived by his wife, Sister Jeanette Proctor; son, Nathan; three step-children, Carol, Linda and Allen; three step-grandchildren; two sisters, Dardenella and Ann; two brothers, Billy and Ed Proctor.

His funeral service was conducted on June 18, 1987 at 11:00 a.m. at Middle Creek Church by his pastor, Elder S.J. Sauls, together with Elders Woodrow Lake, Ellis Parrish, R.L. Fish and J.M. Mewborn. His body was laid to rest in the church cemetery beneath a beautiful array of flowers, and with a large congregation of loved ones in attendance.

On several times we were blessed to visit with Brother Joe in the hospital and his home, we never heard him complain at his lot, but he would often say, "Praise God, His will shall be done and no one will change His will." He believed in the absolute sovereignty of God, both in time and eternity.

We will certainly remember, as well as miss, the warm, friendly and loving greetings that Brother Joe gave for everyone, and his voice in the singing of the hymns that he loved so dearly. He was blessed to be a faithful, loyal member, always having the welfare of the Church in mind and was blessed to be faithful and supportive of all the churches in the Little River Association. The second Sunday in April, 1987, was the first meeting he was able to attend. On Saturday before that meeting, in conference, he was blessed to hear many good, comforting remarks, as he had in all of his previous meetings in conference, all in praise and honor to Almighty God.

The Church at Middle Creek extends her love and sympathy to Sister Jeanette, Nathan and all of his family and loved ones. May God in His infinite wisdom and power, fill their aching void from time to time with His love, mercy and compassion, for He is the only Comforter.

Therefore, be it resolved, that three copies of this

obituary be made, one for the family, one for our church record, and one sent to **Zion's Landmark** for publication.

Done by order of the church in conference September 12, 1987.

Elder S.J. Sauls, Moderator
Thomas R. Whitley, Church Clerk
Thomas Whitley and Kay D. Whitley, Committee

INEZ S. GRAY

Inez S. Gray was born at Hubert, Onslow County, North Carolina, on November 15, 1917, being the third child of Alonza and Modell Frazier Stanley. At the age of 21 years on October 18, 1939, she was married to Parrott Mewborn Gray who preceded her in death February 14, 1978.

To this union were born six children, namely, Majorie G. Duke, Virginia Beach, Va., Patricia G. Heath, Indian Trail, N.C., Stephen S. Gray, Columbia, South Carolina, and Parrott M. Gray Jr., Alonza C. Gray and Ronnie K. Gray, all of Kinston, N.C., all of whom survive her. She also leaves behind to mourn her passing thirteen grandchildren, four sisters, Mrs. Dorothy Odum and Mrs. Maude Bell Jones, both of Hubert, N.C., Mrs. Gertha Dixon, Pittsboro, N.C., and Mrs. Lois Wetherington, Stella, N.C.; a brother, Howell Stanley, Hubert, N.C.; two half-brothers, Bobby Stanley, Hubert, N.C., and Jerry Stanley, Swansboro, N.C.; two half-sisters, Mrs. Betty Pierce, Wilmington, N.C., and Mrs. Judy Riggs, Castle Hayne, N.C.

After marrying Brother Parrott M. Gray and moving to Greene County, N.C., she along with her husband were blessed to be successful in farming as well as other business endeavors.

She loved the neighbors and people around her and was always ready to offer aid and sympathy in times of sickness or other needs that might arise in the neighborhood or community. When there was team work required such as hog killing, quilting bees, etc., you always knew she was going to be a strong link in the chain.

In the early 1960's availability to purchase a larger farm was given to them in Lenoir County, since they desired to expand their farming and business endeavors. They made this transaction and in that area were blessed to have new friends and neighbors in their new location, while maintaining a close relationship with those of their earlier life.

It was on December 8, 1974, that she came before the Church at Mewborn's, Greene County, N.C., asking for a home. She was gladly received and was baptized with her husband who came forth at the water by their pastor, Elder J.M. Mewborn.

Sister Gray was a true believer in the doctrine of salvation by the Grace of God and loved the church and the brethren wherever she visited among them. In checking the roll book of our church at Mewborn's, one will find that the "present sign" is almost always

by her name. This seems to be an indication how God in His wonderful grace let her be in the appropriate place as she traveled in the pathways of life.

She was serving as our church clerk at the time of her death, having been called to that office after the death of her husband who was serving in that capacity at the time of his passing.

On late Monday, April 27, 1987, she suffered a severe heart attack and died early Tuesday morning. Her funeral service was held Thursday, April 30, 1987, being in charge at the request of her family by the unworthy writer, S.M. Gray Sr., assisted by Elder J.M. Mewborn and Elder Woodrow Lake in the Chapel of Taylor-Edwards Funeral Home, Snow Hill, N.C. Her body was laid to rest beside the resting place of her husband in the Mewborn Church Cemetery in Greene County, N.C., to await the second coming of our Lord.

We extend our love and sympathy to her family and many friends. Though we feel it to be a great loss to us, we feel our loss is her eternal gain.

Elder S.M. Gray Sr.,
Snow Hill, North Carolina

WELDON AUBRY SNIPES

We, the membership at Mebane Primitive Baptist Church, Mebane, Alamance County, North Carolina, desire to be submissive to the will of our Lord in our brother's, Weldon Aubry Snipes's, passing.

Brother Snipes was born June 6, 1909. He passed away June 18, 1987, in a nursing home in Burlington, N.C. He had been there only a short time.

He came before the church at the Lower Country Line Association July 1, 1980, telling how he loved God's people and desired a home with Mebane Church. He was gladly received. Brother Snipes was a humble, kind-hearted person in every walk of life. He believed in the God who rules all things both in Heaven and in earth. He was blessed with a sweet hope that he was saved by the Grace of God and not by works.

Brother Snipes was the son of Thomas M. Snipes and Lessie Whitfield Snipes. He married Mamie Riley in the year 1938. She preceded him in death in 1964. He leaves behind three sons to mourn his passing, Weldon Aubry Snipes Jr., Riley Thomas Snipes and Jerry Wright Snipes, all of Orange County, North Carolina.

His funeral service was held at Mebane Primitive Baptist Church by his pastor, Elder Burch Wray, on June 20, 1987. His body was laid to rest in the Whitfield Cemetery, Person County, N.C., beside the resting place of his parents.

We at Mebane Church desire that it be God's will to reconcile Brother Snipes' family in His calling of their beloved father from this time world.

Done in conference October 3, 1987.

Elder Burch Wray, Moderator
Victor Walters, Committee

LIZZIE POOLE BLALOCK

It is with a deep sense of unworthiness that I attempt to write a memorial for Sister Lizzie P. Blalock. The church at Rougemont, Durham County, N.C., bows in humble submission to the death of our much beloved member. The God of all grace saw fit to call her from her trials and sufferings on May 7, 1987.

She united with Rougemont Church the third Sunday in April 1946, and was baptized the following third Sunday in May, by her pastor at that time, Elder A.B. Barham.

She manifested much love for the church and attended the meetings as long as her health permitted. She believed in the doctrine of salvation alone by the Grace of God, and if heaven were her home after this life, it was for nothing that she did here that caused her to inherit it.

Sister Lizzie Blalock was much loved by her community. Her flowers and garden especially were a joy to her and to others who visited her. On most any early morning you could see her with a bag on her arm walking to a neighbor's house to take some vegetables. She wanted to share what God had blessed her to have. She never boasted of anything in this life, just hoping that she was a little one in His flock, never desiring the luxuries of this world. She will be sorely missed, and our loss is her eternal gain.

She was born May 30, 1905, in Orange County, N.C., to Andrew and Mary Poole, with three sisters and six brothers in that family. On December 6, 1921, she married Edward Blalock. There were no children born to this marriage. She is survived only by nieces and nephews.

Her funeral service was held at Rougemont Church on May 8, 1987, by her pastor, Elder L.P. Martin.

Be it, therefore, resolved that three copies be made, one for **Zion's Landmark**, one for family and one for the church records. We desire to give thanks to the wise God who doeth all things well.

Done in order of the Church May 16, 1987.

Elder L.P. Martin, Moderator
Everett Hill, Committee

WILLIAM JONAS KILLEBREW

William Jonas Killebrew was born August 4, 1888. It pleased our Heavenly Father to call him from this earth on July 5, 1987, at his home, making his age on this earth 99 years, 11 months and 1 day.

He was the son of the late James (Jim) Killebrew and Elizabeth Edwards Killebrew. He was the last surviving member in his family of three brothers and two sisters. His brothers were Julius, Hawkins and Johnnie Killebrew and his sisters were Meta and Mamie Killebrew.

He was married to Emma Eliza Moore on January 18, 1910. She died December 20, 1965. He had three surviving children; two daughters, Odell K. Gardner and Farmville, N.C., and Marjorie K. VanMeter, King, N.C.

and one son, Willie Killebrew, Fountain, N.C. He had seven grandchildren, five great-grandchildren and one great-great-grandchild.

From a young man until his death Brother Killebrew enjoyed life and had very high standards or principles which he lived, and he taught his family to live by the same standards or principles. For many years he lived in the true and living God. He joined Autreys Creek Primitive Baptist Church, Edgecombe County, North Carolina, April 4, 1961. He attended faithfully until loss of hearing prevented. He was a farmer for many years. He was loved dearly and will be missed by all who knew him.

His funeral was conducted by Elder A.P. Mewborn Church Street Chapel, Farmville Funeral Home, Farmville, N.C., and burial was at Queen Anne Cemetery, Fountain, N.C.

It was requested by the church that three copies of an obituary be made, one for publication in **Zion's Landmark**, one copy for our church records and one to be given to the family.

Done by order of Autrey's Creek Church while in conference on the first Saturday before the first Sunday in August, 1987.

Written by a friend,

Myra G. Wooten

Elder Kenneth Windham, Moderator

J.B. Coker, Clerk

WINCIE LANGDON CAPPS

Sister Wincie Langdon Capps was born March 5, 1906, the daughter of the late Major Langdon and Mary Byrd Langdon. She passed from this life August 14, 1987, in North Carolina Memorial Hospital, Chapel Hill, N.C. She had been a patient in Johnston's Better Health Facility, Dunn, N.C., for several years. She was at Good Hope Hospital, Erwin, N.C., for about three months and was in North Carolina Memorial Hospital, Chapel Hill, N.C., one hour before she died.

Sister Wincie Capps first joined Bethesaida Church in June, 1939. In 1948, she was married to the late Mr. J.R. Langdon and moved her membership to Fellowship Church in June, 1949.

She was married the second time on January 13, 1954, to the late Brother Jeff Capps, of Dunn, North Carolina. Sister Wincie did not have any children of her own. She had one step-daughter, Mrs. Mary Turlington, Coats, N.C. Mrs. Turlington cared for Sister Wincie and visited her all of those years she was in the Rest Home as if she had been her own mother. Survivors are this step-daughter, Mrs. Mary Turlington, Coats, N.C.; three step-sons, the Rev. Charlie Langdon, Route 1, Angier, N.C., and Alvin Capps and Wincie Capps, both of Fayetteville, N.C.

Her funeral service was held August 14, 1987, at the Funeral Home Chapel, Benson, N.C., and her remains were laid to rest in Fellowship Primitive Baptist Community Cemetery near the resting place of her

first husband.

Be it, therefore, resolved, that the copies of this obituary be made, one to be sent to the family, one for the Fellowship Church record, and one to be sent to **Zion's Landmark** for publication.

Done by request of Fellowship Church while in conference, September 5, 1987.

Elder Curtis Parrish, Moderator

Tunie Ellen Whittington, Clerk

Clyda Parrish, Committee

BEULAH POLLARD JONES

Sister Beulah Pollard Jones was born September 9, 1909, a daughter of the late Brother Rufus (Roofie) Pollard and Betty Parrish Pollard of Johnston County, North Carolina. She passed from this life on August 23, 1987, at Wake Medical Center, Raleigh, N.C. Her stay on earth was 77 years, 11 months and 14 days.

She was united in marriage to Willis J. (Buddy) Jones the 28th of October, 1928. To this union were born four daughters, Mrs. Betty Drake and Mrs. Jean Moore, both of Raleigh, North Carolina, Mrs. Elaine Jones, Morehead City, N.C., and Mrs. Lianne Kenney, Beaufort, N.C. Her husband, Brother Buddy Jones, and the four daughters, 12 grandchildren and six great-grandchildren are left to mourn her passing.

Sister Beulah Jones asked for a home with the membership of Fellowship Primitive Baptist Church on the first Sunday in August, 1938, and was baptized by the late Elder F.W. Rhodes, the pastor of Fellowship Church at that time. She remained a faithful member for 49 years. She wrote a letter a few weeks before she became so sick that the Church was the most precious place on earth to her.

She was a Licensed Practical Nurse and worked at Wake Medical Center, Raleigh, N.C., as long as she was able to work. Her family, many friends, relatives and Fellowship Church have suffered a great loss in her passing. But, we feel and believe that our loss is her eternal gain.

Her funeral service was held Tuesday, August 25, 1987, at 11:00 a.m. at Mitchell Funeral Home, Raleigh, North Carolina, conducted by Elder Curtis Parrish. The interment was in Montlawn Memorial Park.

Therefore, be it resolved, that copy of this obituary be recorded in our church record, a copy given to the family, and a copy be sent to **Zion's Landmark** for publication.

Done by order of the church in conference October 3, 1987.

Elder Curtis Parrish, Moderator

Tunie Ellen Whittington, Clerk

Clyde Parrish, Committee

ANNIE BRASWELL THOMPSON

Our Heavenly Father has seen fit to call from our midst our beloved sister, Annie Braswell Thompson. She was born in Johnston County, North Carolina, on July 28, 1902, and passed away on October 29, 1986. She was the daughter of the late Jesse and Bashley Braswell.

She was married to the late Brother Johnnie Thompson and to this union were born one son, Earl Thompson of Greenville, N.C., two daughters, (Sister) Pearl Olive of Clayton, N.C., and Ruth Tart of Durham, N.C.; twelve grandchildren and ten great-grandchildren.

Sister Thompson united with Bethany Primitive Baptist Church, Pine Level, N.C., on July 22, 1942, along with her husband who preceded her in death.

Her funeral was held at Bethany Church by Elder E.T. Jones, Elder R.L. Fish and Elder Jack Hawkins officiating, and her body was laid to rest in Knollwood Cemetery beside her husband.

Therefore, be it resolved, that a copy be sent to **Zion's Landmark** for publication, one to the family and one to be recorded in the records of Bethany Church.

Done by the order of Bethan Church in conference July 25, 1987.

Elder E.T. Jones, Moderator
Brother Leland Oliver, Clerk
Leland and Edith Oliver, Committee

SUSAN EMMA SHELTON ADAMS

Sister Emma Adams passed from this life March 10, 1987, at age 94, at Starmount Villa Nursing Center, Greensboro, N.C. Her funeral service was conducted at Hanes-Lineberry Funeral Chapel, Vanstory Street, by Elder O.J. Wray Jr., and Minister Bud Parrish. Burial was in Guilford Memorial Park.

Sister Adams was born October 3, 1892, in Patrick County, Va., daughter of Samuel Peter and Martha Jane Keaton Shelton. She was married to Joseph Vernon Adams, February 14, 1920. Born to the union were four sons; Lester G., Russell K., Archie J. Adams, and James Edward Adams, deceased. Five daughters survive as follows, Ola Mae Newby, Rachel L. Foley, Emma Zetti Overby, Martha A. Lockerman and Alma Adams Carraway, deceased. Also surviving are 57 grandchildren and 56 great-grandchildren.

Sources indicate she joined the Primitive Baptist Church around 1910 and was baptized somewhere in the mountains. She came to Oak Forest Primitive Baptist Church, Guilford County, N.C., around 1953. She attended faithfully as long as she was able. She was loved by all who knew her, and was sorely missed when she was no longer able to attend church.

Written by:
Julia Cockman,
O.J. Wray
August 4, 1987

ANNIE ALLEN BROOKS

Our hearts are saddened by the passing of our dear sister, Emily Ann "Annie" Allen Brooks, age 92, on December 23, 1986, at Roxboro Nursing Center, Roxboro, N.C., where she had been a resident the past ten years.

She was born in Person County, N.C., the daughter of the late Mac and Victoria Allen. She was married on December 22, 1916, to the late N. Frank Brooks who passed away August, 1955. Surviving are a daughter, Mrs. Ruby B. Hawkins of Roxboro, N.C., two step-daughters, Mrs. Ada B. Snipes of Roxboro, N.C., and Mrs. Bera B. Bradsher of Hurdle Mills, N.C., six sisters, Mrs. Alma Burke of Gibsonville, N.C., Mrs. Rosa Norris of Roxboro, N.C., Mrs. Martha Rudder and Mrs. Katie Bowes, both of Hurdle Mills, N.C., Mrs. Nettie Solomon of Prospect Hill, N.C., and Mrs. Naomi Davis of Reidsville, N.C.; two brothers, Thomas Allen of South Hill, Va., and the Rev. Alvin Allen of Roxboro, N.C.; two grandchildren, three step-grandchildren, three great-grandchildren, seven step-great-grandchildren, and two step-great-great-grandchildren are left behind to mourn her passing.

She joined Wheeler's Church in October, 1936, and was baptized by Elder T. Floyd Adams. She was a loving, devoted member until her health failed. She was a true believer in the doctrine of Salvation by Grace and her faith carried her through the many trials and afflictions of her life. The church was foremost in her mind and she would put forth a special effort to attend the meetings. After being disabled by stroke, she would inquire of our meetings and the well-being of the other members. For the past several months, it was so sad to visit her when she could not respond. She was blessed to endure her suffering with patience which **GOD** alone does give. The peaceful expression of her countenance or face assures us that she is now resting in the Paradise of **GOD**, awaiting the call of the strong Angel of the Lord, to awaken her and be taken to the realms of His glory and of the blest, never to know any more afflictions of the body or soul and of the sorrow of sin.

The funeral service was held at Wheeler's Primitive Baptist Church at 2:00 p.m. December 25, 1986, her pastor, Elder Burch Wray, with burial in the church cemetery.

The church extends to her family our heartfelt sympathy realizing that we shall miss her; yet, we feel that she is far better off than we who mourn her passing. Her kind and motherly way will always be remembered.

Read and approved in conference this 7th day of February, 1987.

Elder Burch Wray, Moderator
Brother Reuben Bowes, Clerk

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

November-December 1987

NUMBER 6

His Righteousness Imputed To Me Is My Only Hope

I wish I was a good man,
But this I cannot claim;
I am a sinful, guilty man,
Oh Lord, I'm full of shame!

I wish my heart was clean,
Free from shame and guilt;
Alas, Oh Lord, unclean, unclean,
I sink beneath my weight of guilt.

I wish I was — Christ-like,
Without guilt, or guile;
Free from vanity, presumptuous thoughts, the
like,
Oh Lord, do thou upon me smile!

The Blood of Christ, my Lord,
His righteousness — as mine;
Such blessed hope doth thy peace afford,
Sweet hope that Thou art mine.

I hope that Thou has cleansed
This guilty soul of mine;
My soul by fire refined,
Shall in Thy image shine.

Jesus is my only — hope,
My surety and my health;
My doubting soul is lifted up,
Oh Lord in Thee is all my wealth.

(Continued)

NOTICE

The subscription rates of Zion's Landmark
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "Janu-
ary-February, 1986," issue.

J.M. Mewborn, Editor

06-01-88
WINSTON SALEM NC 27109
PO BOX 7777 REYNOLDS STATION
NC BAPTIST HISTORICAL

IS MAN A RESPONSIBLE BEING?

Thou art, Oh Christ, my Rock,
 My Father, my Redeemer God;
 My heart may my soul safely lock,
 In love of my everlasting God.

Then could I say — **Amen**,
 To every hurtful snare;
 While I confess my built and sins,
 May I Thy grace and goodness share.
 Composed Sunday evening, April 25, 1948.
 Elder H.J. Bird (Deceased)
 Hurricane, West Virginia

NEW SUBSCRIBERS NEEDED — Will you help us to obtain new subscribers? Please send us the names and addresses of anyone that you feel might be interested in subscribing for Zion's Landmark and we will send them sample copies of the paper, soliciting their subscription. Please help me in this manner. Thank you, J.M. Mewborn.

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1987, and advise us of any copy or copies that you have missed, including this issue. We want to make sure that you get your paper.

Thank you very much for your help!

Zion's Landmark (ISSN0744-6187) is published Bi-Monthly (January, March, May, July, September, & November) for \$8.00 per year by Elder J.M. Mewborn, P.O. Box 277, Willow Spring, N.C., 27592-0277. Second Class Postage is paid at Benson, N.C. **POSTMASTER:** Send address changes to **Zion's Landmark**, P.O. Box 277, Willow Spring, N.C., 27592-0277.

This question was presented and the views given by one published recently under the name of a Primitive Baptist paper. His views which I quote: "if God molded all the chain of events throughout all time and eternity, and that chain cannot be changed, because every link was forged and welded in the wisdom and purpose of God, and all are governed by physical law just as the sun, moon, and stars are, then will some good brother take the time and patience to tell me what are we but irresponsible chunks carried by the streams of absolute Fate?" And, another states, and I quote: "Absolutism is the belief that God predestinates whatsoever comes to pass; this belief takes away the responsibility of man and his obedience to his God and destroys the thought of being disobedient; this preaches that all the evil of men comes to pass because God predetermined that it would be so; that if such a doctrine be true, it would, however, be placing our righteous God as causing all these events to take place; such a belief is God-dishonoring."

If I am given to know the blessed truth, it seems to me that it would be God-dishonoring to limit Him in His Sovereign right to do whatsoever He pleases with the work of His own hand. "Our God is in the heavens; He hath done whatsoever he hath pleased." (Ps. 115:3; see also Ps. 135:6 and Jonah 1:14). To say that He controls some things and leaves the rest to haphazard and purposeless chance or contingency is to limit and deny that He does absolutely all of His pleasure, both in heaven and in earth, and that none, neither men nor devils, can stay His hand or say unto Him, what doeth thou? (Job 9:12; Dan. 4:35). In defense of this glorious truth attacked by the first objector, God has indeed molded and predetermined all the events of time by His infinite wisdom and counsel and they are the effects of His eternal design and purposes. It is not Fate, but the wise administration of a loving Father, who saw the end from the beginning, and to whom there is no unanticipated contingency; whose omniscient (all-seeing) eye, in the midst of what appears to us to be confusion, has a

orough intuitive perception of the endless diversified relations and tendencies of all events, and all their circumstances, discerning throughout the whole the perfection of harmony.

"The Lord is righteous in all his ways, and holy in all his works." (Ps. 145:17) "The judgments of the Lord are true and righteous altogether." (Ps. 19:9) The instruments used by Providence may be very sinful and wicked as in the case of Job. That blessed servant of God did not blame his wicked persecutors, but said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21) And, in Joseph's case, who was imposed upon by wicked hands, "as for you, ye thought evil against me; **BUT GOD MEANT UNTO GOOD**, to bring to pass, as it is this day, to save much people alive." (Gen. 50:20) In many other instances, God ordered and permitted wicked hands to perform their enterprise to set forth the glory of His great power, love, mercy and grace. Concerning Pharaoh, God saith, "And in very deed for this cause have I raised thee up, for to shew thee my power; and that my name may be declared throughout all the earth." (Exodus 9:16)

In the death of our blessed Savior, whom God ordered and suffered wicked hands to crucify, we find the effects of His eternal designs for the salvation and eternal enjoyment of His people. It was the eternal design that Judas should be one of the twelve and betray Him. He suffered Satan to enter Judas' heart and this was no mere accident. Judas was wicked enough through his own wickedness and corrupted heart through the influence of Satan to carry out this wicked act, if God did not prevent it by His restraining grace. Satan could have us and would take us every moment, "seeking whom he may devour" (1 Peter 5:8), but he is under the restraints of God's absolute power. It is through the mercies of God that we are restrained from the propensity of our evil hearts. We are altogether dependent upon His mercies to be enabled to

perform that which is good. (Rom. 7:18) The wicked aim at base ends, and make use of wicked mediums to attain them. But, it is certain that God's designs are most pure, and all His workings are also, though He permits, orders, and overrules many unholy persons and actions. Yet, He works like Himself and His holiness is no more defiled and stained by the impurities of the wicked, than the sunbeams are by the noisome exhalations of the dung-hill. "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." (Deu. 32:4)

Predestination does not hold nor signify that God is the author of sin and disobedience. "God cannot be tempted with evil, neither tempteth he any man." (James 1:13) It is the lust of men and the corruption of their own evil hearts that leads to sin. Argue as you will, God holds the reins over our corrupted hearts and lives. Both the effective and permissive will of God carry out His eternal designs and fulfill His pleasure for, " whatsoever the Lord pleased, that He did in heaven, in earth, in the seas, and all deep places." (Ps. 135:6; see also Ps. 115:3 and Jonah 1:14) The Lord's pleasure is the rule by which He governs all mankind and all parts and particles of the world by His infinite wisdom and according to His will and purpose. "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come." (Isa. 44:7) "The Lord of hosts hath sworn, saying, 'surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand.'" (Isa. 14:24)

Some would hold that our responsibility, if we perform conditionally, may influence or change God's purposes and decrees in the dispensation of His providence and grace, which He works independently of creature influence. "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." (Mal. 3:6) Nothing is more certain than that His Providence holds one tenor and pursues one design in all that it does upon

us or about us. Providence, indeed, is very variable, but the designs and ends of God in Providence are all invariable, and the same forever. In Ezekiel 1:12, the wheels went "straight forward: whither the spirit was to go, they went; and they turned not when they went." Providence moves in a straight line, acting according to a designed purpose. Providence serves, but never is frustrated; executes, but cannot make devoid the decree. We may say of the most afflicting Providences, as David said of the stormy winds, they all fulfill His word. (See Ps. 148:8-14)

The wisdom of God proves that He will not suffer His works or permissions to clash with His eternal designs and purposes. Divine wisdom shows itself in the steady direction of "all things" to their ultimate end. If there be any change in God, it would appear that change must be made, either by something without Him, or by something within Him, or both. Yet, it cannot be anything without Him, for, in Him all created beings "live and move" and enjoy the beings they have. (See Acts 17:28) All changes that are among them are from the pleasure of this unchangeable Being. He changes them, **BUT** it is not possible for Him, upon whose pleasure they entirely and absolutely depend both as to their beings and workings, to suffer any change Himself from or by them. Neither, can such change be made upon Him within Himself for that would suppose action and passion, a mixture and composition in his nature which is absolutely rejected and excluded by His simplicity and purity. Therefore, seeing that it cannot be from any power without Him, nor any mixture within Him, there can be no change **at all** upon Him. To suppose any mutability in God at all would level Him with vain and mutable creatures.

Our God is unchangeable in counsel and purpose. "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." (Ps. 33:11) "My counsel shall stand, and I will do all my pleasure." (Isa. 46:10) "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." (Proverbs 19:21) "A man's heart

deviseth his way, but the Lord directeth his steps." (Proverbs 16:9) It is certain that man is responsible, or he could not devise his way, but his devices never frustrate God's counsel. It is certain that God has ordained the freedom of man so that he is responsible and accountable for his sins, **BUT** God has also ordained that He shall have the predominance and preeminence over the acts of His creatures so that they shall not thwart His purposes nor alter His counsel. Counsel and Providence move in a straight line, according to design. Counsel orders, Providence serves. They work in perfect harmony according to the will and pleasure of God and all creatures are subjected to that order.

God is not only unchangeable in counsel but also in purpose. He inspired Solomon to pen down in Holy Writ, "To everything there is a season, and a time to every purpose under the heaven." (Eccle. 3:1-8) When were these purposes formed? Are they formed successively, depending on haphazard chance and contingency, or on so called "conditional acts" of the creature, who "before Him are as nothing; and they are counted to Him less than nothing, and vanity." (Isa. 40:17) Or, were they formed in the eternal counsel, mind and purpose of God? To be nothing in his sight is to realize that without Him, we would not have any existence and be less than nothing and vanity. This realization should drive all pride, self-righteousness, self-strength, self-confidence, and conditional dependency from our hearts. It is Sovereign predestination and Sovereign grace that prepares us for that sanctification of the heart from the inward corruption that only the power of God can effect.

Elder Philpot wrote that "To suppose that any new design, any before unthought of schemes, any alterations of purpose, any improvements of original imperfect design, can take place in the mind of Jehovah, is to cast one of the greatest insults on the wisdom and power of the Triune God. If He is all-wise

no new thought can arise in His mind, no unexpected obstacle, no unlooked-for contingency, no unlooked-for emergency can defeat His purposes." He has the wisdom and insight to calculate before hand with the greatest accuracy all His works of providence and grace. God's thoughts and will do not exist in His consciousness in parts, so it involves no sequence, nor succession of acts. The thoughts of God and the will of God are the eternal now. We, therefore, cannot deny that all which God does is in accordance with an exact purpose settled in His eternal mind, without impeaching either His wisdom to conceive or His power to perform. God first determines the end, then determines the means to that end.

Are we responsible beings? Yes, most certainly, but helpless to "perform that which is good" (Rom. 7:18), independent of Sovereign grace and the fruit of the Spirit, for "The Fruit of the Spirit **IS IN ALL GOODNESS AND RIGHTEOUSNESS AND TRUTH.**" (Eph. 5:9, emphasis added) To fulfill all righteousness required in our obedience cannot be obtained through the natural bent of our nature because the natural or carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:9) Yes, responsibility lies heavy upon us, but unless mercy and grace intercede, we are fighting a lost cause. Certainly, if one has ever served the Lord in any good way pleasing unto Him, it was divine and sovereign grace that led the way.

It is He who makes us willing in the day of His power. (Ps. 110:3) He not only makes us willing by His grace, but also enables us to do. Get the "do" out of yourself and look to the blessed Savior, who said "without me ye can do nothing." (John 15:5) It is true to all, as it is an act of the will, is ours by creation. To will well is so far ours, we being made effectually willing by God's grace; yet, not ours, as thought of ourselves we begin to will, or go on, **BUT** it is of Him who worketh in us "both to will and to do of his good ple-

asure" (Phil. 2:13) and not ours. The precept, therefore, requiring our obedience does not show what we can or will of ourselves, but what we ought to will of God's special help.

In working out our salvation (Phil. 2:13), the very beginning in the will, as well as in the performance, is ascribed to the effectiveness of God's grace through the Holy Spirit. His good pleasure is the procreating and helping cause of the work of the will, and not the will's good pleasure; for, "Of Him, are ye in Christ Jesus **WHO OF GOD** is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:30) "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10)

Are we responsible beings? Predestination and responsibility are compatible. If responsibility is rightly performed in all of our duties to God, it is the giving up of ourselves to the Sovereign grace of God, who regulates and controls all the gifts of mercy, love and godliness. He is sanctifier of all the holiness that may be put in the sinner. It is the predestinating purpose of Sovereign grace according to His own eternal design that we are thus enabled to fulfill our responsibilities. "The fruit of the Spirit (not the fruit of man) is in **ALL GOODNESS, RIGHTEOUSNESS AND TRUTH.**" (Eph. 5:9) The fruit of the Holy Spirit follows a straight line of absolute ordination and the eternal design of a purpose that cannot fail. Responsibility is the human side, but the effective side of responsibility is the ability which God and God alone giveth, bringing down that heavenly fiat, "without me, ye can do nothing." (John 15:5) God's decrees are punctually fulfilled in all righteousness and are the acts of free and Sovereign grace. Without him, one has no ability to do that which is good. As the Apostle Paul said, "how to perform that which is good I find not." (Rom. 7:18) He does not say, without me, you can do but little with great difficulty or, without me, you can do nothing perfectly. Instead, he says, without me, you can do nothing at all. David prayed, "create

in me a clean heart, O God; and renew a right spirit within me." (Ps. 51:10) A clean heart is God's workmanship and requires almighty and effective grace to be cleansed from the corruptions of the flesh. We cannot "renew a right spirit within us." The heart of the truly, Spiritually born again child of God is not at his own command in this matter, nor at his disposal. We cannot resign it and subject it to the will of God whenever we desire to do so. The duty is ours, but the power by which we alone perform it is of God. We act as we are directed by the Holy Spirit.

God first teaches us responsibility before He teaches us dependability. He lets us know that the "heart is deceitful above all things, and desperately wicked," (Jer. 17:9), that the carnal mind "is not subject to the law of God, neither indeed can be," (Rom. 8:7), and that we are entirely dependent on the Sovereign mercy, love, and grace of God for any restoration of our former uprightness which we were first created in. (Eccle. 7:29) David realized his inability to go in the way of His commandments when he cried unto the most high God, "Make me to go in the path of thy commandments; for therein do I delight." (Ps. 119:35) "Incline my heart unto thy testimonies." (Ps. 119:36) Such declarations as "make me to go" and "incline my heart" teach us absolute dependence on the source and fountain of all good in the creature. If we do not bear these same testimonies and experiences, we are failing in our duties. If we are to serve the Lord and love Him with all the heart (Deu. 6:5) which is our duty, and serve Him in all sincerity and godliness and experience that sweet peace "which passeth all understanding" (Phil. 4:7), there is a steady course of absolute dependence on the Sovereign mercy, love, and the effective grace and the exclusive work of the Holy Spirit. We must, and may the merciful God help us, cast all cares and responsibilities upon Him, who is the "way, the truth, and the life." Look not to yourself, nor lean "unto thine own understanding," but "in all thy ways acknowledge Him." (Pr. 3:6) Acknowledge His power and grace to enable you to per-

form, that work of all holiness and righteousness in the Lord which you cannot do without Him. It is He and He alone who can "make you perfect in every good work to do his will, working in you that which is well pleasing in his sight." (Heb. 13:21)

The work of the providence of God stretches over "all things," so that it was well observed by one writer who said "that as God hath stretched out the firmament over the natural, so has His Word over the rational world. And as the creatures on earth are influenced by those heavenly bodies, so are all creatures in the world influenced by the Word, and do infallibly fulfill it when they design to cross it."

"To everything there is a season, and a time to every purpose under the heaven." (Eccle. 3:1) "To every purpose there is a time and judgment." (Eccle. 8:16) Providence is timed to the minute. Certainly, it cannot be casualty, but counsel that nicks the opportunity. Contingency keeps to no rule. All things are necessary by the immutable counsel and purpose of God, and not of chance. All things are in the Hand of the all wise Sovereign God. All concerning us is determined in the counsel and purpose of God. This is a solemn truth, most precious to the truly Spiritually born child of Grace, that each of them have been in the mind of God from all eternity. Every particle of our being, if we be one of them, every trial, every step of our journey, the most minute detail as well as the most important, everything has been marked with the stamp of the eternal design and purpose of God. Even the most trifle of circumstances is a link in the purpose of the great Sovereign God. Our responsibilities are but stepping-stones of God and His effective grace.

The universal interest and influence of providence in and upon all the concerns and interests of the saints is not only in this or that, but in all that concerns the saints. "I will never leave thee nor forsake thee." (Heb. 13:5) We are "the apple of His eye" (Deu. 32:10), constantly in His care. His eye is upon everything that relates to the saints through-

out their lives, not only the great, but also the most minute and ordinary affairs of their lives are transacted and managed by it. Providence does not only undertake but "performeth all things" for us (Ps. 57:2) and "will perfect that which concerneth" them. (Ps. 138:8) He goes through with His designs, and accomplishes what He begins. "He which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6)

All of His Sovereign Grace that He has designed to perform for His people will not fail. No difficulty will clog it and no cross accidents will fall in its way. His designs are carried throughout; the grace of God is irresistible and uncontrollable. In our many trials, which are the means of our sanctification, the Lord may permit and order wicked men to rage against, insult, persecute and vex His people yet, all the while, providence is unfolding according to design and purpose for your good. He loves you as much when He smites you as He does when He smiles upon you. For, what are His ends in afflicting you, but to purge your iniquities. "By this therefore shall the iniquities of Jacob be purged; and this is all the fruit to take away his sin." (Isa. 27:9) The designs of God's providence in the dispensation of all graces come at the appointed time. There is an appointed time for everything. "His going forth is prepared as the morning." (Hosea 6:3) There is an appointed time for the Lord to go forth. This is sweetly compared to the rising of the sun. Does not "the dayspring know his place?" (Job 38:12) Does not the sun rise every day according to the minute before appointed? Is He ever before His time, or after His time? Did the freewill of the creature ever hurry or hinder His rising for a single second? All His going forth are as much prepared and the moment is as much appointed, as the time is fixed every morning for the sun to rise.

By nature, we are sinners and if God were to leave us to ourselves, our nature would run in every direction of sin. "The heart is deceitful above all things, and desperately wicked." (Jer. 17:9) We live by the mercies

of God, and "are kept by the power of God." (1 Pet. 1:5) It is by His great love and mercy that one is delivered from any sin. This power of sin, the curse of the law, binds us to the chain of inability. The nature of sin rules in and over our hearts and we are absolutely helpless to control it, but not out of the control of Him who controls all things. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Ps. 76:10) The wicked and Satan have no power to commit sin, except as God gives commission. The devils could not go into the swine, except as God gave commission to do so. (See Mat. 8:32) The devil and wicked men could not touch Job, only as God gave commission.

If the road seems hard and difficult, do not despair, for nothing can harm you except that which God permits to purge you from sin. Put no trust in your own ability to keep one precept of God's holy commandments. Satan has no power but what is derived from God and only by His permission. All power is of God, whether of earth or in hell. God is at no loss for His agents to effect any purpose (and they are not free nor moral), nor does He ever lack means to execute His wrath or display His delivering power. Thick clouds, hailstones, balls of fire, lightning, stormy wind, all things in nature are attributed to the purposes of God, and at a moment execute His will.

Satan surrounds us on every side, "seeking whom he may devour," (1 Pet. 5:8), and would take us in a moment if it was not for God limiting and restraining him.

When Pilate tried to frighten Christ by boasting of his power to pardon or condemn Him, Christ replied that he (Pilate) had no power "except as it was given thee from above." (John 19:11) Satan buffets, man persecutes, but God is the One who gives them both power. Satan does not have enough power to do all he wants to do, nor does he have permission of God to use the power he possesses. He is one of God's creatures and has a length to his chain. God can and does limit Satan, but Satan can never limit God. Since God is all-powerful,

you are safe, for "your life is hid with Christ in God." (Col. 3:3) It is precious to know that it is "the whole armour of God" (Eph. 6:11) that protects us from the wiles of the devil. This armour is provided for us that we might be able to withstand "the fiery darts of the wicked" (Eph. 6:13-16), in the evil day. We are commanded to "put on the whole armour of God," but this warfare with Satan and the weakness of our corrupted heart cannot be met in our own strength. Almighty and efficacious grace **MUST** fuel our faith and ready us for battle. This warfare with Satan and the combats of our own corrupted hearts are a constant battle. Satan is ever "seeking whom he may devour" and to probe this armour of God. In order to be successful in this warfare, we must go in the strength and power of the Lord. "Without me, ye can do nothing." (John 15:5) Peter thought he could withstand Satan harassing him with self-confidence, and "wept bitterly" for it. (Matt. 26:75) Yes, we are responsible, but cannot rely on our own strength to fulfill this responsibility. We go in the strength of the faith God gives, and the battle is the Lord's.

You must fight the good fight, if you be one of His, ever pressing on "toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14) You will have many trials and temptations. You will be persecuted by the god of this world and by evil men. But, be not discouraged, for the Lord is sifting you from the corruptions of your own heart that you might be holy and without sin. He is the great **Refiner** and **Purger** of the heart. You can depend on this work. He will use the rod, but He uses it in mercy, and all things "work together for good to them that love God." (Roms. 8:28) If we walk with God, it is because we have been blessed beforehand with a God-given faith, the fruit of the Spirit. (Gal. 5:22-23) He has furnished us with an armour that is impregnable against the power of sin, Satan and the world. Though Satan cannot destroy the saints, he can pervert our judgment and corrupt our hearts if God does not restrain him. We are but helpless servants of sin if God does not intervene by His

great love, mercy and sovereign grace. All through our travels while here in the world, even though it may be a rough journey, we are preserved and "kept by the power of God." (I Pet. 1:5) We must be made to learn to be submissive to His will, which prevails over all other wills.

Dear Brother and Elder Mewborn, if you will allow me to address you as such, this is a lengthy letter, through which I hope God, by His Almighty Spirit, has led my mind and heart to set forth the glorious truth not held by many of God's children. His designs are unfolding every moment. Every step of my rugged journey, I am led to believe, has been determined by God, Savior and Redeemer. I have experienced the rod and been whipped along life's journey, but these experiences have been the means by which I have been brought into a closer walk with Him who is all my desire and the only Comforter of my heart and soul. Nothing else can calm the troubled soul, but He, who is become all our light, life and Salvation that concerns us. Do with this as you see fit. Whether you publish all or part of it is in the Hand of the Great **Comforter** of the soul. May the good Lord keep you in His loving care, and may His grace accompany you in the work and publication of **Zion's Landmark** is my desire and prayer for the good of God's people.

Unworthily,
Russell V. Angle
4514 Third Street, NW
Canton, Ohio 44708
February 10, 1987

NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 Per Year

\$15.00 2 Years

To Elders:

\$7.00 Per Year

\$13.00 2 Years

The above rates took effect with the "January-February, 1986" issue.

J.M. Mewborn, Editor

CONTRIBUTIONS FOR THE CONTINUATION AND SUPPORT OF ZION'S LANDMARK AND FOR SENDING IT TO THOSE UNABLE TO PAY.

For Period: January 1, 1987,
to December 31, 1987)

annie Blalock, NC	\$5.00	M.K. Bryant, NC	10.00	Otha Adcock, NC	5.00
A. Wheeler, NC	5.00	Ruthene Cox, NC	2.00	Mrs. Annie Ginn, NC	5.00
ene L. Griffin, NC	3.00	Irene M. Setliff, NC	5.00	Mrs. Hettie Holmes, NC	2.00
Charles W. Gardner, NC	2.00	Max McLamb, NC	35.00	L.L. Vaught, SC	5.00
N. Cobb, FL	7.00	Elder John T. Lee, NC	2.00	J.O. Bradsher, NC	2.00
ellie C. Prince, NC	2.00			R.L. Wright, VA	2.00
James B. Hill, NC	2.00	Robert L. Hill, NC	5.00	John C. Vipperman, VA	3.00
D. Spell, TX	12.00	Elizabeth C. Edwards, NC	12.00	Armedia Taylor, LA	5.00
la O. Duke, NC	2.00	Harry L. Mabe, NC	5.00	Elder Elmer Smith, KY	2.00
M. Raper, NC	2.00	Bessie F. Almond, NC	2.00	Elder S.M. Gray Sr., NC	3.00
obby Dennis, NC	9.00	Mrs. John L. Sanders, AL	5.00	Charlie L. Harryman, NC	5.00
alton Dupree, NC	5.00	Victor D. Borst, NY	25.00	Mrs. Garlon Vick, NC	5.00
rs. Meta B. Rohrbaugh, VA	20.00	Peral Turner, VA	8.00	Mrs. Henry Murray, NC	10.00
L. Barnes, NC	2.00	M.A. Apple, NC	5.00	W.A. Barham, NC	2.00
C. Stanfield, NC	5.00	Leon Gilliam, NC	35.00	Vernon M. Hopkins, NC	2.00
ester H. Goad, VA	2.00	Elder Thornton Manley, NC	10.00	Bertha Hutchens, NC	2.00
orma N. Pate, NC	2.00	J.L. Walker, TX	10.00	Mrs. Lizzie S. Holyfield, NC	2.00
Isaac Hill, NC	2.00	Sadie M. Chambers, NC	1.00	L.C. Higgins, NC	4.00
ack E. Tait, VA	12.00	Bertha S. Wright, CA	1.00	Eva M. Cruise, NC	2.00
arl Keaton, NC	50.00	C.J. Carter, SC	2.00	Mrs. S.G. Harralson, KY	7.00
ecelia Ransdell, W.Va.	2.00	Miss Martha Kirby, NC	2.00	Buford R. Thornton, VA	2.00
der Eugene H. Gunter, NC	8.00	Mary Ruth Fleming, NC	10.00	Marinda Marshburn, NC	2.00
ladys Howery, VA	2.00	A.V. Watson, NC	5.00	Jefferson L. Stovall, VA	2.00
eslie M. Davis, SC	2.00	Mrs. Alma Davis, NC	5.00	Thomas R. Whitley, NC	5.00
ncille Beasley, SC	2.00	Nettie H. Long, NC	7.00	Mrs. Addie Williams, NC	2.00
ene Warren, NC	17.00	C.D. Barnwell, NC	35.00	Joyce Farley, TX	2.00
der McLane Horne, SC	1.00	Bertha G. Naylor, NC	8.00	Mel V. Haggard, GA	2.00
iriam M. Lee, NC	10.00	Elder Claude C. Hand, AL	1.00	Annie M. Adams, VA	5.00
der Jesse A. Albritton, AL	28.00	Elder W.W. Hudson Jr., LA	3.00	Gary Fields, NC	2.00
rs. Fred Teague, NC	2.00	Elder Burch C. Wray, NC	3.00	Hazel Reynolds, NC	4.00
rs. R.S. Sykes, VA	2.00	Ralph Horne, NC	10.00	R. Vernon Furr, NC	10.00
sther Holland, TX	20.00	Guy Owens, NC	4.00	C.V. Brady, NC	2.00
elma Hollandsworth, VA	2.00	Aubrey Akers Mabe, NC	5.00	Ida Marshall, VA	2.00
ecil C. Phillips, VA	3.00	Elizabeth Reed, OH	17.00	Suter Pyles, KY	5.00
azel E. Crawford, NC	5.00	Elder Ray Payne, NC	2.00	Violet M. Copenhafer, MD	5.00
ella Koulouris, NC	7.00	Layton Dupree, NC	2.00	Vercie H. Bolejack, VA	2.00
rs. H. Grady Cox, SC	2.00	Mrs. Alemeta N. Bass, NC	2.00	Beulah B. Mewborn, NC	4.00
rs. W.A. Howerton, NC	4.00	Mrs. Annie Mae Currin, NC	2.00	Everett Hill, NC	5.00
der Elmer Smith, KY	2.00	Mrs. D.C. Spell, NC	2.00	Mrs. J.E. Boone, NC	5.00
raham Jackson, NC	5.00	E. Wade Watson, NC	10.00	Raymond J. Bibey, NC	5.00
en H. Cotten, NC	2.00	Elmo Dean, NC	2.00	Robert E. Short, MI	35.00
rs. Ethel Idol, NC	2.00	Edith M. Martin, NC	5.00	Robert L. Peedin, NC	2.00
rs. Willie Davis, NC	4.00	Norman Chilton, KY	2.00	Mrs. Elizabeth C.	
aac B. Lamm, NC	4.00	C.W. Duckworth, FL	2.00	Edwards, NC	7.00
		James Denning, NC	5.00	Elizabeth S. Hooks, NC	2.00
		Mamie P. Browning, NC	7.00	Bill G. Clinton, CA	2.00
		Mrs. Robert Reaves, MD	10.00	Eston M. Parrish, NC	5.00
		J. Ray Gallimore, NC	10.00	Mrs. Pershing Denman, TX	8.00
		Willie R. Mercer, NC	2.00	Almeta N. Bass, NC	2.00
		Mrs. J.A. Bugg, VA	3.00	Lessie P. Shepard, NC	2.00
		A.F. Jackson, GA	17.00	Elder Wallace Oakley, NC	4.00
		P.F. Owens, TN	10.00	Mrs. Jean Gurkins, NC	5.00
		Lorraine Taylor, SC	2.00	Thomas F. Terry, NC	5.00
		R.L. Dunn, NC	5.00	Dorothy Combs, VA	2.00
		Esther Stephenson, NC	5.00	Clifton A. King, NC	5.00
		Erma W. Gardner, NC	2.00	Mrs. Chester Taylor, NC	5.00
		Mrs. R.V. Johnson, NC	2.00	Arthur Dean, NC	5.00

Etha O. Wilson, NC	2.00	Bernice Sauls, NC	5.00	Paul G. Chilton, KY	2.00
J.M. Stevens, NC	5.00	D.A. Allen, NC	2.00	E.G. Clark, NC	2.00
J.C. Oakley, VA	12.00	Annie R. Williamson, NC	5.00	Sam R. Dalton, VA	2.00
Ruby G. Hill, NC	5.00	Florence A. Gibson, GA	7.00	Mrs. Curtis Chandler, GA	2.00
B.L. Hackney, VA	2.00	Elder W.C. Edwards, NC	3.00	Elder H.F. Dagenhart, NC	3.00
Rachel Gore, NC	5.00	Mildred Stanley, W.Va.	2.00	Alma G. Wilson, SC	10.00
Elder L.P. Martin, NC	3.00	Zelma C. Cruise, VA	10.00	V.L. Johnson, TX	10.00
Annie Pulliam, NC	5.00	W.H. Norman, NC	5.00	Ruby Lucas, NC	2.00
Coy J. Whitfield, NC	7.00	Paul Allen, NC	2.00	Charles W. Gardner, NC	2.00
Lucille Eastwood, NC	5.00	Gladys Howery, VA	2.00	Mildred W. Oakley, NC	2.00
A.B. Whitfield, NC	5.00	Gela Capps, NC	12.00	Sallie L. Thompson, NC	3.00
Warren Hawkins, NC	4.00	Jesse Trogden, NC	12.00	Ned H. Martin, NC	5.00
Billy Hole, NC	2.00	Joe F. Phillips, VA	12.00	Tom W. Swindle, GA	2.00
Steve A. Everett, VA	2.00	Macie Paul James, SC	7.00	Jeffie Fitzpatrick, GA	2.00
William D. Jacobs, AL	2.00	Eula Kearney, NC	4.00	Gladys Payton, KY	2.00
Annie Higgins, NC	2.00	Joseph C. Kearney, NC	5.00	Mrs. W.A. Spence, NC	2.00
Dewey C. Dean, NC	12.00	Helen S. Hughes, NC	2.00	Clayton H. Bond, VA	3.00
Nola Walley, TX	5.00	J.A. Bugg, VA	5.00	David C. Stovall, VA	5.00
Mrs. J.E. Rogerson, NC	1.00	O.C. Parham, GA	2.00	Odell Clayton, NC	2.00
Elma G. Wilson, NC	2.00	Lonnie Lancaster, NC	2.00	Lester Gray, NC	5.00
Lerah J. Parker, NC	5.00	Patricia Fipps, NC	2.00	Elder Newell Hendrix, AL	2.00
W.C. Garrett, GA	10.00	Raymond A. Day, NC	5.00	Mrs. Minnie B. Jones, NC	5.00
Grace Jefferson, CA	1.00	Sylvia H. Dobbins, VA	2.00	Gwynn Byrd, AL	2.00
Elva S. Mitchell, VA	3.00	James Lowry, NC	2.00	Coy R. Furr, NC	5.00
Stella P. Dalton, VA	2.00	Frankie L. Robinson, NC	10.00	Annie D. Dean, NC	2.00
Gertie R. Norris, NC	2.00	Ivey Coleman, NC	4.00	Margaret B. Lunsford, NC	4.00
Victor C. Walters, NC	5.00	Annie A. Turnage, NC	10.00	Mrs. Leva Idol, NC	2.00
Annie B. Hawkins, NC	2.00	George E. Hager, NC	2.00	Anna W. Stott, NC	2.00
Lessie G. Phillips, VA	2.00	J.D. Phillips, VA	15.00	Gladys C. Nutt, NC	5.00
Annie Martin, NC	2.00	Leland Oliver, NC	2.00	J.V. & Dorothy Jones, GA	35.00
Isla H. Floyd, NC	1.00	Joe W. Rice, NC	2.00	Avis King, VA	5.00
Evelyn M. Lee, NC	2.00	Lloyd Williams, NC	2.00	Helen Hylemon, NC	2.00
David A. Lassiter, NC	7.00	Burlington Peacock, NC	2.00	George H. Gray, NC	2.00
Dorothy Batchelor, NC	1.00	Lee Whittington, NC	2.00	Eula Pope, NC	2.00
Elder C.R. Ball, VA	3.00	C.P. Clayton, NC	2.00	Burley Naylor, NC	2.00
Adelaide J. Gerry, NC	1.00	Juanita Adams, NC	2.00	Merlin Naylor, NC	2.00
Clarence Owen, NC	2.00	H.G. Cox Jr., SC	3.00	Oba Honeycutt, NC	2.00
Mrs. J. Robert Malone, NC	5.00	Herman Boyd, SC	10.00	M.E. Spell, TX	10.00
Rudy & June Kirby		Elder J.C. Carroll, NC	3.00	James E. Stowe, VA	5.00
Jones, NC	15.00	Harry B. Duncan, NC	5.00	Delta Boyd, SC	7.00
Ned Matthews, NC	2.00	Myra J. Thompson, NC	2.00	Candace B. NiFong, NC	10.00
Jewell Burris, SC	12.00	Sarah H. Godwin, NC	1.00	Ann B. Sloan, NC	2.00
C.F. Stallings, NC	5.00	D.A. Thompson, NC	2.00	H.G. Cox Jr., SC	2.00
J.L. Coleman, VA	2.00	Linwood A. Gilley, VA	12.00	Elder McLane Horne, SC	3.00
Mrs. C.R. Hollandworth, VA	2.00	Algie L. Harris, NC	7.00	Clyde Boyd, SC	2.00
Ruth C. Jeffreys, NC	10.00	Leona Kirby, NC	2.00	Cecil Jenrette, NC	5.00
Bobbie L. Bentley, GA	5.00	Paul Kirby, NC	2.00	O'Bryant Cox, SC	12.00
Frank W. Stokes, NC	10.00	Arlen Brown, NC	2.00	Rodney Gore, SC	5.00
Sudie R. Barham, NC	2.00	Jackie Rucker, MD	12.00	D.E. Stanley, NC	35.00
James M. Tester, NC	7.00	James W. Keesee, KY	2.00	Mrs. Alma G. Wilson, SC	10.00
Mrs. C.A. Morgan, NC	2.00	Frank Oakley, NC	2.00	George M. Paul Jr., SC	10.00
I.L. Lunsford, NC	7.00	Rainey Whitfield, NC	10.00	Elder S.J. Sauls, NC	3.00
Thomas V. Inman, NC	2.00	Alma B. Scott, NC	5.00	Dehlia A. Lautares, NC	5.00
Lee M. Wilson, IN	20.00	E.S. Leonard, NC	5.00	Elma G. Wilson, NC	5.00
George W. Brooks, NC	5.00	Mary S. Macemore, VA	5.00	Mrs. H.C. Lax, NC	2.00
Snowie Bolt, VA	2.00	C.T. Stoots, VA	15.00	Mrs. Thelma Q. Jones, NC	4.00
Doris P. Wood, NC	2.00	Lillie A. Phillips, VA	5.00	Bryant Huff, GA	27.00

N.L. Paul, NC 2.00
 John H. Clifton, NC 4.00
 W.L. Wiggs, NC 5.00
 Lerah J. Parker, NC 2.00
 In memory of Sister B.N. Lindsey
 (Sappony Church) from Rachel L.
 Price, Nashville, NC \$15.00

In memory of Mrs. Louise Parker
 Temple, member of the Raleigh
 Primitive Baptist Church, (De-
 ceased), by her son, Mr. J.P. Tem-
 ple, Goldsboro, NC \$50.00

In memory of Mr. Sanford Rhodes,
 Statesville, NC (Deceased), by his
 wife, Sister Mabel O. Rhodes
 \$20.00

In memory of my friend, Miss Mary
 Ruth Fleming, Greenville, NC, by
 Mrs. Maude C. Sutherland, VA
 \$15.00

May we take this opportunity to
 thank you for your kindness and as-
 sistance in the above cause. Were
 it not for your support in the above
 manner, we would not be able to
 continue the publication of this
 paper. As we have said many times
 before, the outside contributions
 make the difference in keeping the
 expenses paid and in the black.
 Since the paper has no other means
 of support, the regular subscription
 income alone would not be sufficient
 to support the paper and keep the
 expenses paid. For verification,
 please see "The Budget" (Year of
 1986) that was published in the
 May-June, 1987, issue of the paper.

Gratefully,
 J.M. Mewborn, Editor

Dreams

I don't know that Jesus ever entered my
 old heart, but if He did, it started with a little
 dream when I was thirteen years of age. The
 next day I first saw myself a sinner and could
 not tell why such heaviness came over me.

When I was ten years of age, I found a
 little book of Bible stories (not in our home),

and I was very much impressed with the story
 of Joseph and his dreams, that they were
 prophetic and came true. The part that impre-
 ssed me most was when Joseph spoke to
 his brethren, "Ye thought evil against me; but
 God meant it unto good." Gen. 50:20. That
 has stayed with me unto this day and has
 often been a comfort to me when I felt left
 alone or in deep despair.

I've had other dreams that impressed me
 to change my mind. Truly, God is His own
 interpreter, as the poet wrote.

If these are all hallucinations, then I'm an
 imposter for sure and have no part with Him.

Humbly submitted, I trust,
 Grace (Mrs. T.R.) Jefferson
 8500 122 Kern Canyon Road
 Bakersfield, California 93306
 August 16, 1987

In recent months some have implied that
 dreams have no meaning in the experiences
 of the children of God. In Matthew 2:13 we
 find recorded "And being warned of God **in
 a dream** that they should not return to Herod,
 they departed into their own country another
 way. And when they were departed, behold
 the angel of the Lord appeareth to Joseph
in a dream, saying, Arise, and take the young
 child and his mother, and flee into Egypt, and
 be thou there until I bring thee word: for Herod
 will seek the young child to destroy Him." Here,
 we find that God used **two dreams**,
 one sent to the wise men and one sent to
 Joseph, the espoused husband of Mary, the
 mother of the Lord Jesus Christ. Had it not
 have been for these two dreams, Herod's
 soldiers at his command would have killed
 or murdered the Lord Jesus Christ. This was
 not possible since God had said, "God suf-
 fered no man to do them wrong: yea, He
 reproveth kings for their sakes, saying, Touch
 not mine anointed, and do my prophets no
 harm. 1st Chronicles 16:22. God employs
 and uses dreams according to His provi-
 dence and purposes as He does everything.
 I wholeheartedly agree with Sister Jefferson
 in her sentiment on this point or matter.

J.M. Mewborn, Editor

The Creation

We hear much discussion lately in the news media and other places about creation. To my mind most of it is false and contrary to our doctrine.

God created everything. He created time. God Himself is eternal, just as space is. There is no beginning nor end of eternity, nor of space. The human mind cannot comprehend eternity. Man is a creature of time. He cannot be beyond time. The scientists, the wise of this world, would have us believe every living thing came from a cell originally, but as far as I can find they do not tell us where the cell came from. They tell us also that what they find was there millions of years ago. Maybe so, I don't know just when time began and I certainly don't spend any time worrying about it. But what I do believe, nothing they find or ever will find started before time began.

God created everything and not **one** thing has been created since He finished His creation. Many things have been discovered and invented. What did Thomas A. Edison use to invent the many things he did? He used the material already created, as do all inventors.

We cannot condemn the scientists or others who do not believe in God and His creation. Only God-given faith can believe in Him and His predestination. If He chooses to give some that faith and not others, that is His own good pleasure and His business alone.

Humbly submitted, I trust,
Grace (Mrs. T.R.) Jefferson
8500 122 Kern Canyon Road
Bakersfield, California 93306
August 16, 1987

Writing of Elder James G. Gardner

Dear. J.M.,

I am enclosing a letter I received from Elder Gardner when he was so sick one time. I wrote him occasionally when he would have those prolonged attacks or illnesses because of his heart condition. We surely do miss that precious servant of the most High, true and living God. He was a fine man, and, if not deceived, God blessed him to preach the

truth for His church's benefit and pleasure many times. How we do still miss him! His letter was not dated, but I suppose it does not matter. I think it was written about 1982 or 1983, as best I can recall. I believe what he believes, don't you?

Love,
Elizabeth C. Edwards
417 South Boyalan Street
Raleigh, N.C. 27603
October 5, 1985

The Letter

Mrs. Elizabeth (W. Clyde) Edwards,
Raleigh, N.C. 27603

Dear Mrs. Edwards:

I enjoy your writings that are published in the **Zion's Landmark** so much! it is in accord with what I believe, but I cannot write a letter or an article like you can. It is a gift from God. In the first place, I am not fit or worthy. I cannot put in writing how I feel about the things of God; however, I feel that God is ruling everything as it pleases Him, and nothing is out of place at anytime or place. How could anything get out of place when God has all power? He (God) made everything there is. There is not one thing else that God did not make. Even the devil is here and I say that God made the devil just like it pleased Him. He (the devil) is fulfilling the very purpose for which God made him. Not only that, but everything else is doing likewise, fulfilling. There are times when I can see this wonderful truth as it is in Christ.

God spoke by His servant Solomon, saying, "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Proverbs 16:4. He also spoke by His servant Daniel and said, "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10. Now who can change this? I say none are able to change what God has commanded! What the Lord doeth, He said, is done forever. Is this what you believe?

I am glad I feel this way. So, everything is sure to come to pass as God has fixed it. And I say that it comes to pass only at God's appointed time. Job said concerning God, "But He is in one mind, and who can turn Him? and what His soul desireth, even that

He doeth. For He performeth the thing that is appointed for me: and many such things are with Him." Job 23:13, 14. So, none are able to turn our God from His eternal mind, purpose and thought.

He saw from the beginning everything just as it is. There is not one thing that has ever come to pass that God did not know about! For I believe that He saw even the smallest thing even unto the largest. The God who gives this glorious doctrine and truth will take care of His little children in this life and will take them home to Heaven one blessed day where all is love, peace and joy for God is sure in all of His work. Even the time and season are appointed by Him.

May the blessings of God's grace rest upon you. I am doing very well at this time.

In Bonds of love,
J.G. Gardner,
Stoneville, N.C.

Mrs. Elizabeth Edwards asked me in the closing of her letter above if I believed what Elder Gardner wrote in his letter. My answer to her is "word for word." J.M. Mewborn

ORDINATION TO THE MINISTRY OF ELDER PAUL CLARK

The Matrimony Primitive Baptist Church, Rockingham County, (Route 3), Stoneville, North Carolina, feeling that Brother Paul Clark has been called to the work of the gospel ministry, called for a presbytery to assemble for the purpose of examining the aforesaid brother.

On December 12, 1987, a presbytery was organized, as requested, by appointing Elder David Minter as Moderator, Elder Lester Stewart, Clerk, and Elder George Flippin to examine the candidate. Elder Reubin Hawks was appointed for the ordination prayer, Elder A.A. Doss was appointed to deliver the charge and Deacon (Brother) R.L. Dyer was spokesman for the church.

Then the aforesaid brother was delivered into the presbytery by the spokesman of the church whereby Brother Paul Clark was examined and found worthy of ordination to the ministry. He was then set apart by fasting and prayer and the laying on of the hands by the presbytery, whereby the said Brother (now) Elder Paul Clark was ordained to the

full work of the gospel ministry.

After receiving the charge, he was delivered back to the church.

Witness our hands on this day December 12, 1987.

Elder David Minter, Moderator
Elder Lester G. Stewart, Clerk

The following ordained brethren were present, viz:

ELDERS

David Minter	Reuben Hawks
Lester G. Stewart	C.R. Ball
George Flippin	Eugene Brown
Albert Doss	

DEACONS

R.L. Dyer	Cletus Turner
Jimmie D. Martin	Sam R. Dalton
J.D. Cassell	Northern Trogon
Lonnie Coleman	Jesse N. Moore
Lonnie Ashworth	Henry Tate
George Fulk	Harry Wood
Victor Walters	Joseph M. Thomas
Jesse A. Trogon	Allen McBride
Joseph Easter	Everett Hill
Samuel R. Wood	Curry D. Barnwell

REMINISCENCES OF ELDER J. SEBRON SECHRIEST AND SISTER MAGGIE SECHRIEST

Brother Mewborn,

I enjoy reading **Zion's Landmark**. I appreciate your publication of the memorials and photographs of Elder J. Sebron Sechriest and Sister Maggie Sechriest that appeared in the "January-February, 1987," issue of the paper. We were blessed to have a very touching memorial service for them at Little Vine Church on May 30, 1987. I was sorry that you were unable to come.

We miss both of them very much at Flower Gap Church, as well as all the other churches, but we feel that our loss is their eternal gain and that they are resting in the Arms of Jesus. **"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."** Revelation 14:13.

Brother Sechriest called me almost every day or night. I miss his calls so much. When the telephone rings, I feel like I will hear his voice, but then I realize that it is now stilled

in death, but I am sure it is ringing with the Angels of God. He had such a voice when God blessed him to preach Jesus Christ and Him crucified, the Lamb of God that was for sinners slain. It was such a piercing sound that at times it brought cold chills on me. I was blessed to be baptized by Brother Sechriest on January 1, 1955. I never thought of life without Brother Sechriest and Sister Maggie Sechriest, but I feel that the Lord knows best and that His ways are just and past finding out.

A sister in Christ, I hope,
Madeline (Mrs. James) Lowery
P.O. Box 54
Toast, North Carolina 27049
June 19, 1987

P.S. Brother Mewborn, my answer to "A Puzzle — Can You Find the Answer?" that appeared in the "January-February, 1987," issue of the **Landmark** is "Whale." Am I correct? ML.

(Yes, Sister Lowery, it is the "Whale." We apologize to Sister Lowery for the delay in publication of her answer as her letter got lost in our office. We regret the oversight and are sorry. J.M. Mewborn, Editor.)

OBITUARIES

ELDER WILLIAM POWELL WHEAT

"Precious in the sight of the Lord is the death of His saints." Psalms 116:15. Our beloved was called from this life November 20, 1987. Elder Wheat is survived by his wife, Sister Irene Wheat, two daughters, three sons, ten grandchildren and two great-grandchildren.

He was a native of the State of Oklahoma. Brother Powell joined the U.S. Army at an early age. After discharged from the Military service, he made his home in Toulumne, California.

The funeral services were held at the funeral home in Sonora. Interment was at the Mt. Shadow Cemetery, Sonora, California, November 23, 1987.

The Little Flock Church of Bakersfield, California, loved brother Powell Wheat for

the precious gift that the Most High God had blest him with. In 1968, during the Union Meeting in September, the Little Flock Church called for the Ordination of Brother Wheat to the Gospel ministry. The moderator of that meeting, Eldert T.R. Jefferson, Elder Woodrow Lake and Elder Harvey Prillaman were the ordained ministers that composed the presbytery for his ordination.

"Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it." Ecclesiastes 12:7. Our precious brother believed that Israel's God inspired the writers of old to write as Solomon had written aforetime for our learning. There was a beauty in Brother Powell Wheat's preaching that we shall treasure as long as we are blest with a mind of understanding and remembrance.

This unworthy writer attempted to speak with an emotional and trembling voice, hoping to praise our God in saying, "Thy will be done."

Walter B. Wilson
West Covina, California

LINA ELLIS GARDNER

Lina Ellis Gardner was born February 9, 1905. It pleased our Heavenly Father to call her from our midst on September 15, 1987. She was the daughter of the late Dow Columbus Ellis and Teresa Varnell Ellis. She had six brothers and five sisters. Her brothers were Walter, Charlie, Thad, Cad, Jet and Dow Ellis. Her sisters were Ada, Hattie, Mattie, Lucy and Sally Ellis.

She was married to Brother Floyd Roy Gardner in October, 1924. He died April 22, 1966. She had two children, namely, Dorothy Ellis Smith and Thelma Ellis Everette, both of Macclesfield, N.C. She had three grandchildren and one great-grandchild.

From a young woman until her death, Sister Lina Gardner enjoyed life and had very high standards and principles by which she lived. She also endeavored or tried to teach her family to live by these same standards and principles. For many years she was blessed to believe in the true and living God of Heaven. She joined the Primitive Baptist Church at Autrey's Creek, Edgcombe

ounty, N.C., the first Sunday in October, 1951. She attended faithfully until declining health prevented.

Sister Lina Gardner and her husband, Brother Floyd Gardner, operated a country (general) store for many years and she continued the operation of it for several years after Brother Gardner's death with the help of her daughter.

The dear sister was loved greatly and will be missed by all who knew her. Her funeral service was conducted by Elder Kenneth Windham and Minister George Burdette at Carlisle Funeral Home, Tarboro, N.C. Interment was in Macclesfield Cemetery.

It is, therefore, resolved by the church that three copies of this obituary notice be made and a copy be sent to **Zion's Landmark** for publication, one be sent to the family, and a copy be kept for our church record.

Done by order of the church in conference the first Sunday in November, 1987.

Elder Kenneth Windham, Moderator

J.B. Coker, Clerk

(Written by a friend, Myra G. Wooten)

FLOY W. JONES

Sister Floy W. Jones, wife of Elder James T. (Jimmy) Jones, was struck by an automobile in front of her home in Marshville, N.C., and died instantly on New Year's Day, January 3, 1988. She is survived by her husband, Elder James T. (Jimmy) Jones; two sons, Edwin Jones, Wingate, N.C., and James Jones, Charlotte, N.C.

Funeral services were held at Lawyer's Springs Primitive Baptist Church, Peachland, N.C., at 2:00 p.m. on Sunday, January 3, 1988, by Elder W.C. Edwards and Elder E.H. Hunter officiating.

No words are adequate to express the feeling of love for this dear sister and her husband, Elder Jimmy Jones, the name by which she has been widely known for many years. We only know the number of miles they traveled together over the highways of North Carolina for the past nearly fifty miles to the Primitive Baptist associations and church meetings.

Two scriptures come to mind that aptly and

beautifully describe the noble traits of Sister Floy Jones. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1st Timothy 5:10. Solomon was inspired to say of those women in Sister Jones' category, "Her husband is known in the gates, when he sitteth among the elders of the land." Proverbs 31:23.

Sister Jones will be greatly missed by many people. The Lord willing, a suitable obituary will follow later.

J.M. Mewborn

Annual Meeting At Macedonia Church, (Florida)

We would appreciate it very much if you will announce our annual three day's meeting at Macedonia Church, Alturas, Florida, beginning on Friday before the fourth Sunday in February, and will continue through Saturday and Sunday following, the dates being February 26th 27th and 28th, 1988.

Directions to Macedonia Church are as follows: Those coming from the north, take Interstate 95 to Interstate 4 at Daytona Beach, Florida. Then follow Interstate 4 to Haines City, Florida. There you will take U.S. 27 south to Lake Wales, Florida. At Lake Wales take Route U.S. 60 West for approximately 9 miles to "Alturas, Florida Sign." At this point, turn left on State Route 644-A. For about one and one-half miles to church building on your left.

Those coming from the west will follow Route U.S. 98 to Route U.S. 60 and "Alturas, Florida Sign." At this point, turn right on State Route 655-A and go for one and one-half miles to church building on your left.

We enjoy having our precious brethren, sisters and friends who love the doctrine of God's absolute sovereignty and predestination in and over all things to meet with us and we extend a warm invitation for you to visit us again in February, 1988.

For more information call or contact Brother Bill Lake, Telephone 813-683-1726 or Clarence Duckworth, the undersigned,

Telephone 913-537-1208, or Elder John Simpson, Telephone 813-294-3804.

C.W. Duckworth,
P.O. Box 24,
Alturas, Florida, 33820

Schedule of Union Meetings For The Fifth Saturday And Sunday In November, 1987

Black Creek Union will meet with the Church at Lower Black Creek, located beside U.S. Hwy. 117 about three miles south from Wilson, N.C., near Black Creek, Wilson County, N.C. Elder J.B. Williams was appointed to preach the introductory sermon and Elder Delbert Carraway is his alternate. (Elder J.B. Williams, Union Clerk, Rocky Mount, N.C.)

Angier Union will meet with the Raleigh Primitive Baptist Church, located 1101 New Bern Ave., (about 8 or 9 blocks from State Capitol Building) in the City of Raleigh, N.C. Elder John Lee was appointed to preach the introductory sermon and Elder S.J. Sauls is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C.)

Lower Country Line Union, will meet with Wheeler's Church, to be entertained by Mebane Church. Wheeler's Church is located about nine miles west from Roxboro, N.C., just south of N.C. Hwy. 49. Elder Burch Wray was appointed to preach the introductory sermon and Elder Wallace Oakley is his alternate. (Bernard Whitefield)

Mill Branch Union will meet with Mill Branch Church, located one mile east of U.S. Hwy. 701 between Whiteville, N.C., and Tabor City, N.C. Turn east on rural paved road at Sidney and continue one mile to church. (J.D. Wright, Union Clerk, Tabor City, N.C.)

Black River Union will meet with Seven mile Church, located about three miles south from Newton Grove, Sampson County, N.C., on west side of Rural Paved Road No. 1703, near Vann's Crossroads. Elder Delbert Carraway was appointed to preach the introduc-

tory sermon and Elder J.W. Hawkins is his alternate. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

White Oak Union will meet with Newport Church, located in Town of Newport, Carteret County, N.C., on U.S. Route 70-A. Elder Johnny Carroll was appointed to preach the introductory sermon and Elder Furney Davis is his alternate. (Virgil Davis, Union Clerk, Richlands, N.C.)

Lower Mayo Union will meet with Russell Creek Church, near Stuart, Patrick County, Virginia, **ON SUNDAY ONLY**. Meeting House is located just east of Route 8, near N.C. — Va. State Line. Turn east on rural paved road, go short distance to church on your right. (Cletus Turner, Union Clerk, Bassett, Va.)

NOTICE OF MEMORIAL MEETING (W.VA.)

The Annual Bell Memorial Service will be held at Indian Fork Primitive Baptist Church, Culloden, West Virginia, beginning on Saturday afternoon before the fifth Sunday in May 1988, and will continue through Sunday following, the dates being May 28 & 29, 1988.

Lunch will be served at the beginning of the meeting on Saturday at 12:30 p.m., and the service will begin, if the Lord will, at 2:00 p.m., followed again with dinner at the church before service to begin on Saturday night at 7:00 p.m. Services will continue on Sunday a.m. to commence at 10:00 a.m. E.D.T., the Lord will.

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the south take Interstate 77 to West Virginia Turnpike; take I-64 to Hurricane Exit 34; take Business Route 34 through Hurricane to Route 60; go for one mile west on Route 60 to Culloden; turn left at Elementary School; go ½ mile to church on your right.

We invite our brethren, sisters and friends to visit with us in our memorial meeting with a special invitation to our ministering brethren.

Elder Elmer Smith, Moderator
Norman Bird, Clerk

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

January-February, 1988

NUMBER 1

Experience of a Child of God

Mixtures of joy and sorrow
I daily do pass through;
Sometimes I'm in a valley,
And sinking down with woe.
Sometimes I am exalted,
On eagles' wings I fly;
I rise above my troubles,
And hope to reach the sky.

Sometimes I'm full of doubting,
And think I have no grace;
Sometimes I'm full of praising,
When Christ reveals His face:
Sometimes my hope's so little,
I think I'll throw it by;
Sometimes it seems sufficient,
If I were called to die.

Sometimes I shun my brother
Lest he should talk to me;
Sometimes he is the neighbor
I long the most to see;

Sometimes we meet together,
The season's dry and dull;
Sometimes we find a blessing,
With joy it fills my soul.

Sometimes I am oppressed
By Pharaoh's cruel hand;
Sometimes I look o'er Jordan,
And view the promised land;
Sometimes I am in darkness,
Sometimes I'm in the light;

(Continued)

NOTICE

The subscription rates of Zion's Landmark
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates apply to all subscribers.

ary-Fe

NC BAPTIST HISTORICAL
PO BOX 7777 REYNOLDA STATION
WINSTON SALEM NC 27109
88-10-90

And then my soul is winged,
And upward speeds its flight.

Sometimes I travel mourning,
Down Babel's ancient stream;
Sometimes my Lord's religion
Appears my only theme;
Sometimes when I am praying,
It seems almost a task;
Sometimes I find a blessing,
The greatest I can ask.

Sometimes I read my Bible,
And 'tis a sealed book;
Sometimes I find a blessing
When'er therein I look:
Sometimes I go to meeting,
And wish myself at home;
Sometimes I find my Saviour,
And then I'm glad I come.

Lord, why am I thus tossed,
Thus tossed to and fro?
Why are my hopes thus crossed,
Where'er I'm called to go?
O Lord, thou never changest,
And 'tis because I stray;

O grant me thine assistance,
And keep me in thy way!

O may thy counsels guide me,
And keep me while I live!
In death be thou my portion,
And then my soul receive,
To praise my blessed Saviour,
And magnify His grace,
Bestowed on such a sinner,
The chief of all the race.

There, with the holy angels
That stand around the throne,

And saints of every nation,
Our voices joined in one,
We'll sound aloud the praises
Of our Redeemer God,
Who saved us by His sorrows,
And washed us in his blood.

CORRECTION

An error or mistake was made in the names of deacons' signatures attached to the "Ordination To The Ministry Of Elder Paul Clark" that appeared on Page 13 of the "November-December, 1987," issue of the **Zion's Landmark**. The name of "Harry Wood" should have been "**SAMMY HAZELWOOD**." I was unable to distinguish clearly the handwriting of Brother Sammy Hazelwood due to a blur that had occurred in the ink on the paper. I regret my mistake and gladly make this correction.

J.M. Mewborn

MRS. ELIZABETH C. EDWARDS SUFFERS STROKE

Many of our subscribers and readers of **Zion's Landmark**, no doubt, will be interested in knowing that Mrs. Elizabeth C. Edwards, Raleigh, North Carolina, who has contributed many good articles for the **Zion's Landmark** for the past 30 years + suffered a stroke at her home there on January 11, 1988. She stayed in Rex Hospital, Raleigh, N.C., for approximately one month and is now confined at Hillhaven Convalescent Center, Raleigh, N.C. Since the stroke or blood clot on her brain, she has never been able to speak to anyone, although she has awareness of your presence and identity when you are with her. Please remember her and her husband, Mr. W. Clyde Edwards, and their daughter and son when blessed in your prayers.

J.M. Mewborn

Zion's Landmark (ISSN0744-6187) is published Bi-Monthly (January, March, May, July, September, & November) for \$8.00 per year by Elder J.M. Mewborn, P.O. Box 277, Willow Spring, N.C., 27592-0277. Second Class Postage is paid at Benson, N.C. **POSTMASTER:** Send address changes to **Zion's Landmark**, P.O. Box 277, Willow Spring, N.C., 27592-0277.

CORRESPONDENCE AND EXPERIENCE

Dear Elder Mewborn,

I enjoy reading the **Zion's Landmark**, but it seems I do not know when to expect to receive it. Sometimes as much as three or four months pass before I receive the **Landmark**. Therefore, I have decided not to renew

my subscription.

Wishing you the best,
Robert E. Corn
P.O. Box 301
Stuart, Virginia 24171
December 7, 1987

EXPLANATION

Dear Brother Corn:

I want you to know that I deeply appreciate your nice letter to me and I desire to write and thank you for writing to me.

We have two children now at home with us and I have to work daily, many times from 5:00 a.m. or earlier in the morning to 10:00 a.m. at night in order to do what is placed upon me each day. God has blessed me with a small insurance business, but to keep the overhead down, I have to work hard (my wife and I) in order to make it. My wife helps me each day in my little business as well as in keeping the books and doing other necessary paper work for the **Zion's Landmark**, which is just a very small paper, but so much work has to be done to get it out each time.

You see, having to work to make a living for my wife, two children and myself, with one child enrolled at Wayne Community College, Goldsboro, N.C., John, age 20, and Suzanne, age 10, a student at the local elementary school, I have to do my **Zion's Landmark** work whenever I can after I get through with other things necessary in making bread for my family. The Landmark only breaks even each year, if it does at all, and I cannot depend on it for financial support for my family and me. The **Zion's Landmark**, so many tell me, means so much to them, and, if the Lord will, I hope to continue to keep it going as long as it is the Lord's will to bless me to that end. Many tell me that it is a sound paper, and, truly, it is in the Lord's Hand.

I may run late many times, but always know that I am doing the best I can to keep it going. I am sorry that it is like it is, but I am trying hard as I can under my circumstances. I do not have a wealth of money like some of our precious brethren, so I am begging you to bear with me. I hope that you will continue your subscription to the **Landmark** and write

for us again when you feel so led. Many people expressed to me their pleasure and appreciation for the article that you wrote for us about one year ago. (This article appeared in the "Jan.-Feb., 1987" issue of the Landmark.) I have no way to keep the paper going except through subscriptions, so you see that you will help the cause if you can be given a mind to continue. You will, if the Lord will, get each edition of the paper, although I have a lot of trouble with the Post Office Department in delivering it. I hope the Lord will bless you to understand my plight and situation.

Yours in blessed hope
of immortality,
J.M. Mewborn
December 25, 1987

MY HOPE OF ETERNAL LIFE

Dear Elder Mewborn:

I am enclosing my check in the amount of \$15.00. Please renew my subscription to **Zion's Landmark** for one year. All that is left over you may use to support the **Landmark**.

I have thought that publishing the **Landmark** was a big job. Until I received your letter of December 25, 1987, I had not realized that your problems are so great. If everyone who loves the **Zion's Landmark** for the sake of the truth of which it contends and also we hope that it will continue, could read your letter to me of that date, December 25, 1987, they would understand what you are doing and trying to do.

It has occurred to me how terrible it would be if **Zion's Landmark** ceased to be or if the paper were discontinued. As far as I know now, **Zion's Landmark** is the only paper still published in the country that tells it the way the Bible tells it. When I was a boy, my grandparents received other periodicals or papers published by the Old School or Primitive Baptist and I enjoyed reading them very much. But later on, I believe it was in the 1950's, that they went bad or conditional. About all they contained were worldly news and articles and sermons by conditional writers or what is sometimes called the "soft side."

Elder Mewborn, I hope you and your family are in good health and will continue so during the new year. But we must take it as it comes.

It is very difficult to appreciate anything until we have been without it or deprived of it. I think of good health as the second most precious thing we can receive in this life. The most precious things we can receive in this life is "a hope of eternal life." I suppose some would think it strange by my saying "having a hope of eternal life" instead of saying "having eternal life." We cannot receive a hope of eternal life (here in this natural world) unless we have eternal life. If we have eternal life, we had it before we were born. Then, it is not because of anything that we did or anything we will do that brought it about. "Eternal Life" is strictly a **Gift of God**, to those whom God loved before the world was.

There is a difference in having a hope of eternal life, and hoping we have eternal life. I was greatly burdened about my sins for over ten years. If someone were to ask me to describe the last 18 months, I believe I would say it was torment. I was convinced the Lord had forsakened me and that burning hell would be my eternal home. I was hoping just as much then as I ever have since the Lord removed the great burden of sin that I have eternal life. I feel the Lord has forgiven me of my sins. I am still a sinner, and will be one as long as I live. But now I have a "hope of eternal life."

Since I was given a precious hope, there have been times when it seemed my hope was so small that it was almost gone. But, it has never been so small that I was willing to trade it for this world and what it contains. This world will not always be. For the Bible (scriptures) to be fulfilled, this world has got to come to an end. But, how wonderful is the blessed thought that God's Kingdom is an Everlasting Kingdom and can never fail! The God of this Everlasting Kingdom is a **GREAT AND HOLY KING**, doing that which pleases Him.

After I was given a hope, I was burdened to tell my experience to four people, my wife, my father, my mother and Elder Dewey Rakes. I was determined I would never speak one word to anyone about what I had experienced. The secret would go with me to the grave. But when we suffer enough, we are made willing for God's will to be done. I be-

lieve I could build a world like this just as easy as I could have kept from talking to those four people just mentioned, and I do not believe that I was one minute late in getting to them. This thing (truth) was never meant to be kept a secret. It is too powerful for man to hold or contain. If we did not have a mouth, I believe it would make one and come out! It has made the dumb speak, the blind to see, the deaf to hear and has raised the dead. It is the **Power of God**. No one can resist it, try all they will.

My father said to me, "For the past 18 months, I have been in great trouble about you. There is a lot of suffering, but there is no way out." And he said, "when you have suffered enough, at that point you will be made willing to be God's anything." Elder Rakes said, "God has given you something eternal to look to." He talked or preached to me for about one hour. When we parted, I felt I could handle anything this world had to offer. This feeling did not last for long.

It is my belief that Elder Dewey Rakes had the richest experience of anyone I have ever known. I know of no one to compare him with in this regard, unless it is the prophets and apostles. To mention a couple of things, during World War II, the Lord told him the date that the invasion of France would take place on June 6, 1944. He and his family were facing at that time what appeared to be starvation. **Words** made of **Light** appeared overhead in his home. They were, "Ask what you will, believing." He said, "Lord, that we might not perish." His dog started barking outside a little way from his home. He went to check on the dog and found 7 rabbits in a hollow log. He said, "The Lord put those rabbits there."

When Elder Rakes passed from this life, it grieved me very much. I do not believe I have ever missed anyone more. Before he retired from secular work for several years, he and I worked for the same company. We talked there and at other places. It seems that he always said something that helped me through just one more day.

If you were to ask everyone what is the best condition a person can be in, I believe most everyone would say, "happy and at

ease." There was a time I would have said the same thing, but no more. A person left in this condition will go astray. There is a "woe" that is pronounced upon them. I was rather young when I became convinced that many were happy and at ease and that some were not. I know that I was not. I wanted to be in a condition where I could take part and enjoy everything that was going on or that was happening around me. I regret it now with all my heart. For several years I did things which I now (today) consider terrible. I did not want to do a lot of the things I did. I did them hoping it would put me in a condition where I could have a lot of fun. I did so much want to be happy and at ease that I was willing to try most anything. It seemed to work for some, I thought, but it would not work for me.

I have thought the reason I was tormented so long about my sins was because they are so great. If all the people in the world came to me and said, "All of God's people suffer the same," I would say they do not. I believe some of them suffer very little and some are tormented. Everyone is not "cast into the den of lions," as Daniel was. (See Daniel 16:16.) Everyone does not have to give up all their children, what they own and be covered with boils from the crown of the head to the foot, their wife or companion turn against them, as Job did. (See Job 1:15, 1:19 & 2:7.) Not everyone is cast into the sea, swallowed up by a fish and made to stay there 3 days and 3 nights as Jonah did. (See Jonah 1:15 & 2:17.) Not everyone is struck down blind for 3 days as a man called Saul was. (See Acts 9:4 & 9:9.) Not everyone is cast into a burning fiery furnace as Shadrack, Meshack and Abednego were. (See Daniel 3:21.) The Lord not only was able to deliver all these people mentioned, but the glorious thought now is that He did deliver **everyone** of them, and whatever the extent of their individual suffering was, only they and their God know! This God is not any older, nor any younger or any weaker today. He is the same in the past, the present and the future. He had no beginning and is from everlasting to everlasting.

Regardless how much we suffer in this life, we will never suffer as much as Jesus. Jesus

was sin-free. We are sinners both by nature and by practice. Our suffering is coming. If it is on this side of the grave, there is an end. If it is on the other side of the grave, there is no end. I do not believe anyone hates suffering anymore than I do. I have tried as hard as I can try anything to live my life pain-free. But, I am helpless in what I believe, and I believe the best condition a person can be in here is misery and begging God for mercy. God is a merciful God, but He will not have mercy on anyone except on this side of the grave. That is why it is said in the pulpit from the elders many times, "If you have to go groaning and begging God for mercy, feeling that you have not a friend in this world, neither in Heaven, you are in good condition." You are loved. Yes, you are rich. There is no way anyone can beg God for mercy unless God laid mercy up for you in His storehouse of Grace before the world was. If this is true, you will receive it (mercy) at God's appointed time and place, not before nor after. All the people with the collective power of all men on this earth cannot prevent it!

I doubt if any part of the Bible (or scriptures) is quoted today more than John 3:16. "**For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.**" If man was in control, I believe He (God) would use the chance system. People who have not been taught by the Lord know nothing **Spiritual**. They know only what is according to nature. They believe God uses the "chance system" also. They have told me, "God gives everyone the same chance." "We can," they say, "believe and let the Lord come into our hearts, take control of our lives, and go to heaven, or we cannot believe, refuse the Lord, and go to hell." I do not believe this is the truth! It is something else.

This is the way I believe it is. "No one can believe except those who have eternal life. No one has eternal life except those Jesus died to redeem. Jesus died to redeem no one except those the Father gave him before the foundation of the world which number is the church of the true and living God." I hope I am made thankful from my heart that God

has blessed me to believe this truth. Where I will spend eternity is not hanging **on a chance**. But, it was fixed, purposed, ordained and predestinated before the foundation of this world. If we are in, there is no way out. If we are out, there is no way in. This decision was made a long time ago in **THE ONLY SUPREME COURT OF ALL COURTS** and by **THE JUDGE** who has never vacated His seat (THRONE) by any form of vacancy or leave of absence. The decision or verdict of that **JUDGE** has remained final throughout all the ages of time. **"AND AS MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED."** Acts 13:48.

My parents and their parents were members of what is called the Primitive Baptist Church. I do not doubt but what some would say, "You believe the Primitive doctrine because your parents and grandparents believed it." There is no way that could be correct. No one can teach anyone to believe the truth as it is Jesus Christ. My parents never gave me any religious instructions. There was no indication at any time they were trying to force the Primitive (Baptist) belief on me. It is plain to me that my parents tried hard to raise me to do that which is right, honorable, clean, decent and honest, and to tell the truth, but they left the hard work for the Lord.

Now some may think because I was raised in a home of the Primitive Baptist belief that I have not had an opportunity to make the necessary contact with other beliefs of which exposure I might have been made to have believed differently. I believe I have been thoroughly exposed to many other beliefs. I have been to most of the 48 states of the continental United States of America and a few foreign countries. I have come in contact with many various beliefs. Now the way I see it, there are only two beliefs, **true** and **false**. But I have been to several churches that claimed to be different. I have been to Sunday Schools, revivals, Bible studies, prayer meetings and many more.

Several people have tried to save me. Many people have told me what I had to do to get into heaven. Since I was a small boy, I have had a great desire to spend eternity in Heaven, but my problem has been that I

did not know the way. For several years I tried to do everything I was told, hoping it would keep me out of that burning hell. I realize now it was nothing more than struggling under the law.

Once, while living in the State of Nebraska, I was greatly burdened to become involved with a Catholic family. I did not want to go, and I was determined that I would not go. One night, about 3:00 a.m., I became convinced I had suffered all that I could stand. I said, "Lord, give me a willing mind and I will go." When I said this, sleep came to me.

I was given a book to read. The book contained only what I was allowed to believe, and what I was not allowed to believe, plus more. After reading this book, I was suppose to be willing to go take instructions from the priest and become a Catholic. Somewhere along the way, I would be required to sign papers or documents to the effect that if I should ever become a father, my children would be taught the Catholic belief.

As He (God) had done many times before, and many times since, the Lord came to my rescue. Because of the instructions from the Lord that He had placed in my heart and in my mind, there was no room for instructions from the priest.

More than 30 years have passed since I read that book. I did not try to remember anything it said. But there were two things as long as I know anything. One was that I would not be allowed to believe in dreams. The other was that there are "big sins" and there are "little sins." Taking God's name in vain it said, was a little sin. It told me that I need not ask to be forgiven for my "little sins." This answered to my satisfaction a question for which I had often wanted the answer to. "Why did the Catholics take God's name in vain more often than anyone else?"

One Catholic told me, "The Primitive Baptist must not be very important. I have never heard of them!" Some may think this offended me. But not at all. These blessed and beloved people are important enough that I believe they are the ones for whom Jesus suffered, bled and died for on the cross to save them from that burning hell. This is good enough for me.

I hope someone can pray for this sinner. I do not feel I can.

Robert E. Corn
P.O. Box 301
Stuart, Virginia 24171
January 1, 1988

I am glad now that I answered Brother Corn's letter. In his reply God blessed him to say many precious things. J.M. Mewborn.

BLESSINGS THROUGH HOPE

Dear Brother Mewborn,

I desire to write a few lines to you and will attempt to do so, if it is the Lord's Will.

I have been blessed to go to church for the last four Sundays and the glory of these four weeks has been more than I can tell. I have again been blessed to, as Sister Adams used to so precious say, "Wear my golden slippers." I do not feel to be worthy to do so, but yet it has been that way. It is, as always, better felt than told, a joy unspeakable and full of glory.

It seems like there was a long, slack season for me. During that time, I was blessed to go to a hospital and stay for a while where I was blessed to get completely off valium. I had taken it for years. My health had not been good and the doctors had given me this drug to help me cope, but the time had come when it was not good for me anymore. I had been hospitalized many times to deal with it as it was with me. All through this time, I was blessed to go to church, but not nearly regularly enough to suit me. I might remark, it was just as God had ordained and purposed to be. From time to time, I was made to know this and to be satisfied. Oh, to be blessed with this love which flows from heart to heart and be made satisfied. God knows just what we require and He will supply our needs and so He did with me.

I worked during these years, but did not get along well with my jobs. Sometimes I thought I could not live, but by the grace of God, I did live. During these years, many tribulations came my way and I was made to hope in God. Without this hope, I could not have lived.

I have been made to search the scriptures, Brother Mewborn. Sometimes during the last while my hope was so dim that I could, as I

have heard others say, only hope for my hope. but, it never left me. I feel as though I could not live if I lost my hope. Sometimes, I feel to be the chief of sinners and not fit to have this hope, but oh, how I beg for it. I feel it is what has kept me alive.

We were blessed to have a good meeting at Middle Creek on the second Saturday and Sunday of this month. We had wonderful preaching both days and plenty of good, natural food. Elders Woodrow Lake and and E.T. Jones were with us on Saturday. On Sunday, Elders John Lee and R.L. Fish were with us. Surely, we enjoyed good preaching both days. The singing was beautiful and the fellowship so good. It is good for brethren to dwell together in such peace and harmony. David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalms 133:1. Oh, to be at His table and receive the crumbs thereof. Oh to be, as the Bible says in Romans 3:24, "Being justified freely by His grace through the redemption that is in Christ Jesus." Oh, to be washed in His blood and to mingle with His people. I cannot say what this means to this poor one. Oh, to be satisfied and to hope to one day be made to be like Him and be satisfied in a world that will never end. I live in this blessed hope for that day.

I have had many fears and many tribulations in this life and I have been made to live through this hope. I cannot tell it well but, Brother Mewborn, it is, as I have said, "better felt than told." It is just so wonderful that I wanted to try to tell it.

Brother Mewborn, I am very thankful, I hope, for all that God has given me — my family, my home and, most of all, my faith and hope and my church. I cannot express what this means to me. I am thankful, I hope, that things are just as they are. They are, of course, just how God ordained them to be.

I do not work a job anymore and do not know if I ever will again. It is my hope that God will direct my path and I will be blessed to live not for my will, but for that of the Father.

May God bless and keep you in His great love. I love you for Christ's sake, I hope.

Joan Crenshaw
611 St. Mary's Street
Garner, N.C. 27529

August 18, 1986

Did Christ Actually Bear A Wooden Cross?

It is my desire that the Lord will bless me that I may shew forth in type of the cross that the elect, chosen people of God do experimentally and inwardly take up theirs and follow Jesus. The children of God did not have a cross to carry until Christ came and put within them His Spirit which is a righteous spirit. Neither did they have a warfare of a Godly fear even until then. They walked even as others until they were born again of the Holy Spirit. This new birth was not to save them, but it was because they were already saved. The new birth brought them into the light and knowledge of the truth. What followed was an inward cross and a warfare with a Godly fear. In this sense they do keep His commandments and follow Him, Jesus Christ, the Son of God.

Matthew 27:32 identifies and tells the one that actually carried the wooden cross. "And as they came out, they found a man of Cyrenne, Simon by name: **him they compelled to bear His cross.**"

Now, concerning the cross that Jesus was nailed to at the place called Golgotha, I have heard many of the brethren say that Jesus carried His cross, but He did for He was without sin. Scripture says that "He is holy, harmless, undefiled, **separate from sinners**, and made higher than the heavens." Hebrews 7:26. He, Jesus, had no cross to carry, not even a wooden cross, but His children do have a cross (an inward one) for they are sinners.

Now let us take a look at Mark 15:21. "And they compel one Simon a Cryenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His cross. This seems to look so very plain to me. Now let us go on to Luke 23:26. (We have already quoted Matthew and Mark on this same subject.) "And as they led Him away, they laid hold upon one Simon, A Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." Luke 23:26.

I feel where so many misunderstand these scripture references that I have just quoted, Matthew 27:32, Mark 15:21, and

Luke 23:26, is in John 19:17 which reads, "And **he** bearing His cross went forth into a place called **the place** of a skull, which is called in the Hebrew **Golgotha**, where they crucified Him." The use of the pronoun "he" in this scripture or instance doesn't mean that Christ was carrying His cross, but it was only speaking of him that did carry the (wooden cross which was Simon, as has been so clearly pointed out in these three scripture references.

To me, this should be enough or sufficient scriptural proof to clear up this discrepancy. If I am not right on this matter, would some brother or sister let me know?

By the word "**cross**" is understood "Gebret," made of wood. A cross consists of two pieces of wood attached and put across where they intersect or cross with right angles at the top as a "T." Death on a cross was the punishment of the vilest slaves and criminals in the time of Christ's life here. It was called a "servile punishment." This punishment, our servile punishment, (death on a cross), our dear Saviour underwent. "**And they crucified Him**, and parted His garments, casting lots, etc." Matt. 27:35.

This penalty was very common among the Romans. Pains, afflictions, troubles, and unprosperous affairs were called crosses, and the punishment or execution by way of crucifixion was used in that day for all sorts of chastisement that involved pains of both body and mind. Our Saviour says in His gospel that "If any man will come after me, let him deny himself, **and take up his cross and follow me.**" Matthew 16:24. He must be made willing to submit readily and willingly to whatever afflictions God lays upon him or any suffering that befalls him in the service and calling of God, even to death itself. "**CROSS**" is taken for the whole of Christ's sufferings from His birth to His death, but especially those upon the tree "that He might reconcile unto God in one body **by the cross** having slain the enmity thereby." Ephesians 2:16. Hebrews reads, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him **endured the cross**, despising the shame, and is set down at the right hand of the throne of God." Hebrews

12:2. As pertaining to the doctrine of the Gospel Paul says, "For the preaching **of the cross** is to them that perish foolishness; but to us which are saved it is the power of God." 1st Cor. 1:18.

False teachers have always pressed the observation and keeping of the law of Moses as being necessary for salvation besides faith in Christ. They are called enemies of the cross of Christ. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the **enemies of the cross of Christ.**" Phillipians 3:18. Because by the teaching of such (false) doctrine, they do really oppose and would undermine the power and merit of Christ. It is plainly taught in the scriptures many times as expressed by the Apostle Paul, "the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Hebs. 7:19. These false teachers in the time of Christ and His apostles sought to avoid persecution which they would have been exposed to had they preached the true doctrine of salvation alone and only by the merits of Jesus Christ and Him crucified.

To crucify means not only to be put to death on a cross (See Matthew 27:35), but it also means the subduing of sin; for breaking the strength and for mortification; suppressing the motions and the breakings out of corrupt nature. This is what Paul means when he says "And they that are Christ's have crucified the flesh with the affections and lusts." Galations 5:24.

Christ's death on the cross has not only merited reconciliation with God for His elect, chosen people, but also is to subdue and mortify the lust of the flesh. "**I am crucified with Christ:** nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Galations 2:20.

It is said of them who for some time have made profession of religion and then afterwards turn **apostate**, that they crucify to themselves the Son of God afresh. "**Apostate**" means one who deserts professed principles of faith; a renegade or one who is a deserter, a turncoat, a traitor, etc. This is still

going on today. "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebs. 6:6. The **apostate** group or number shew themselves to be of the same opinion with those that did crucify Christ and would, if possible, do it all over again, were it in their power.

The Apostle Paul also tells the Galatians in what might appear loose terms that "Jesus Christ had been **evidently** set forth, and crucified among you." (This is the only time the word "evidently" is used in the entire scripture.) The Galatians had been as fully and clearly informed of the nature and design of Christ's suffering as if all had been transacted in their sight. Yet, the Apostol Paul tells them that Christ's crucifixion had been "evidently set forth among them" because Paul was questioning whether their reception of the Holy Spirit was by the **works of the law** or by the **hearing of faith**.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him **endured the cross**, despising the shame, and is now set down at the right hand of the throne of God." Hebs. 12:2. "**And he that taketh not his cross**, and followeth after me, is not worthy of me." Matthew 10:38. Surely, only the elect of God are the only ones that are given to bear this inward cross. They are the only ones that have a cross to bear and have a warfare or Godly fear within them. The Apostol Paul says, "For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest **the cross of Christ** should be made of none effect." 1st Cor. 1:17. The preaching of the cross of Christ to them that perish is foolishness, but unto them which are saved (by hope) it is the power of God.

"And having made peace through the blood of His cross, by Him to reconcile all things unto Himself." Colossians 1:20. The children of God, His Church, was saved on this wooden cross by the shed blood of Jesus Christ. Christ said, "He that taketh not his cross, and followeth after me, is not worthy

of me." Matthew 10:38.

Yours in blessed hope,
W.C. (Bill) Lake
1111 North Gilmore Avenue,
Lakeland, Florida, 33805
(Telephone: 1-813-683-1726.)

Commentary

A misnomer is defined in the English language as "an incorrect designation." A misconception is defined as "an act or result of misinterpretation or misconception; or an inaccurate or erroneous conception." If not deceived, Brother Bill Lake has been blessed to bring out in his article one of the most common "misnomers" or "misconceptions" of the scriptures by the world of religion that surrounds us today. At no time or any season of the year is this "misnomer" or "misconception" made more manifest than when they celebrate the Lenten or Easter season. Constantly on movies made in Hollywood, church bulletins and other worldly religious sources is Christ depicted or pictured as bearing a wooden cross through the narrow streets of old Jerusalem at this particular time. Yet, when such occurrence is thoroughly tested by strict or close examination of the scriptures, the reality or actuality of such falls short. At no place in the scriptures can we find where Christ actually bore a wooden cross from the "hall, called Praetorium where they called together the whole band" (Praetorium See Mark 15:16) was the name of the judgment hall or court house where Christ was tried, convicted and condemned to die) to "Golgotha, the place of a skull," (See Matt. 27:33) where the soldiers crucified Him. We can only say that God blessed Brother Bill Lake to clarify and clear up one of the most common discrepancies, misnomers or misconceptions that has for many generations of time been practiced by the world around us in the name of religion. When I was a boy, I remember hearing old timers refer to the Primitive or Old School Baptist as "Bible Baptist." Such strict or close interpretation of the scriptures by these people brought such a name about for them. We would thank God for such brethren as Brother Bill Lake.

J.M. Mewborn

John Henry Meeks and His Son, Tyler Meeks

Dear Brother Mewborn,

For some reason my mind has led me to write you because today I was given a mind to visit my only uncle out of fourteen (14) children on my father's (paternal) side of our family relationship. My dear uncle, Tyler Meeks, lives up in the country, near Eden, North Carolina.

I had heard that he had to stay in bed most of the time and was now blind. His father, which was my grandfather, went blind at a very early age. I remember him so very well as we lived near our grandparents and how deeply he was steeped in the scriptural doctrine as upheld by the Primitive Baptist Church. My grandfather was a member of Goodwill Primitive Baptist Church and how well do I remember how he would attend that little Goodwill Church. My grandfather's name was John Henry Meeks and his body was laid to rest in the church cemetery at that place.

Another thing remaining so vividly in my mind, as we lived near these grandparents, was my grandfather, John Henry Meeks, who was blind and could not see to read. He would come to our house, down the road, a little ways, gradually feeling and making his way along with his cane. He would want my mother to read the Bible to him and there would be certain scriptures he would ask her to read. When she had read what he had asked her to read, then he would explain what she had read and give the meaning of it. I have thought about this so many times and marveled at the deep understanding that God had given him in the scriptures, even though he was blind and could not see to read the scriptures for himself. He loved my mother dearly as she was the oldest of all the daughter-in-laws and had been in the family much longer. He really looked to her in many ways.

But, getting back to my uncle, Tyler Meeks, in visiting him today and also his wife, we went in his room and sat down to talk with him. He began telling us about his experience that took place when he was a child that cul-

inated in his deliverance and happy day
at took place in the year 1933. He began
shedding tears, telling about the great deal-
ings of the Lord with him at that time. I could
tiness with every word that he was saying,
and, after a period of time, how the good
Lord had brought sweet deliverance to him.
He was telling us that he had gotten his
life recently to write or record his experience
in grace and that it had been mailed to you
out a couple of months ago to possibly be
published. I told him that I would write you
a note when I got home to let you know that
he was my only living uncle. He and my father
were very close and it hurt him deeply when
my father passed away on Christmas Eve,
1951.

Elder Mewborn, may the good Lord con-
tinue to bless you and your family with the
heavy responsibility and burden that He has
seen fit to lay upon your shoulders.

Annie M. Barber,
133 Burwood Place
Danville, Virginia, 24540
December 22, 1987

Experience

Dear Elder Mewborn,
I have read some wonderful articles and
experiences of other people in the **Zion's**
Landmark, and in my weak way would like
to write concerning a few dreams and experi-
ences that I have had.

I was born in Henry County, Virginia, near
the Virginia-North Carolina state line. I am
now almost 94 years old. I have always been
a believer of the Primitive Baptist faith or doc-
trine. My father, Henry Meeks, was a member
of Goodwill Primitive Baptist Church that was
near the house we lived in when I was small.
My mother was also a Baptist believer. There
were 14 children in our family and we were
very poor in the goods and material things
of this world. It was hard for my parents to
provide for us. We all had to work hard to
make ends meet and to help them along. It
was a struggle!

It seems that my troubles and worries in
my life started at a very early age. When I
was about 6 or 7 years old, I began having
dreams at night. I thought I could see big
objects in the elements like thunderheads,
and I was made to know that I had to carry

this thing alone. I would be so troubled, won-
dering how I could do it. This went on for a
long time. I worried all day and dreaded to
see night come, fearing that I would dream
again. I realized it was no use for me to tell
my mother or anyone about it. It was all my
burden to carry alone.

That finally passed over and in 1910 when
I was 16 years old, I had a ruptured appendix
and had to stay in the hospital six weeks and
three days. After I came home from the hos-
pital for about 8 months my side kept draining
and I was very weak. One night, I dreamed
that some other people and myself were talk-
ing about my condition and a voice from
above said to me, "Go on a liquid diet for 9
days and you will be well." I did that and on
the 9th day I was completely healed. I feel
that it was the **Voice** of the Lord that spoke
to me. After all, He (the Lord) is the great
Physician. When the natural doctors all failed
me and my case, I had no other one to look
to but Him and I was made to trust Him alone
for all things.

In 1914 I had a dream that seemed to last
for several weeks. I dreamed that I had a
long spell of sickness and that I died and my
soul was swiftly carried and dropped into hell.
The flames were all around me and I asked
the Lord why He had done this to me. He
answered, "It is for your disobedience and
the better for you." Then He delivered me
out of hell and I went to church. When the
door of the church was announced opened
for the reception of members, I went up and
was gladly received. The baptizing date was
set a few weeks ahead and that time finally
came on. I was baptized and was so happy!
I thought as we were coming out of the water
that no Spring bird could ever be so happy!

After I had this dream, time went on and
we moved from Virginia to North Carolina. I
dreamed that I got in so much trouble I
couldn't stand it and I did not know what to
do for relief. I asked my brother, George, to
go with me back to Goodwill Church. We
went, but that did not relieve me. Then I said,
"let's go down to the old home (house) place
where we used to play. We went, but the
house was gone, so we went back up to the
church. I was still in so much trouble.

So, we went back down to the old home

(house) place. Then, it was a pretty white house, and a woman dressed in snow white was on the porch. We asked her for a drink of water. She handed us a little vessel with a handle and we went to a pipe in the yard that had a curved top. When I put the vessel under the pipe, the water started flowing without being turned on. We filled our vessels and drank. It was the best water I ever tasted. There was a fruit tree there close by too and we reached up and got some of the best fruit I have ever tasted. After drinking the water and eating the fruit, I thought we left the place satisfied. When I awoke, I continued to have that peace and satisfaction for a while. I felt I had been carried to the great **Fountain and Tree of Life (CHRIST)** for this **Water** and for this **Fruit**.

World War I came on and in 1919 I was drafted and stayed in the Armed Service for a short while. As any normal young person would do, I went along with the worldly things of life for a few years. This included simple fun like making music and having square dances in the neighborhood homes.

In the year 1929 I got married at age 35. Then in 1933, I was out in my field and while working, this great burden came over me that I was lost world without end, and that I was surely bound for hell. I began trying to pray and was begging the Lord for mercy. This went on for about three weeks and I dreamed I went to a church that I had been going to where there had always previously been a large congregation, but this time there were only a few people there. We were all dressed alike and looked alike. We were all looking up and praising the Lord. During that time my little girl woke me up to get her a drink of water, and as I went to get the water and while coming back to her, I could feel His (God's) presence in my breast praising and rejoicing. I was so happy I felt like I could have shouted loud enough to raise the roof and I thought all my troubles were surely over for ever. I was in that state of rejoicing for several weeks, but we have to come back down in the valley where, it seems, that we stay so much of our time here. Even now, I am so much of the time filled with doubts and fears, but that was a wonderful experience

to me, and I would not take the riches of this world for it!

Elder Mewborn, in my weak way I have tried to write a few things I have experienced in my life that mean a lot to me. I do not know if you will see fit to use this in the **Zion's Landmark** or not. I am almost blind now and am not able to read anymore. I used to read the Bible a lot and the Lord has blessed me with a good memory. I do remember a lot of scripture that is very comforting to me now. I do love the Primitive Baptist faith and **hope** to have a home in heaven one day ere long when I leave this old time world.

Tyler Meeks
Route 2, Box 10,
Eden, North Carolina, 27288
August 22, 1987

Remembering Sister Floy Jones

Several years ago, Sister Floy Jones, wife of Elder James T. (Jimmy) Jones, Marshville, N.C., sent me the following good article that she had received from Sister Alice S. Hill, Newport, N.C., on the subject, **THE PREACHER**. As many of us are aware, Sister Floy Jones was struck by an automobile in front of her home on New Year's Day, this year, 1988, and died instantly. We are publishing in her memory, Sister Floy T. Jones, her correspondence and the article by Sister Alice S. Hill in this issue of **Zion's Landmark**.

J.M. Mewborn

Request

Dear Brother Mewborn:

We have been corresponding with Sister Alice Hill (of Newport, N.C.) in the White Oak Association for some time. We enjoy her letters so much. She has sent us an article on "The Preacher." In writing this article, she had one preacher very much on her mind, her late grandfather, Elder R.W. Gurganus. We asked her if we could send it to you for publication, and she said we could.

Sister Hill's letters are so good to read. She has, we feel, been given a deep understanding of many things. She says she wrote

his article as given to her by the Spirit. Her mother-in-law has been very sick and must have someone with her at all times. The laughter with whom she lives teaches so Sister Hill and her husband, James, take turns each day staying with her while the laughter is at school.

We are about the same here. We have been blessed to go to church the past four weekends.

Our love to you, Susie and the children. Come to see us.

James T. and Floy Jones
P.O. Box 7708
Marshville, N.C. 28013
January 25, 1983

The Preacher

There is a verse of scripture that has been in my mind for the past few weeks. I have shaken off the thought of writing about it a few times, but it keeps coming back and now seems that I have to write something about the Preacher.

We find in Isaiah 52:7 these words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'thy God reigneth!'" I have found this verse of scripture to have reference to a Preacher.

To me, a preacher is one who is called by God to deliver His gospel to His people. He is the one whom God calls to bring the good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation. When one is called by God to deliver His gospel, he does not have to have a high school education or a college degree. One that God calls does not have to know how to read or write, for He teaches them in the way that He would have them to go and preach His gospel.

In Isaiah 52:7, we read that the gospel is presented as the "good tidings." These good tidings are the meaning of the Word. These good tidings center on one glorious fact: the provision of a Saviour for His elect people in their dying state and condition. Everything connected with the gift of the Saviour forms a matter for joy. Jesus went forth

preaching the good tidings of His kingdom. Now, His messengers are men who are called and qualified, sent of God. They are men who have known and felt the power of the Truth themselves. This power of the truth has been put in their everyday existence.

Some preachers are known to be important because they have an education and hold a degree from some college, university or theological seminary or by some so called high office they hold in the church. That was not what Paul was looking at when he said, "How beautiful are the feet of him that preaches the gospel of peace!" If the man has that divine message to my soul, then he is welcome and highly esteemed.

How beautiful are the feet of the messenger who is moved by the divine power. He pleases not himself, but seeks to please his Lord and Master from whom comes the blessing only through him (the messenger) whereby the little flock is comforted and edified.

There is beauty in the works of man, beauty in things that are made, but no beauty is equal to that of growth. This applies to both the natural and Spiritual. In the spring season, it is a beauty to see the unfolding of growing nature after the death like sleep and barrenness of winter. How beautiful it is to see the valley being clothed with corn and the little hills rejoicing in the gradual putting forth of green vegetation. Likewise, there is beauty in the growth of the preacher. When one is called of God, he begins this beautiful travel in the ministry that God has laid out for him. As he grows in the grace of God towards this ministry, there is Divine growth and Divine development. How beautiful is the progression of grace in the soul of men. Silently, but surely, does the Kingdom of God extend. Silently and sweetly as the light wakes up the sleeping earth and calls forth things of beauty and sounds of harmony, so does the glorious **Light** of the **Gospel of Peace** wake up the sleeping energies of humanity, and create things of Heavenly beauty and sounds of spiritual harmony.

The publication of this Gospel is free and extensive. They, the preachers, are carried forth, even to the mountain tops and before

God, Angels, and man, and preach the unsearchable riches of Christ. This publication of the Gospel is a source of joy and delight to the perishing soul.

In Romans 10:15, we read: "And how shalt they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The painter sees beauty in forms of color. The musician finds beauty in certain waves of sound. A thing or a person becomes to us beautiful by the power of association. Thus it is that the feet of the preacher are beautiful, not in themselves, but because they are instrumental in bearing a joyful message. The natural personality of the preacher is lost in the glory of the message and he becomes beautiful by reason of transferred qualities.

In these days as we think of the preacher, we should say, "How beautiful is the mouth, how sweet are the tones, how charming is the voice of he who preaches the gospel of peace!" Too often we are more concerned with the style and manner of the preacher than with the subject of the message. This is a common error of man and leads to trouble and bondage.

It is said that a common man acquires dignity when he becomes the monarch's messenger. What dignity should attach to him who is the Heaven-sent messenger of peace and good tidings to the children of God.

There is a dignity of man which is assumed, stilted and offensive. But, there is also a Spiritual dignity which is transferred into the being of natural man and is becoming. Such are the qualities of the Spiritual dignity that characterizes he whose feet are moved by the Divine impulse.

How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things! How beautiful is the growth of hope in the soul. It is pleasant to watch the growth of flowers in the garden. We watch as they grow to their perfect shape, paint their delicate colors and produce their delicious aroma. What flower in either garden or hothouse can compare with the rich **Flower of Hope** growing in the soul garden? Its perfect shape is produced by a Divine

Hand; its delicate colors are painted with a celestial brush. Its aroma is composed of the cluster of spices gathered in the garden of the upper paradise.

Thus the recipients pass from danger to safety. As long as the besieged are in a despairing condition, they feel to be in danger for despair serves to paralyze power. It weakens the faculties and produces defeat. The very sight of the messenger running down the mountain is sufficient to remove despair and thus lift His people out of danger. The gospel messenger not only tells of coming help, but also of present help. The word of salvation is nigh thee. This messenger tells of a powerful deliverance. We are in danger while we are labouring under the works of the law. We are in safety when we have been made to submit ourselves unto the righteousness of God, the righteousness that is given through Christ Jesus, our Lord, from God His Father.

In this world, sorrow has its work and benefits, but we always welcome joy. Paul looked upon Godly sorrow, not as a continuous state, but as a force working upward and onward into a permanent, eternal, divine joy.

And how beautiful is the passage from sorrow into that joy! Sweet is the morning light breaking over the hilltops and scattering the gloom and hideous forms of darksome night. Sweet it is to watch the **Light of divine joy** gradually shining in the soul and removing all trace of sin's dark night.

It is pleasant to watch the child's countenance and see the opening joy of the young soul breaking through that countenance and chasing away all marks of displeasure. Pleasant thus it is to watch the countenance of God's newborn, spiritual child, and see how the joy of heaven is chasing away all sorrow. If he has sorrow, it is because he has seen himself totally depraved in sin and shame and knows he cannot praise his God and Saviour enough who has done so much for him. Similarly, as we look at the progressive course of the messenger, the messenger and the recipients, we may, indeed, join with Paul and say, "How beautiful are the feet of them that preach the gospel of peace and

bring glad tidings of good things!"

Alice S. Hill
128 Roberts Road
Newport, N.C. 28570

(100th) ANNIVERSARY OF UNION CHURCH, SURRY COUNTY, N.C.

Dear Elder Mewborn,

Will you please publish this brief history of Union Primitive Baptist Church, along with this notice that Union Church hopes to meet on the first Sunday in May, 1988, with singing starting at 9:30 a.m. and preaching at 10:30 a.m.

We invite our brethren, sisters and friends in Christ to meet with us, trusting that God will bless us to express our gratitude and thanksgiving to Him that He has been pleased to keep Union Primitive Baptist Church for these one hundred years.

In His Love,
Reuben Hawks Jr.
Route 1, Box 443
Galax, Virginia 24333
February 23, 1988

HISTORICAL SKETCH

The birth of Union Primitive Baptist Church began with Elder D. Smith Webb of the New River Association from Carroll County, Virginia, filling numerous appointments in Surry County, North Carolina, about six miles west of Dobson, North Carolina, between Level Cross and White Plains. The able preaching of Elder Webb was well received with many of his hearers desiring to unite with the Primitive Baptist Church.

Hogan's Creek Church extended an arm to this location, and many came forward manifesting a state of divine grace with as many as sixteen people being baptized at one time. When, by Divine Providence, this arm grew to about forty-five members, Hogan's Creek Church requested the formation of a presbytery to examine this body of believers, and if they be found sound in doctrine and practice, to constitute them into a separate body, or church, to be known as Union Primitive Baptist Church.

The Fisher's River Association, of which Hogan's Creek Church was a member, sent Elder A.M. Denny, Gabriel Denny, Nathan

Alberty and J.D. Draughn to sit as a presbytery to this end.

In May, 1888, this presbytery met, and being entirely satisfied with the doctrinal and practical soundness of the body, did constitute them into a separate church, having full authority to receive, baptize and discipline members, and knowing no higher authority than Christ, her King.

The presbytery proceeded then to ordain John G. Jones, A.Z.M. Denny and King D. Key as deacons in Union Church. The church then called as Moderator, Elder M.G. Harbour, who served them many years, and was a "Father in Israel" to many.

At least three elders have been ordained among her members, G.O. Key, W.H. Atkinson and this unworthy writer. The Church at Union has had her highs and lows, and at present has about twenty-seven members.

She has (by the grace and mercy of God) weathered many storms, and has of necessity been torn asunder by wind of doctrine and great misunderstanding in years past, as much so that records have been lost to us, and probably no complete history is possible.

However, the God of All Grace knows her full and complete history, and in Him all His members are written. (See Psalms 139:16) We have, then, a hopeful assurance that He will continue to preserve, protect and keep Union Primitive Baptist Church, and that she will be as a "City set upon a hill, whose light cannot be hid . . .," (See Matt. 5:14) and that she will continue to be a guiding light to poor wayfaring strangers and pilgrims, as she has been for one hundred years.

To this end may it be God's will to bless us to dedicate our hopes and prayers, realizing that . . . "except the Lord keep the city the watchman waketh but in vain, and except the Lord build the house, they labor in vain that build it . . ."

May there be a fruitful band of believers at this place when the Lord of Heaven comes again to at last gather His children home.

Humbly written and submitted in love by Elder Reuben Hawks Jr.

Union Primitive Baptist Church, Surry County, North Carolina.

May, 1888 — May, 1988.

LAUREL SPRINGS ASSOCIATION

The Fifty-First (51st) Annual Session of the Laurel Springs Association will be held, the Lord will, with the Church at Roaring River, Wilkes County, near Trap Hill, North Carolina, beginning on Friday before the first Sunday in June, 1988, and continuing through Sunday following, the dates being the 3rd, 4th and 5th.

Directions to Roaring River Church are as follows: Take your nearest route to U.S. 21. About 11 miles north of Elkin on Highway U.S. 21, there is a road, No. 1004 to Stone Mountain State Park. Turn west on this road, No. 1004, and go about four miles to Austin. Turn in front of Knobb's Church and go about two miles to Roaring River Church on your right.

We desire the presence of our beloved brethren, sisters and friends to come and meet with us.

Ray Payne, Association Clerk
Route #1, Box 720
Dobson, North Carolina 27017
Telephone: 919-352-4517

SALEM ASSOCIATION

The Seventy-Ninth Annual Session of the Salem Primitive Baptist Association will be held at Sardis Church, Rockingham County, North Carolina, beginning on Saturday before the third Sunday in June, 1988, and will continue through Monday following, if the Lord will, the dates being June 18th, 19th and 20th.

Sardis Church is located approximately 20 miles north of Greensboro, N.C., and four miles south of Madison, N.C., on Highway (Route U.S.) 220.

All lovers of the truth are invited to meet with us. We will be expecting to see you here.

Lester G. Stewart, Clerk
Route 9, Box 164
Reidsville, N.C. 27320

EASTER MONDAY MEETING

The annual Easter Monday Meeting of the churches comprising the Lower Country Line Association will be held with Eno Primitive Baptist Church on Easter Monday, April 4, 1988, if the Lord will. It is our sincere desire that our correspondents, including our beloved ministers, deacons, members and

friends in the Lord be with us again this year. Eno Church is located on Durham, North Carolina, and directions to our church meeting place are as follows:

Those coming from the north by Interstate 85 or Route U.S. 15 from the south by Interstate 85, and from the east or west by Route U.S. 70, or from the south by Route U.S. 501, turn North at "Roxboro Road Exit I-85, 70 and 15 By-Pass," **(DO NOT TURN AT EXIT THAT SAYS 501 NORTH OR ROXBORO.)** Follow through Braggtown to the 5th traffic light on State Road 1004. (Central Carolina Bank, CCB, will be on your left.) Those coming by N.C. Route 55 from the east, please follow same directions as given above. Those coming from the North from roxboro on Route 501 to Durham, turn left at the 4th traffic light and State Road 1004, to church building on your left.

May it be the will of our God to bless you to remember us at this meeting and come and be with us. Elder Burch Wray, Pastor

W.A. Wheeler, Church Clerk

THREE DAY MEETING AT MT. ZION CHURCH MOBILE, ALABAMA

Dear Brother Mewborn,

We will appreciate it very much if you will announce our three day meeting at Mount Zion Church, Mobile, Alabama, beginning on Friday before the third Sunday in April, 1988, and will continue through Saturday and Sunday following, the dates being April 15th, 16th and 17th.

Directions to Mount Zion Church are as follows: Come into the Mobile area on Interstate 65 to Airport Boulevard. Take Airport Boulevard west. Follow this route for about 15 miles. Go past Bates Field Airport. Bates Field Airport will be on your right. Go to the first caution light after you pass the airport to Snow Road; take a left, go through one caution light to the second caution light. Church building will be on your right at second caution light.

We desire to have each and everyone of you come and be with us. For more information call Lenora Jones, 601-588-3392 or Sister Ora Mae Mills, 205-661-0944.

Elder Newell Hendrix, Moderator
21201 Blackamoor Rd. Lenora Jones,
Pascagoula, MS 39567

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark

Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504

USPS 699-220

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.

925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

March-April 1988

Number 2

A SINNER BEGGING FOR MERCY

A CRUMB of mercy, Lord, I crave,
Unworthy to be fed
With dainties such as angels have,
Or with the children's bread.

HAVE PITY on my needy soul;
Thy peace and pardon give;
Thy love can make the wounded whole,
And bid the dying live.

BEHOLD ME prostrate at thy gate;
Do not my suit deny;
With longing eyes for thee I wait;
O, help me, or I die!

WHEN THOU dost give a heart to pray,
Thou wilt I incline thine ear;
From me turn not thy face away,
But my petition hear.

SO SHALL my joyful soul adore
The riches of thy grace;
No sinner needed mercy more,
That ever sought thy face.

(SELECTED)

NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

I *****

06-10-88

MINISTON SALEM NC 27109

PO BOX 7777 REYNOLDA STATION

NC BAPTIST HISTORICAL

THE VALLEY OF DRY BONES (EZEKIEL 37)

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones." Ezekiel 37:1.

The above cited scripture has long troubled me for, try as I may, I have never been able to see in it what I have been told for fifty years that it means. I realize that my understanding is so limited and imperfect that I fear greatly to express what I have been made to see in this scripture, and I do pray that my more able brethren will view my poor effort to do so with much charity. For I do know that **any** effort by me to write in an interpretive manner will be flawed by my weakness.

Let me say that I have never heard any application of this scripture, other than this, that it taught concerning the resurrection of the dead in the last day.

As firmly convinced as I am that there will indeed be a glorious resurrection of the dead, I cannot believe that this is the subject matter of the 37th chapter of Ezekiel.

Consider if you will that in this account of God's revelation to Ezekiel, God instructs Ezekiel to "prophecy upon these bones" . . . and to say to the bones, ". . . Behold, I will cause breath to enter into you, and ye shall live . . ."

Jesus said, "The hour is coming and now is, when the dead (in sin) shall hear the voice of the son of God, and they that hear shall live. Marvel not at this, for the hour is coming (but not yet) in the which they that are in the graves shall hear **my** voice and shall come forth . . ."

Also, Paul tells the Thessalonians that ". . . the Lord himself shall descend, with a **shout**

. . . and the dead in Christ shall rise . . ."

Dear brethren and sisters in Christ, if the voice of Jesus, and the shout of the Lord himself is to awaken the dead, then no other voice, including that of the voice of prophecy, can play any part in awakening them. There can be no room for the voice of Ezekiel, nor any other prophet, in the resurrection of the dead. It is to be, and **must** be brought to pass by the voice and power of Christ alone — none other.

If then, as I believe, this is not in reference to the resurrection of the dead, then it follows that this is teaching another lesson, entirely. God willing and He being my wisdom and my strength, I will prayerfully endeavor to set forth for your consideration what I hope I have been made to understand to be the meaning of Ezekiel 37.

In the 36th chapter most of the prophecy given, and **especially** the 37th and 38th verses, clearly is foretelling the bringing in of the Gentiles. ". . . I will increase them with men like a flock . . ." and ". . . so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

The Gentile nations were the men to be added to the flocks of Israel as they **were** added, with the coming of Christ, and their calling by His spirit to be spiritual Israelites.

I am fully persuaded that the "dry bones" seen by Ezekiel were none other than the Gentiles in a dry and dead condition as are all men until the "wind," or Spirit, blows upon them. "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is **everyone** who is born of the Spirit."

Even on the day of Pentecost the spirit came in as a ". . . mighty rushing wind . . .". So, there is abundant evidence that the Spirit of God is likened unto the wind.

When the wind, commanded by God, came and blew upon them, ". . . the breath came into them, and they lived, and stood upon their feet, an exceeding great army . . ."

When, in the 11th verse, God says ". . . these bones are the **whole** house of Israel . . .," let us remember that ". . . they are not all Israel that are of Israel . . ." and ". . . he

Zion's Landmark (ISSNO744-6187) is published Bi-Monthly (January, March, May, July, September, & November) for \$8.00 per year by Elder J.M. Mewborn, P.O. Box 277, Willow Spring, N.C., 27592-0277. Second Class Postage is paid at Benson, N.C. **POSTMASTER:** Send address changes to **Zion's Landmark**, P.O. Box 277, Willow Spring, N.C., 27592-0277.

is not a Jew that is a Jew outwardly, but he is a Jew that is a Jew inwardly . . .", so that the **whole** house of (spiritual) Israel is composed of God's elect children, both Jew **and** Gentile.

They two became one, for they are **both** members of Christ's body and are called "**joint** heirs" with Jesus, the middle wall of partition, or separation, being torn down from between them.

Being awakened and made alive, they are now able to receive and believe the promise made to them in verse 12, "Behold, O my people, I will open your graves, and cause you to come up out of your graves . . ." Notice they have **already** been made alive, **before** the promise of the resurrection is even made.

If the first 10 verses were a picture of the resurrection, then why would the Lord **afterward** promise them a resurrection? The answer is obvious: He would not have done so.

The final evidence I will submit to you is this: In the latter half of this chapter, God **repeats** the prophesy of the bringing in of the Gentiles, by telling Ezekiel to take two sticks, and to join them together in his hands, and "they shall become one in thine hand . . ." (verse 17).

Verse 22, "And I will make them one nation in the land upon the mountain of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . ."

Verse 26 says, "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them . . ." The first, or carnal covenant made with Abraham, was **not** an everlasting covenant, naturally speaking.

The only **everlasting** covenant is that spiritual covenant made with Christ by God and with all spiritual Israelites **through** Christ, their Head. That **everlasting** covenant extended through Christ, the Head, unto every member of His spiritual body, even unto the end of the world.

I am firmly convinced that as God was speaking of the bringing in of the Gentile elect in the 36th chapter, and ended the 37th chapter with the same subject, that He was teach-

ing the **same** lesson in between.

Beloved brethren, please believe that I do not write these words to stir up controversy, but in hope of finding a relieved mind in the matter. If you disagree with my views on this subject, I promise to be charitable, and hope that my readers will be moved to charity towards me.

Pray for a poor ignorant and unlearned sinner, that God may be pleased to multiply and magnify my limited understanding, that I might praise Him more perfectly.

In Precious Hope,
Reuben Hawks
Route 1, Box 443
Galax, Virginia 24333
April 4, 1988

PERSECUTED FOR RIGHTEOUSNESS SAKE

(MATTHEW 10, 11, & 12)

Jesus said, "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Many times what usually follows persecution for righteousness' sake, here in this sin-cursed world, is the trial of one's faith. Peter said, "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1st Peter 1:7. To the Church of the living God, Peter also said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." 1st Peter 4:12, 13, 14.

I have read a few of the experiences of those who suffered martyrdom for the cause and namesake of Christ, but in rare or few instances have I read where one suffered such intense persecution in so-called modern history (19th and 20th centuries) as in the case of Sarah Hamilton.

In this issue of **Zion's Landmark** we are publishing the experience of Sarah Hamilton who not only suf-

ferred persecution, but had one of the most intense trials of faith that I have ever heard of or read about other than the apostles and patriarchs of old. We believe today that she was one embraced in that number of whom Jesus had in consideration with the Apostle Peter when they left on record the above words.

The writer knew of a deacon in the church over forty years ago who was given an ultimatum from his wife that he must renounce this faith and leave the church or she would leave him. He refused her request and she left him. This man never remarried. In Sarah Hamilton's case she was completely disowned by her parents and family members and was deprived of all natural inheritance to the point, not only of severe soul affliction but experienced great natural deprivation and humiliation. Yet, she never denied the faith. We can only reason that God had given her the same identical faith that he had given Job of old and the dear deacon with whom I made reference to above. In their cases the trial of their faith, being more precious than gold that perisheth, though it be tried with fire, was found unto praise and honour and glory at the appearing of Jesus Christ.

J.M. Mewborn

LIFE AND EXPERIENCE OF SARAH HAMILTON

I was born in Frankford, in Germany, in 1745. In the seventh year of my age my father came to Charleston, in South Carolina. His name was George Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about sixteen years of age, when I was married to Mr. Alexander Hamilton, an eminent merchant, who in the contest (Revolutionary War) between Britain and America, was shot dead in his own house, which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating on my misfortune, my best friend with all our substance snatched from me, as it were, in an instant, created in me a new and awful sensation, which is beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants, with all the accommodations that they could yield or afford. He offered to make me his heir, and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with the enjoyment of all the comfort this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed myself in mourning, and thus passed through some lonesome days and wearisome nights for a considerable time. At length, being desirous to obtain some relief, I went to a theatre or playhouse, where I saw divers plays acted on the stage,

and one in particular exhibit General Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful effect that I nearly fainted.

The shortness of life, and certainty of death, the faded nature of all worldly enjoyments were then plain to my view, and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy, and with pensive mind and wearied limbs, I fell asleep and dreamed.

(Although some people may make light of all dreams, yet, I would beg pardon for inserting this, for it was peculiarly interesting to me, however foolish it may look to others.)

I thought I was in as beautiful a place as I ever saw; where there were all the most truly delightful and fashionable things in the world; also cards and dice, plays I had been familiar with in my younger days. We drank wine out of golden bowls, and had everything the world deems delightful. I sat at the card-table with an Episcopalian priest, and took a golden bowl, and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people, dressed in white robes, with white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven joining their songs with them. The melody, union, and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked black and very disagreeable, and myself likewise. I then said to them, "I must be gone." As soon as I rose up I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone, and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornaments in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire, and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The Captain of these shining ones then came to me and said, "Lo, ye see a beautiful place?" I answered, "Yes." It was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful Man asked me if I saw the golden seats. I told him I did. He told me I should have one of these seats provided I conquered my enemies. And I went with the greatest joy expressible, and there opened a bottomless pit im-

mediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace. As I made a turn to go back the ground gave way from under me, and I fell into the dismal pit, but happened to hit upon this beam and there I sat three days. Then there came another man from these shining ones and asked me what I was doing there. I told him the pit was deep, and I could not get out, and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end of it. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold, nevertheless, for this was Christ the Rock. I got hold of it with both hands, and to my inexpressible joy, was immediately out of the horrible pit. I then awoke, and behold, it was a dream.

After some months' meditation on my dream I fell asleep, and dreamed the same dream over again, and also a third time. This brought me to such serious reflections that I hardly dared to sleep at all, yet was at a loss for the interpretation of my dream. I arose very early one morning, and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to prevent my going to balls and other public places, where they asked me to tell my dream out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months, there came a gentleman from Georgia to visit me. He was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and myself to visit him, and see his plantation. Accordingly, we all went together, and beheld his situation, which was truly elegant. His house was very large, and ornamented inside and out; on the top there was a balcony, and summer seat therein. As he led me to the summer seat, I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me, he brought me just such a headdress as I dreamed about, and it pleased me. We concluded to marry, and appointed a certain time when the nuptial ceremony should be solemnized.

But about that time there was a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power, I would have soon banished them out of my sight, and from the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was going to be dipped by a man who looked more like a hangman than a priest. This much displeased me. I immediately replied, that I wondered why such a gentlemen of note would suffer such fellows to go about the country

cheating poor, ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed that day to visit him. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place that I saw the minister, and knew immediately, although I had never seen him before, that it was the same man I saw in my dream that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind that I was as one thunderstruck. He was the very one whom I saw among the shining throng of happy people, and I among the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony, I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great that people discovered it, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled: I fainted and fell to the ground. They lifted me into the coach again, and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people. Some swore they would kill the minister, because they supposed he had bewitched me, and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but this presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either, for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quick, and that he was a wicked wretch, and a wolf in sheep's clothing; and that he would neither enter heaven himself nor let others, and as he was turning to go from me, my aunt told him not to mind what I said, for I was crazy. Then the minister began to weep to see me in such a condition, and advised my uncle to send for the Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister came, they set victuals and drink on the table for him, but dared not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me, and ask me how I was. I told him I was a poor, miserable, lost and undone creature. He told me if I was lost, I was one of those very persons whom Christ died for, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin. He said he thought it was my mistake, for I did not know enough.

After he had talked some time, he put his hand into his pocket, and took out the New Testament. It was the first I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all. He said God willing he would see me again tomorrow. I said, "Pray, sir, don't forget me!" And when he saw me so afflicted, he said, "Shall I pray for you before I go?" I answered, "Yes." "What shall I pray for?" He asked. I told him to pray that the Lord might have mercy on me. With these words he seemed affected, which gave me to understand that he thought there was no mercy for me. But he knelt down and prayed. I knelt also, and when he spoke of the spotless purity of God, before whom sinless angels veiled their faces, crying, "Holy, holy, is the Lord God Almighty," (Rev. 4:8), and that the holiness and purity of God filled immensity, I thought it was impossible that I could have mercy. And when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's servants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty, which circumstance most readily applied to my case. I thought I was the very servant. Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown, to gratify the malicious rage of wicked men and devils. I thought He died to save my life, and rose again for my justification. I also viewed Him as having died for all, but was at first at a loss to see how He could die for so many. But when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he were alone, I by similitude understood the mystery, that, although Christ died for many, yet each one had a whole Saviour. I then saw that God could be just, and justify him (the ungodly) that believeth in Jesus, even such a wretch as I am. In this view no tongue can tell the ecstasy of joy that I was the subject of. My distress left me, and I could give glory to God with all my heart. I longed to praise Him with every breath. My prayer was, "Lord, what wilt thou have me to do? Lord, speak, for thy servant heareth."

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, "Dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour." My uncle then shut the

door, but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was baptized of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour before men. The next day the minister came, as he told me, with the man who he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take Him for my Prophet, Priest, and King; and I felt determined to obey Him in all things; that I thought His laws and commands were perfectly just and delightful to every obedient soul. This declaration from me came so unexpected to the minister that he was overjoyed, and told the other man that yesterday was the first time that ever I heard anything read from the Bible. "And now she is able to teach me," he said. "Glory to God in the highest, for He teaches as never man taught; neither is heavenly instruction dependent on human education." I then asked if he was willing to baptize me. He told me he was glad of the opportunity, if I desired it. I told him I longed to follow my Lord and Master down to the banks of Jordan, and that he would have to send for me, for I could not go to the place myself. He told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the water-side, I related the dealings of God with me, which account proved instrumental in God's hands of awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's, but behold, he shut the door against me, and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, "he that would live godly in Christ Jesus, must suffer persecution." II Tim. 3:12.

I was disowned by all former friends and relations in that place, and the minister, seeing me in that distressed situation, pitied me, and told me as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away, and paid my board for three weeks; at the end of which time he came again, and baptized those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace in their hearts, and also brought a carriage for me to go with him to North Carolina, where I lived among His (God's) people three years; and a happy three years to my poor soul, though rejected by my natural relations. Yet, I think I had daily communion with friends and relations, even Jesus, who was to me the chiefest among ten thousand, and One altogether lovely. I really enjoyed the peace of mind which the world can neither give nor take away; yea, this peace was like a river flowing from the Hand of God. So great and inexpressible was this peace and happiness I then enjoyed, that all other happiness looked extremely despicable and unworthy of my attention. The world, with all its gay and enticing charms, courted my affections to no purpose. I thought I had

rather suffer afflictions with the people of God, than enjoy the pleasures of sin for a season, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt. See Hebs. 11:25. Yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter, and I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, (Psa. 84:10), and at the same time being possessed of all the pomp, grandeur, and affluence that this world can afford. I think, therefore, that, however, unworthy I may be of such honor, I wish to encourage and exhort all who know not these things by happy experience, that they would have the greatest of all blessings to receive it for themselves. You may think it strange that I talk as I do, but O, my friends, I long for your happiness, long to see you rejoice in the hope of the glory of God; yea, I long to see the saints on earth, join their rejoicing songs of Heavenly praise to God with the seraphic angels in heaven at the news of the return of one more prodigal.

After living about two years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and popish superstition, and willfully ignorant. I thought if it were possible, in case I could see them, that I might be an instrument in God's hand, not to show by way of divine Revelation, but of leading them to a consideration of the folly of their ways. I, therefore, felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I, in a dependent situation, knew that if he had not lost his former regard for me, he would help me, notwithstanding our differences of opinion, and that he would delight to have me live with him. When I told my intentions to the brethren, they told me that I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard their expense, for they had as much maintain me as one of their own children; for they said we were one, but still, if I could not content myself to stay, that they would help me, which they did. I thanked them, and took my leave. I rode in a carriage, and the driver conducted himself very disagreeably and unbecomingly. I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a child of God, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for He knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. The next day my brother came to the house where I was, and the

women of the house told me. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and, therefore, went to meet him, and held out my hand as a token of friendship; but, shocking to relate, I saw in his face signs of disapprobation. He frowned, stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother, you may well think, excited powerful sensations in my mind; to be disowned by my brother and called a heretic. Now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was one who had been called a Christian, and if so, it would become me to act like Christ, "who, when He was reviled, reviled not again; when He suffered, He threatened not, etc.," 1st Peter 2:23. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I, through grace, was determined to do. But Satan tempted me to give up my determination to live devoted to God, and I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of it, than I took up my Testament which my brethren had given me, and had a desire to read some directions from God what to do, and the first sentence I read was, "He that forsaketh not father and mother for my sake, is not worthy of me." (See Luke 14:33.) Immediately, I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless, I thought I would go to the Romish church, where I might see my father, and that he might see me also, peradventure all his parental affections were not lost, and when he saw me in a reduced state of poverty and distress, it might possibly affect his heart; I accordingly went, but O, how my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly content myself. As soon as the exercise was over my father came out. I went to him, but was so overcome that I could not speak for sometime. At length I recovered strength, but could not forbear screaming, and fell down before him. But instead of exciting pity in him, he turned from me, as from a heretic unworthy of his notice, and would say nothing to me. I then went home again, and hired my board for a short time with what money I had left which my brother had given me for the expenses of the journey. Soon after, my father whom I still hoped had not lost all regard for me, sent a gentlemen to me, who addressed me in the following language:

"Mrs. Hamilton, your honored father sent me to

state to you the condition on which he will receive you as his child again, and forgive you all your past disgracefully folly, which should not once be mentioned against you. In case you comply you must return to the church from whence you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and Christianity, as many call it, and you shall become his beloved daughter, but if not, you must expect nothing from him, not even to own you as a daughter, for he is determined to disown you in case of your obstinacy."

I told the gentleman that it was impossible that he should disown me, for my name was on the Bible (family) record with the rest of his children, and also that my looks so favored him that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered I must of a necessity leave that place soon, for my money was all spent, and where to flee I did not know, being destitute of any Christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind. I feared I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation of which I spoke before concerning my going back to the Romish church with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved with great indignation. However, my father was unwilling to give the matter over without another trial to reclaim me from heresy, as he named it. He, therefore, employed a Romish priest and a certain Mr. Smith, who lived near me at that time; crafty men, indeed, they were! I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing; and in this melancholy situation, not a friend to whom to tell my troubles, I had none but God to whom to appeal for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject whatever. In this forlorn situation where to go or what to do I could not tell. One consideration still comforted me. I viewed God to be my Friend, and would deliver me out of all my trouble in His own way, so I felt willing to place my dependence on Him. One day, to my great astonishment, my landlady invited me to go with her on a visit. "Come," said she, "Mrs. Hamilton, and go with me to visit Mrs. Smith today. Perhaps it may have a tendency to shake off this sober melancholy that seems thus to hang about you." I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible. "I hope so," he said. I said, "Well, you recollect, sir, in Revelation, how St. John attempted to fall down and worship the angel, who said, 'See, thou do it not, worship God.'" Rev. 22:9. Now, if John was forbidden to worship the holy angel, shall, or can I fall down and wor-

ship a sinful priest? Jesus died and shed His blood to pardon my sins, and made an atonement, and now sits as an intercessor at God's right hand. God forbid, therefore, that I should worship any other than the living and true God." Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion and rage imaginable.

It so frightened me to see a man in such a rage that I rose to go out of his sight; but it dropped into my mind that there was now an opportunity when God would display His power, and that if the Lord would help me, I would now speak in vindication of His cause. I accordingly stepped back, and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough, vile language, which is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house. I, therefore, went out of my own accord, and I believe if ever I prayed to God in my life, it was then. I had strength from God to talk to them, and my tongue seemed to be let loose, and my heart was enlarged. It seemed that my mouth was filled with arguments. The Scriptures flowed into my mind, text after text, as though the Bible was committed to my memory. It being in the city about two hundred people collected before I was done speaking, after which I returned to my former residence. But, my brother being fixed against me and as some called it then the Protestant religion, raised a mob of considerable number to take me away by force, and what they would have been suffered to do had they prevailed in their design, the Lord only knows. But happily for me, the man of the house, fearing he should meet with difficulty in the case, took me privately out to a back place, where he had a horse prepared with a man's saddle on him, the first horse I ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship. He told me how it was, and made him promise not to tell who brought me there. The minister concealed me in an upper room, and said he would expose his life to save me in case of need; therefore, he told me to fear nothing. The next Sabbath he went to meeting, and informed the people concerning me, and they contributed fifteen dollars to my relief. After these things it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I at last arrived at Springfield, Vermont, where I found to my grief that my precious daughter was dead, and her husband had moved out of the country. But still I wish to inform my readers that religion shall, through God's assistance, be my principal object, for I sincerely believe there is nothing more

worthy of our highest regard and attention. And I resolved to pray for Zion still, let what will become of me.

Sarah Hamilton
Woodstock, Vermont
September 26, 1803

N.B. — Mrs. Hamilton, during the latter part of her life, resided at Woodstock, Vermont, among her Christian friends. She died November 20, 1806.

CAN A SUBJECT OF GRACE COMMIT SUICIDE?

The above question was asked us not long since, with the request that we write something on the subject. The inquirer said that the minds of a number were exercised regarding the matter. We have long since learned that both in writing and preaching it is impossible to meet the thoughts and ideas of all the children of God, and we have no remembrance of ever trying to do so, but confess that we are glad whenever our views meet the approval of any of the brethren. It has always been our custom, both in writing and trying to preach, to present things as we understand them, yet knowing full well that all men are fallible and liable to err. The brethren have been very kind in their forbearance toward us, and though difference of opinion has sometimes been manifest, the brethren have been gentle and kind in their opposition to our views, for which we feel glad.

We are aware that there is a difference in the minds of some with regard to the subject under consideration, some believing that a subject of grace can take his own life, while others think it impossible. Hence we know that what we write will not be received by all, but we can only give such thoughts upon the subject as we have in complying with the request.

Some have tried to excuse the deed by asserting that "no sane person would take their own life." It is true that there are many forms of insanity, and most everyone is a little weak on some subject or other, and likely would be pronounced by experts insane on that special subject. It may be that some will better understand our meaning here if we use the old saying: "Every man has a hobby." While we believe that the majority of those

who commit suicide are insane, we also believe that those of strong and sound minds can and do often take their own lives. We shall not attempt to enumerate the different conditions and circumstances in the lives of men and women which might cause them to commit suicide, but there are hundreds of them. But the fact that men and women can and do take their own lives needs no corroboration; the question is, "Can a subject of grace commit suicide?" and we answer, Yes, and can do anything else that mortal man is capable of doing, if not restrained by the Spirit of God. By reading the fifth chapter of Galatians anyone can be acquainted with the works of the flesh, which Paul says are "manifest." These works are committed by men of the world, and we are sorry to say that some of those works are committed by the children of God. But if such evil works were not in the flesh, how could anyone perform them? They are, however, there, and as much in the flesh of the Lord's children (His elect) as in the flesh of the non-elect. The flesh of man is the same flesh in all nations, kindreds and people of the earth; hence, if it is natural for men to do the works of the flesh, they surely will do them, unless restrained by the Spirit of God. Those who have this Spirit know of the warfare constantly going on within, and sometimes frankly confess that the bounds to which they would go, except kept by the power of God, are not limited. Now if these things be true of the flesh, why cannot a subject of grace commit suicide as well as to perform any other ungodly act?

As to the sin of suicide, we feel that many are and have been troubled, some thinking it an unpardonable sin because there can be no repentance for it. Our understanding is that life is life, whether in one's self or in another; hence, we cannot see how self-destruction, in the sight of God, is a greater sin than to take the life of another. Here it might be asked, Can a subject of grace commit murder? The answer is, Yes. Moses was a servant of God and appeared on the mount of transfiguration with Christ, yet he killed an Egyptian and hid him in the sand. David is called a man after God's own heart, yet he

put Uriah at the head of the battle for the express purpose that he might be killed, so that he could have his wife. We think that according to the law of God, and also according to the law of our country, David was a murderer. In the Mosaic law there was no provision of escape made for anyone who committed a sin unto death; repentance could not save him, sorrow could not excuse him. It seems clear to us that here is shown that a man is not saved by repentance, but by the blood of Jesus Christ, which cleanseth us from all sin. Repentance is the gift of God and the evidence of salvation, instead of its working salvation for men.

We have tried to show how it is possible for a subject of grace to commit suicide, and now we will try to prove that even that grave and unholy deed is atoned for by the blood of the Lamb of God. The declaration, "cleanseth us from all sin," does not simply mean that sins past, present and future are embraced, but to be cleansed from **ALL SINS** means that not a blot nor a spot is left; anything clean is not at all soiled. The word "clean" means clean in the fullest sense. This truth caused Paul in Romans 8:38 to say, "For I am persuaded that neither death, nor life, etc.," "shall be able to separate us from the love of God, which is in Christ Jesus our Lord." We think that could we ask Paul this question, "do you mean to say that neither the life we live nor the death we die cannot separate us from the love of God," he would answer, "Yes." We have known of some brethren, one a deacon, who took their own lives. The deacon was a firm believer of God and in salvation through Jesus Christ, walked humbly, loved mercy and dealt justly, and was considered one of the best men; had been a member for years, and no one doubted his experience of grace, and those who were members of the church with him never doubted his eternal salvation. The blood of Jesus Christ, the Son of God, cleanseth us from **all sin**. How glad we are at this very moment that it is so. Men are not saved because of their good works, but by the grace of God, chosen in Christ before the foundation of the world. Neither are men lost be-

cause of their evil deeds; but their evil works are simply because of their depraved condition by nature. Men are either saved or lost already, hence on the one hand good works can never save a sinner, and on the other hand, if a child of God takes his own life it cannot separate him from the love of God and that salvation which is in Christ Jesus our Lord.

H.C. Ker

The above article was an editorial that appeared in the April 15, 1913, issue of the **Signs Of The Times**. Elder H.C. Ker was an editor of the paper at that time. We believe that it will be interesting to our readers.

For many years the subject of this article bothered me and I was made to beg for understanding and enlightenment concerning it. I was made reconciled concerning this subject when Samson said, "Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." Judges 16:30. Samson had begged the Lord saying "O God, that I may be at once avenged on the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left." Judges 16:29.

Samson was a son of Manoah and the scripture says that he judged Israel for twenty years. None of us will doubt but what that Samson was a child of God, yet he took his own life. This scripture reconciled me concerning this subject.

J.M. Mewborn

"I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:13, 14.

**"Let All Your Things
Be Done With Charity."
(II Cor. 16:14)**

2 Peter 1:20: "Know this first, that no prophecy of the scripture is of any private interpretation."

The above cited scripture (II Peter 1:20) lies heavily on my mind at this time, as it seems to fit our need so plainly in this day.

The Apostle Paul tells us that of faith, hope and charity, charity is the most desirable characteristic. In other words, that to be charitable to our brethren in all things, **including** the interpretation of the scriptures, is in harmony with divine writ.

So often we come into the unscriptural position of saying, "If you don't agree with me, you must be wrong." We fail to remember that **we** may have the wrong understanding of a particular scripture. Or we fail to note that the same scripture may teach us different but **harmonious** lessons at different times.

In other words, if a brother gives a scripture **different** application from what we give it, but the lesson he finds in it is in harmony with the **other** scriptures, then we should have no complaint.

I am not advocating, nor shall I advocate, that we should accept unsound doctrine or teaching in our churches, but I **am** saying that we should be more charitable toward our brethren when they see more in a particular scripture than we can see.

Reuben Hawks
Galax, Virginia
April 4, 1988

Ordination to the Ministry of Elder Wilbert J. Pyrtle

The Tom's Creek Primitive Baptist Church, Denton, Davidson County, North Carolina, feeling that Brother Wilbert J. Pyrtle has been called to the work of the gospel ministry, called for a presbytery to assemble for the purpose of examining the aforesaid brother.

On January 23, 1988, a presbytery was organized, as requested, by appointing Elder Calvin T. Harward as Moderator, Brother (Deacon) Joseph W. Robbins, as Clerk, and Elder E.H. Gunter to examine the candidate. Elder C.T. Harward was appointed for the ordination prayer, Elder Reuben Hawks to deliver the charge and Brother (Deacon) Reece Gallimore was chosen spokesman for the church. Elder Ralph V. Gaines was chosen as the spokesman for the presbytery.

Then Brother Reece Gallimore delivered the candidate unto the hands of the presbytery. Elder Gunter proceeded by expressing confidence in the qualifications of Brother Pyrtle. All questions were answered satisfactorily. Brother Wilbert J. Pyrtle was found worthy of being ordained to the full work of the gospel ministry. The ordination prayer and the laying on of hands then set the Brother (Elder) Wilbert J. Pyrtle apart as being ordained to the full work of the gospel ministry.

After the ordination prayer, the charge was delivered by Elder Hawks. Elder Gaines inquired of satisfaction of the work of the presbytery. All indicated satisfaction. Elder James (Jim) Moody was appointed to write the credentials of Elder Wilbert J. Pyrtle. Elder Gaines delivered the brother back unto the church.

Elder W.M. Freeman dismissed the presbytery by prayer.

Witness our hands this the 23rd day of January, 1988.

Elder Calvin T. Harward, Moderator
Joseph W. Robbins. Clerk

Elders Present:

Calvin T. Harward
James Moody
Lester G. Stewart
Ralph Gaines
W.M. Freeman
E.H. Gunter
Reuben Hawks

Deacons Present:

Joseph W. Robbins
Reece Gallimore
Northern Trogon
G. Wilbur Martin
H.W. (Jack) Stegall
Chester Taylor
Clifton A. King

N.B. The appointment of Elder C.T. Harward for the ordination prayer was by the special request of the candidate for ordination.

Joseph W. Robbins, Clerk

Ministers That Attended Mill Branch Association 1931

The photograph of ministers, shown in this issue of the **Landmark**, has been furnished through the courtesy of Mrs. W.B. Shelor, Meadows of Dan, Virginia. We appreciate her kindness to us very much in sharing it of elders or ministers that we were blessed to know in our lifetime.

The photograph was made during the 59th (1931) Session of the Mill Branch Association, held with Tabor Church, Tabor City, N.C. Shown on the photograph but not identifiable are Elders G.O. Key and others as indicated in the list shown beneath the photograph.

These ministers represented the following associations at the Mill Branch Association that year, 1931, as follows:

White Oak: R.W. Gurganus and W.W. Roberts

Upper Country Line: F.W. Keene, T.A. Stanfield and M.B. Martin

Black Creek: J.T. Williams, Lemuel Raper, H.F. Hutchens, J.W. Wyatt and R.H. Boswell

Seven Mile: Xure Lee, L.A. Johnson and M.F. Westbrook

Fisher's River: G.O. Key

Abbott's Creek: A.F. Nance

Salem: D.A. O'Bryant, G.W. Hill, W.B. Stadler

Texts used and order of their speaking was as follows:

Friday — Introductory by J.T. Williams, Heb. 8:8.

Friday P.M. — L. Raper, Luke 1:35; W.W. Roberts, no special text; J.T. Wyatt, Isa. 44:1-7.

At night, J.F. Fulk, Jer. 1:5; W.B. Stadler, no special text.

Saturday — A.F. Nance, Dan. 2:44; H.F. Hutchens, Job. 26:13; M.F. Westbrook, Matt. 10; F.W. Keene, Deut. 32:9.

Saturday P.M. — D.A. O'Bryant, Isa. 40:10; R.W. Gurganus, Ps. 19:1; M.B. Martin, Acts 8:32; Xure Lee, John 10:1.

At night, T.A. Stanfield, Deut. 32:9; C.L. Robbins, II Cor. 5; L.A. Johnston, John 22:9.

Sunday — G.W. Hill, John 22:9; G.O. Key, Mark. 10:14; J.T. Collier, Noah's Ark; T.F. Adams, Mark. 15:16, 17; R.H. Boswell, no special text.

J.M. Mewborn



Ministers That Attended Mill Branch Association, Held With Tabor Church, Tabor City, North Carolina, Year of 1931

Bottom Row — (Seated) (Left to Right) — (1) C.L. Robbins, (2) M.B. Martin, (3) T. Floyd Adams, (4) T.A. Stanfield behind T. Floyd Adams with hand on Adams' shoulder, (5) R.H. Boswell, (6) J.W. Wyatt, (7) R.W. Gurganus, (8) Lemuel Raper

Second Row — (Standing) (Left to Right) — (1) J.T. Collier, (2) Unknown, (3) Xure Lee, (4) Unknown, (5) D.A. O'Bryant, (6) W.B. Stadler, (7) H.F. Hutchens,

(8) A.F. Nance, (9) M.F. Westbrook, (10) G.W. Hill, (11) J.T. Williams, (12) J.F. Fulk, (13) W.W. Roberts, (14) Unknown, (15) F.W. Keene, (16) L.A. Johnson

OBITUARIES

DACE FITCH

It is with much sadness and a feeling of unworth

ess that we, the undersigned committee, appointed by the Burlington Primitive Baptist Church, Burlington, N.C., attempt to leave on record this obituary notice concerning the life of our deceased brother, Dace Fitch.

He was the son of Charlie and Melissa Chandler Fitch, and was born August 2, 1905, in Alamance County, North Carolina. He passed away November 5, 1987, at North Carolina Memorial Hospital, Chapel Hill, N.C., making his stay on earth 82 years, 3 months and one day.

Brother Fitch was married to Sister Mary Cora Landy in November, 1932. There were no children born to them; however, several nieces and nephews were left behind to mourn his passing. His dear companion preceded him in death in September, 1984. They were blessed to celebrate their Golden Wedding Anniversary two years before her death. We shall always remember Brother Fitch as a kind, gentle and caring person. It was always a pleasure to visit in his humble home. Both he and his precious wife just made you feel welcome and loved. He will be greatly missed by all who knew and loved him.

He joined Burlington Primitive Baptist Church on March 2, 1940, by letter from Bush Arbor Primitive Baptist Church in Caswell County, N.C. He was a firm believer in the doctrine of Salvation alone by the Grace of God, and the eternal truth which was in Christ before the foundation of the world. His life was a witness and testimony to this truth. Brother Fitch was a faithful and dedicated member to his church as long as his health permitted.

His funeral service was held at Burlington Church on November 5, 1987, by Elder John Lee and Elder Ralph Gaines. The service was concluded at the graveside at Bush Arbor Primitive Baptist Church Cemetery by Elder Harry Dagenhart, beside the resting place of his beloved wife.

It is, therefore, resolved by our church that three copies be made of this notice, one for the church record, one for the family and one for publication in **Zion's Landmark**.

Done by order of the church in conference the first Sunday in December, 1987.

Elder John Lee, Moderator
Curry Barnwell, Clerk
Mabel Lawson and Pearl Allison,
Committee

EFFIE BROWN WAGONER

Effie Brown Wagoner was born April 11, 1895, in Person County, North Carolina, the daughter of Johnnie and Sallie Ann Ashley Brown.

She lived at home with her parents through their lifetime. Her father had a stroke and she helped her mother nurse him until his death. She married Simmie Finter and they continued to live with her mother and cared for her as long as she lived. Her husband was

in poor health and soon passed away.

Mrs. Wagoner spent much of her life nursing the sick and always seemed willing to help others in any way she could. She had a kind and loving nature or disposition toward her fellowman, a blessing from God.

For some reason, the date that she was received into the fellowship of Helena Primitive Baptist Church was not recorded in the church book. I believe it was sometime during the 1920's. I was a child at the time, but I well remember that she smiled and seemed so happy to be with those dear brethren and sisters in that church. She attended when she had a way to get there. She always especially tried to be there on communion day.

After her first husband's death she married Talt Wilson. After his death she married Ira Wagoner. After Mr. Wagoner's death she was again left a widow. Then her brother moved into her home with her until his death.

She lived for several years at the Alma Breeze Nursing Home. She passed away at the North Carolina Memorial Hospital, Chapel Hill, N.C. She had no immediate family, only nieces and nephews.

A beautiful funeral service was held at Clements Funeral Chapel in Hillsborough, N.C., at 4:00 p.m. on September 9, 1987, by Elder L.P. Martin. Interment was in Surl Primitive Baptist Church Cemetery.

Therefore, be it resolved that a copy of this obituary be sent to **Zion's Landmark** for publication, a copy be given to the family and a copy be kept for the church record.

Written by a friend at the request of Helena Primitive Baptist Church in conference October 3, 1987.

Nancy C. Whitfield

EDITH E. TURNAGE BARNES

Edith Estelle Turnage Barnes passed away October 24, 1987, at the age of 85 years. She is survived by her husband, James Wilbur Barnes, Grifton, N.C., and two sisters, Mrs. Nannie T. Daniels, Goldsboro, N.C., and Annie Ava Turnage, Snow Hill, N.C. Edith T. Barnes was born April 26, 1902, in Greene County, near Jason, the daughter and sixth child of Noah Henry Turnage and Mary Ava Gray Turnage of Greene County, North Carolina. Her twin sister, Ruth Maybelle, died at birth.

Sister Edith united with Mewborn's Primitive Baptist Church, Greene County, N.C., the third Sunday in September, 1979, at which time her two sisters, Lucy and Annie, also united. All three sisters were baptized by our pastor and nephew, Elder J.M. Mewborn of Mewborn's Primitive Baptist Church in Greene County.

Her funeral was conducted by our pastor, Elder J.M. Mewborn, at the graveside with burial in the Turnage family plot near her grandmother, Edith Ann Mewborn Gray, in Mewborn Cemetery in Greene County. Her funeral was attended by family and friends. Many

beautiful remarks made at the service emphasized her quality of meekness, being mild of temper, patient, gentle and kind.

During the many years Edith lived, she always accompanied her goals of being a good homemaker by being resourceful with good management in her quiet way. She was concerned about the well being of her parents and family and devoted much of her early life to helping her family. Her early educational training and experience provided her with a successful career — first as Secretary to the Greene County School Superintendent, then as a Court Reporter of Greene County, Secretary to County Farm Agents, and followed by assisting in the County Health Department. Throughout her life Edith was interested and skilled in sewing and art, both of which were outstanding in her achievements. Her greatest pleasure was in art, working with oils in still life and in birds which showed life-like realism. Her paintings of familiar birds will compare with those of the best artists.

During her last years of declining health, being of sound mind and as an older sister of mine, could talk with Annie of memories of our early years with our good parents and family. By the Divine guidance of our Dear Lord, I was able to care for Edith and to love her as she had cared for others during her life on earth. At no time during our very close association, did Edith ever become discouraged during her illness. She always had great hope and faith throughout her thinking and expression — until a very last expression was hoping that God would take her home to Heaven. With her Faith and Hope, the greatest of all qualities, I have been blessed with greater inspiration in all of my endeavors.

It is with much sadness that I have tried to write this memorial to my dear sister, Edith Estelle Turnage Barnes, and yet, the most joyful memory is that I had an older sister to love and to care for which meant greater happiness for me, — her youngest sister.

Annie Ava Turnage
Mewborn Primitive Baptist Church
January 20, 1988

(Aunt Edith Barnes was a favorite aunt of mine for many years. Visiting in my grandmother's home with my three aunts, when I was a child, left an inspiration with me that continues until this day. This was, indeed, an Old Baptist home and I shall never forget them. J.M. Mewborn)

ELDER WILLIAM J. PUCKETT

Elder William J. Puckett, an ordained minister of the Lower Mayo Association since 1940, who lived at Pine Hall, North Carolina, passed away on January 10, 1988. He was born August 16, 1898, and was 89 years of age at the time of his death. He leaves behind to mourn his passing, his wife, Mrs. Vesta Shelton Puckett, two daughters, and three sons. He was a

member of the Mayodan Primitive Baptist Church, Mayodan, Rockingham County, North Carolina.

His funeral service was held on January 13, 1988 at Pleasant Grove Primitive Baptist Church, near Stuart, Virginia, by Elder Kenneth Hopkins and Elder Reuben Hawkes. His body was laid to rest in the family plot of Pleasant Grove Church cemetery.

I had known Elder Puckett for the past 32 years and highly regarded him as a faithful minister to the church of the living God. He was a true predestinarian Baptist, and will be greatly missed by the members of the churches in the Lower Mayo Association and surrounding areas. God blessed him to stand faithfully on the watchwalls of Zion through the many battles and storms that have arisen against the church of the true and living God for the past fifty years. He was a non-compromiser in the doctrine of absolute predestination and the order that accompanies the church of this faith.

May the dear Lord comfort his companion in his loss and remember his children and grandchildren in their sorrow at the loss of their father and grandfather. Our hope is that one sweet day we shall see him again in the glory world where all sorrow, pain and suffering shall be no more. The belief of the resurrection of these our vile bodies unto that glorified kingdom brings courage to our wayworn soul and spirit here in this time world.

J.M. Mewborn

PATTIE CRISP OWENS

Pattie Crisp Owens was born December 12, 1898 daughter of the late Mack Crisp and Henrietta Meeks Crisp, and was a native of Edgecombe County, North Carolina. However, she had lived in Raleigh, N.C., for the last few years. Our Heavenly Father called her home on December 26, 1987, while at Knollwood Manor Convalescent Center, Raleigh, N.C. She was 89 years of age.

She was married to James Turner Owens in 1919. He died January 26, 1962. She is survived by nine sons, James T. Owens, Jr., Raleigh, N.C., David Owens, Goldsboro, N.C., Mack Caludius Owens, Tyngsboro, Massachusetts, Carroll Owens, New Bern, N.C., Watson Owens, Farmville, N.C., Ephriam Owens, Tarboro, N.C., Kinchen Owens, Starvationburg, N.C., Ben Turner Owens and Raymond Owens, both of Fountain, N.C. She had 49 grandchildren and 59 great-grandchildren. She also had two surviving sisters, Mildred Langley and Agnes Moore, both of Tarboro, N.C., and one brother, Alvin Crisp, Wilmington, N.C.

For many years she believed in the true and living God. She joined Autrey's Creek Primitive Baptist Church on February 2, 1927, and attended regularly until her health prevented.

This dear sister was loved by many and will be greatly missed. Her funeral service was conducted by

Minister Randy Cox from the Church Street Chapel of the Farmville Funeral Home with interment in Queen Anne Cemetery, Fountain, N.C.

It was requested in conference on Saturday before the first Sunday in January, 1988, that three copies of this notice be made, one for publication in **Zion's Landmark**, one copy for the church record and one copy for the family.

Elder Kenneth Windham, Moderator

J.B. Coker, Clerk

Written by a friend,

Myra G. Wooten

MARY RUTH FLEMING

With a sad heart I will attempt to write the obituary of my dear sister, Mary Ruth Fleming. She was born August 23, 1905, the daughter of Marcellus and Mittie Odges Fleming. She passed away November 6, 1987 in Pitt County Memorial Hospital, Greenville, N.C. making her stay on this earth 82 years, 2 months and 14 days. She is survived by one older brother, J. Marcellus Fleming, Jr., and one younger sister, Hazel Fleming Jackson.

Mary Ruth was a firm believer in the doctrine of salvation by the Grace of God, although she never adhered to the church, she manifested much love for the church and attended the meetings as long as her health permitted. She loved her neighbors and people around her and was always ready to offer aid and sympathy in times of sickness or other needs that might arise in the neighborhood or community.

She worked as a bookkeeper for a local department store for 36 years before retiring and was loved and respected by her co-workers.

Her funeral service was conducted in the Chapel of S.G. Wilkerson Funeral Home, Greenville, North Carolina by Elder Reeves Smith and Elder Joe Sawyer. Her body was laid to rest in Greenwood Cemetery, Greenville, N.C. beside the resting place of her parents.

It would be hard to say how much I miss her for she lived with me for the past twenty-five years, and there is a vacancy that can never be filled. May the God of all Grace give each one that feels her loss so greatly the strength and faith to carry on.

Written by her sister,

Hazel Fleming Jackson

Greenville, N.C.

MEETINGS

LAUREL SPRINGS PRIMITIVE BAPTIST ASSOCIATION

CORRECTED NOTICE:

NOTE DRIVING DIRECTIONS

The Fifty-First (51st) Annual Session of the Laurel

Springs Association will be held, the Lord will, with the Church at Roaring River, Wilkes County, near Trap Hill, North Carolina, beginning on Friday before the first Sunday in June, 1988, and continuing through Sunday following, the dates being the 3rd, 4th and 5th.

Directions to Roaring River Church are as follows: Take your nearest route to U.S. 21. About 11 miles north of Elkin on Hwy. U.S. 21 there is a road, No. 1004 to Stone Mountain State Park. Turn west on this road and go about 200 yards, turn left and go about four (4) miles to Austin. Turn in front of Knobb's Church and go about two miles to Roaring River Church on your right.

We desire the presence of our beloved brethren, sisters and friends to come and meet with us.

Ray Payne, Assn. Clerk,

Route 1, Box 720

Dobson, NC 27017

Telephone 919-352-4517

SALEM ASSOCIATION

The Seventy-Ninth Annual Session of the Salem Primitive Baptist Association will be held at Sardis Church, Rockingham County, North Carolina, beginning on Saturday before the third Sunday in June, 1988, and will continue through Monday following, if the Lord will, the dates being June 18th, 19th and 20th.

Sardis Church is located approximately 20 miles north of Greensboro, N.C., and four miles south of Madison, N.C., on Highway (Route U.S.) 220.

All lovers of the truth are invited to meet with us. We will be expecting to see you here.

Lester G. Stewart, Clerk

Route 9, Box 164

Reidsville, N.C. 27320

LOWER COUNTRY LINE ASSOCIATION

The Eighty-Second Annual Session of the Lower Country Line Association will be held, the Lord will, July 2nd, 3rd and 4th, 1988, at the Permanent Meeting Site near Surl Church which is located about five (5) miles East of Roxboro, N.C., just off Route U.S. 158.

Elder Burch Wray was appointed to preach the introductory sermon and Elder L.P. Martin as alternate. Mebane Church, Mebane, N.C., is to entertain at this session.

All lovers of the truth are invited to meet with us and we especially desire the presence of our ministering brethren with us.

Reuben Bowes, Assn. Clerk

536 Leasburg Road

Roxboro, N.C. 27573

NOTICE OF MEMORIAL MEETING (W.VA.)

The Annual Bell Memorial Service will be held at Indian Fork Primitive Baptist Church, Culloden, West Virginia, beginning on Saturday afternoon before the fifth Sunday in May, 1988, and will continue through Sunday following, the dates being May 28 & 29, 1988.

Lunch will be served at the beginning of the meeting on Saturday at 12:30 p.m., and the service will begin, if the Lord will, at 2:00 p.m., followed again with dinner at the church before service to begin on Saturday night at 7:00 p.m. Services will continue on Sunday a.m. to commence at 10:00 a.m. E.D.T., the Lord will.

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the south take Interstate 77 to West Virginia Turnpike; take I-64 to Hurricane Exit 34; take Business Route 34 through Hurricane to Route 60; go for one mile west on Route 60 to Culloden; turn left at Elementary School; go 1/2 mile to church on your right.

We invite our brethren, sisters and friends to visit with us in our memorial meeting with a special invitation to our ministering brethren.

Elder Elmer Smith, Moderator
Norman Bird, Clerk

ABBOTTS CREEK ASSOCIATION

The One Hundred Sixty-First Session of the Abbotts Creek Primitive Baptist Association will convene with Lamm's Grove Church, the Lord will, beginning on Friday before the fourth Sunday in August, 1988, and will continue through Sunday following, the dates being August 26, 27 and 28.

Lamm's Grove Church is located in Moore County, North Carolina, about 200 yards off the south side of U.S. Highway 15 and 501 six miles east of Carthage, N.C., and about ten miles southwest of Sanford, N.C. Those coming by way of Sanford, N.C., leave U.S. No. One onto U.S. Hwy. 15 and 501 and continue westwardly for about five miles to association on your left. Those coming eastwardly by way of Carthage, N.C., follow U.S. Hwy. 15 and 501 to the same point. Look for association markers.

A warm and sincere invitation is extended to each of you, and may God bless us with your love and sweet fellowship.

Bill Atkinson, Clerk
605 Sherbrook Drive
High Point, N.C.

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN MAY, 1988

BLACK CREEK UNION will meet with the Church

at Memorial, Wayne County, N.C., located about two or three miles west from Fremont, N.C. Turn right after you pass the stop (traffic) light on U.S. 117 Hwy., going south. Then go about two blocks and turn left. Keep straight for a short distance to church on the right hand side of the road. Elder Walter Barnes was appointed to preach the introductory sermon and Elder J.B. Williams is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C.)

ANGIER UNION will meet with Bethany Church located on U.S. Route 70-A in the Town of Pine Level N.C. (Bobby Daughtry, Union Clerk).

LOWER COUNTRY LINE UNION will be held with Wheeler's Church, Person County, N.C., located about nine miles west from Roxboro, N.C., and just off N.C. Hwy. 49, in the Gordonton Community. (Bernard Whitfield, Union Clerk).

MILL BRANCH UNION will be held with Pireway Church, located 17 miles east of Tabor City, N.C., on N.C. Hwy. 904. (J.D. Wright, Union Clerk, Tabor City, N.C.)

BLACK RIVER UNION will be held with Harnett Church, located on N.C. Hwy. 242, approximately two miles south with intersection of U.S. Hwy. 421. Elder Delbert Carraway was appointed to preach the introductory sermon and Elder J.W. Hawkins is his alternate. (Alonzo Barefoot, Union Clerk, Newton Grove N.C.)

WHITE OAK UNION will meet with Maple Hill Church, Pender County, N.C., located on N.C. Hwy. 50. Elder Owen Kennedy was appointed to preach the introductory sermon and Elder Johnny Carroll is alternative. (Furney Davis, Union Clerk, Richlands N.C.)

LOWER MAYO UNION will be held with Pleasant Grove Church. Inquire in Stuart, Va., or Spencer, Va. and anyone can give you nearest directions. Church is located not far from Moorefield Volunteer Fire Station. Coming by way of Route 8, south of Stuart, near Va.-N.C. state line, turn on State Road 704. Go about 2 1/2 miles or 3 miles to Road 1730. No. will be on sign post. Turn left at this point and go about 1 1/4 miles to Road Sign saying "Virginia." The no. will be 631; turn right here and continue for about one mile to church on your right. (Cletus, Turner, Union Clerk, Bassett Va. **(NOTE: LOWER MAYOR UNION WILL MEET ON SUNDAY ONLY.)**)

YELLOW RIVER UNION will meet with Hayne Creek Church, Gwinette County, Georgia. From Int. 85 exit at Ga. 20 South. Follow Route 20 through Lawrence, Ga., to inside city limits of Grayson. Take Rosebud Road which angles to your right. You will cross Hwy. U.S. 78 at traffic light. Go for about one and one-half miles to church on your right. Hayne Creek Church is located about six miles west of Loganville, Ga. (Hewett Fleming, Union Clerk, Homer, Ga.)

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

May-June 1988

Number 3

John Newton Acknowledges God's Sovereign Grace

If to Jesus for relief
My soul has fled by prayer,
Why should I give way to grief
Or heart-consuming care?
Are not all things in His Hands?
Has He not His promise pass'd?
Will He then regardless stand,
And let me sink at last?

While I know His providence
Disposes each event,
Shall I judge by feeble sense,
And yield to discontent?
If He worms and sparrows feed,
Clothes the grass in rich array,
Can He see a child in need,
And turn His eye away?

When His name was quite unknown,
And sin my life employed,
Then He watched me as His own,
Or I had been destroyed;
Now His mercy-seat I know,
Now by grace am reconciled
Would He spare me as a foe,
To leave me as a child?

If He all my wants supplied,
When I disdained to pray,
Now His Spirit is my guide,
How can He say me, Nay?
If He would not give me up,
When my soul against Him fought,
Will He disappoint the hope
Which He Himself has wrought?

(Continued on page 2)

NOTICE

The subscription rates of Zion's Landmark
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "Janu-
ary-February, 1986," issue.

J.M. Mewborn, Editor

1 *****
06-01-88
WINSTON SALEM NC 27109
PO BOX 7777 REYNOLDA STATION
NC BAPTIST HISTORICAL

If He shed His precious blood
 To bring me to His fold,
 Can I think that meaner good
 He ever will withhold!
 Satan, vain is thy device!
 Here my rope rests well assured,
 In that great redemption-price,
 I see the whole secured.

John Newton

An Anonymous Letter Tells It

Dear Brother Mewborn,

There was an article printed in the last **Zion's Landmark** that caused me to feel a need to write to you. It concerns your views regarding suicide. Being a hopeless neurotic myself, and having suffered from depression for most of my adult life, I feel qualified, hopefully, in some measure of some degree to comment about it.

Some people seem to think that people who kill themselves wake up one morning saying, "What will I do today? Should I watch T.V., get something to eat, or maybe I will mow the grass? I know, I'll kill myself."

Some seem to think if you don't condemn those who commit suicide then you approve of it. I would hardly suggest that it is a solution for anything or that I recommend it in any way. If you sympathize with those who do, it does not mean you think it's a good idea. The **fear of death** and the **will to live** are two of the strongest emotions or feelings a person can have. When these people's misery becomes so great that it overrules these feelings and they no longer want to live, they need love, understanding, and sympathy, not hard-hearted condemnation.

Christ said, "Blessed are the merciful; for

they shall obtain mercy." (Matthew 5:7).

What type of person loves to condemn those who commit suicide? What kind of people love to sit in judgment of others? Not the merciful. Isaiah tells us who these people are. There are those that say "Stand by thy self, come not near to me for I am holier than thou." (Isaiah 65:5). When Jesus forgave the woman who had committed adultery, was He approving of what she did? Not hardly. He was saying the arrogance and hard-heartedness of those who brought her to Him was just as evil, or worse than her adultery. What kind of spirit is it that believes it is more holy than others? Very simple, a proud one. How does one become proud? Deceit. Some people seem to think they are proud because they have something to be proud of and the reason a person is humble is because he has nothing to be proud of. I would ask these people, did Solomon have anything to be proud of? Concerning material things, he had no equal according to the scriptures. Yet, he writes in Proverbs 5, 16 & 17, "These six things doth the Lord hate; yea, seven are an abomination unto Him. **A proud look, a lying tongue and hands that shed innocent blood.**" Solomon also said, "Everyone that is **proud** in heart is an abomination to the Lord." (Proverbs 16:5). Does this sound as if Solomon was proud or approved of pride? These would be strange words, indeed, if they came from a proud heart.

The word, humility, in this day and age, may as well be eliminated from the English language. If it is used at all, it is in a way of reproach. People in this country can't even make a pair of socks without them being crafted with pride. Some people feel insulted if you even imply they seem humble! People love to receive personal praise for their self-esteem, and they strive to be what the world calls a winner. They look upon the humble as nothing but dirt under their feet, and they say these poor humble losers could use some medical and psychiatric help. They love compliments, praise, and any and every form of self exaltation. Yet is not this the very thing that ruined Satan? Job said "I abhor myself!" Job 42:6. These would certainly be

Zion's Landmark (ISSN0744-6187) is published Bi-Monthly (January, March, May, July, September, & November) for \$8.00 per year by Elder J.M. Mewborn, P.O. Box 277, Willow Spring, N.C., 27592-0277. Second Class Postage is paid at Benson, N.C. **POSTMASTER:** Send address changes to **Zion's Landmark**, P.O. Box 277, Willow Spring, N.C., 27592-0277.

strange words to a proud heart. Solomon in Proverbs 13:7 said, "There is that maketh himself rich, yet hath nothing; there is that maketh poor, yet hath great riches." What is it that makes you feel rich, and yet having nothing? Deceit. What is it that makes you poor and yet having great riches? Truth. Who is it that thinks he is something when in reality he is nothing? The deceitful. Who is it that feels he is nothing? The honest. The true riches which originate from God's Spirit bring you down. A proud heart cannot and will not admit it is no better than anyone else. Those in the proud heart group know not that there are such things as grace and peace which are the only true riches, mercifully found in the valley of humiliation. The bigger men feel the better they feel. When men acquire the so called wealth of this world, they feel it proves they are as great as they imagine they are, and the more pride they have, the more they strive to possess worldly riches which are not good for anything except an empty show.

Revelation 20:4 speaks concerning one specific people: "And which had not worshipped the beast." Revelation 19:20 speaks of another, "that had received the mark of the beast, and them that worshipped his image." Also, John in Revelation 12:2 points out "The men which had the mark of the beast, and upon them which worshipped his image." So, we have those that worship the beast, his image and also have his mark. It is clear here that we have two groups. One has no relationship with the beast, nor his image nor his mark. The other group are his followers, whether him or his image, and have his mark.

What is the beast, his image and his mark? It is the very thing that Solomon says is an abomination to God (and in his sight) and the very thing that men love so much that they had rather die than give it up. It's called **pride!** It is in the flesh of men. A wise man once said pride was the mother of all evil. What is the victory over the beast and his image? Answer: The effectual work of God's Spirit in the hearts of His people. In the scripture it is called the **Spirit of Truth** and it shows you what you really are and what your true con-

dition is before the true and living God. It brings you down, puts you at the feet of your brother, and at the feet of sovereign mercy, where you belong. It causes you to feel you are the least and worthy of nothing but the eternal fire of hell.

John tells us who the "Spirit of Truth" is and what He does. "Howbeit when the **Spirit of Truth** is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you." (John 16:13, 14.) "The Spirit of truth the world cannot receive because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." (John 14:17.) Whenever the doctrine of election is truly preached, you will never hear one of these crying that it makes Him an "unjust God." It is a spirit that is kind, considerate, merciful, and humble, just like their great Captain, who said "I am meek and lowly in heart."

I am so glad Christ didn't feel He was too good to be born in a stable. I am so glad He is the friend of publicans and sinners. I am so glad He didn't feel He was too good to die for such a loser as I have always been. The meek and lowly Lamb of God is all the riches I could ever need. If I find myself in the world, whoring after the false riches, what do I prove, but that I am nothing short of a blooming idiot! I love true worship and adore humility. My entire hope rests not in what I think I am able to do, but in what I hope this adorable God has done and will do for me.

The proud say God helps those who help themselves. The God I love helps those who can't help themselves.

There are only two doctrines in the world today and this has been true since time began. One says you are in control and God will if you will. It is believed by those who are proud and puffed up with blind arrogance. The other one says God is in control and is loved by the humble and those who know the meaning of the word despair. Isaiah says those who believe man is in control "made

lies a refuge and under falsehood have they hid themselves." (Isaiah 28:15).

The proud find great comfort in lies. They boast of freedom, and yet are slaves of Satan. They boast of good works and yet their righteousness is as filthy rags. They have hid themselves under a coat of hypocrisy and deceit and feel no need of the righteousness of God by faith which is a gift from God alone. The proud are rich and yet poor, and by the same token the humble are poor and yet rich. Is not everyone guilty of trying to be the very thing that God adhors?

Who is it that mocks, condemns, judges, laughs at and looks down their noses at others? Is it not the proud? What causes you to feel you are better and not as other men? Pride. What causes you to avoid and mock those whom you consider to be your inferiors? Pride. What causes envy, jealousy, scorn, and covetousness? Pride. Why are you trying to keep up with the Joneses? Pride.

Men are not proud because of what they have but because of what they don't have. They are proud because, as John says, "the truth is not in them." According to Galatians 6:3, "If a man thinks himself to be something, when he is nothing, he deceiveth himself."

What could be more plain? It is your deceitful heart that makes you feel so grand. One might say, "But look what I have, I must be something great."

The Apostle Paul says in Corinthians 4:7, "For who maketh thee to differ from another? And what hast thou that thou didst not receive?"

Paul is plainly saying you have nothing to boast of. Isaiah says, "Woe to the crown of pride, to the drunkards of Ephraim." (Isaiah 28:7).

Are not the minds of men drunk with pride? Satan would have you believe you can't be happy unless you are just like him. He will poison your mind with vain glory and cause you to covet the false riches. Worship him (satan) and he will make you great among men in the skill of his art. A man once said, "It would be better to rule in hell than be a servant in heaven." Look what pride did to

this poor soul! The proud pharisee said he thanked God he was not as other men. A lifetime of self-flattery and self-exaltation made him feel he was different from everyone else and not as other men. His spirit was so poisoned with deceit and drunk with pride he thanked God for his terrible and wretched condition. He loved the chief seats and to be called "Rabbi." He was a grave (or whited sepulchre) which looked good on the outside but within, it was full of death and rotteness. None of these characters can bear the thought of being second to anyone, and if you cross one, you had better be ready for them for you will certainly pay for it dearly. They are vengeful, cruel, full of malice, arrogant, boastful, and feel the humble are only something to be mocked and laughed at. They have an infinite supply of ways to make you miserable. They all have that stupid looking smirk on their faces. They take great pleasure in the misery and misfortunes of others. They love to sit in judgment of others and yet feel no condemnation in themselves. They killed the only good Man who ever lived. Why? Because there was no deceit in Him or guile found in His mouth, and they couldn't stand it. Why did Christ say, "blessed are those who are not offended in me?" Why are the scriptures hated? Because they are in direct contradiction to the fantasies of a proud heart.

To find a place in this world where there is even a small measure of humility is a treasure so rare and so precious that it is certainly a pearl of great price. The Primitive Baptists are not perfect by any means, but they are certainly good enough for me, even though I don't feel good enough for them! I hope and pray nothing ever happens to keep me away from them, while I live in this vain world.

To the kind, the meek, the considerate, the honest, the merciful, and most of all, to the humble, I send what I hope, as the author of this article, love in the God of Abraham, Isaac, and Jacob. May He rule and be adored by all those who love His appearing, forever and forever, **AMEN!**

I've heard people use the pharisee, "proud preacher," phrase before. That's like saying,

"I drank a glass of dry water." A pharisee never preached the Gospel of Christ. "The fear of the Lord is the instruction of wisdom; and **before honour is humility.**" (Proverbs 15:33). The truth has never been spoken, preached, or believed by a proud heart, nor will it ever be!

Brother Mewborn, there is a favor I would ask of you. If you could find room, could you print this letter in the **Landmark**? I feel so alone in my feelings sometimes that I am made to wonder if there is anyone in this day and age that truly believes these things? Am I just one alone or just to myself? Is there anyone else like me? I desire to know how your readers feel about this matter whether for or against. This is not a subject you hear a great deal about; yet, to me, it is essential to understanding what the scriptures really teach. I have debated a great deal within myself whether or not to sign this letter. On the one hand, I don't want to seem as though I am ashamed of the things I believe. On the other hand, I do not want to give the impression that I am really impressed with what I have written and that I want to draw attention to myself and see my name written in your paper. Since this article was written about pride and humility, I think it best if I do not sign it. I also do not want to leave the impression that I feel everyone who writes you is interested in anything but vain ostentation.

Regardless of what you do, God bless you. I'm so glad God has made a few, such as you, willing to labor in the Gospel field.

I also want to say I am very pleased to read your views about suicide. It is more evidence to me you are what I had hoped that you are.

What is the meaning and reason for all these words? "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

Signed _____

I received the above "unsigned letter" on May 9, 1988. I wish our anonymous writer could have felt to have identified himself in

order for us to be able to communicate with him about the wonderful truth of which he has written. Maybe, he will yet tell us who he is. Paul spoke of those brethren whom he said, "Waxing confident in my bonds, are much more bold to speak the word without fear." Phill. 1:14. We believe that his firm words come from a sincere heart of good will and love for the benefit of the church of the Living God.

J.M. Mewborn

Correspondence

April 4, 1988

Dear Elder Mewborn,

Unable to work at my occupation, I lay upon my bed this afternoon, meditating upon the goodness and mercy of Almighty God toward this unworthy sinner. I reviewed some of the latest **Landmarks** and was made aware of another of my many failures. My subscription has expired for some time. Please use the enclosed check to update me for two years and the rest to help continue to publish the **Landmark**.

I am also enclosing a copy of my Grandmother's experience as she wrote it to her sister a good many years ago. Recently, one of my cousins found it among his mother's belongings and gave it to me. If you find it of

value to occupy space in the **Landmark**, you are free to print it. My grandmother was a member of Macedonia Church in the Lower Mayo Association, which, at present, I attempt to serve as pastor although I feel to be unqualified and unworthy. Her husband, my grandfather, John Green Hopkins, was a member at Mayodan Church. My grandfather, grandmother, and father, Ernest M. Hopkins, are all laid to rest at Macedonia Cemetery. My grandmother's daughter, Sister Nena Hopkins Trogden (Mrs. Jesse) is a member there at this time.

The little church of Macedonia has been made precious to me, if not deceived. If I have had any experience, some of it has unfolded around and about this little bethel spot. Looking back, I can remember many secure

and comforting days spent around this little church while the blessed Saints of God were praising their eternal Head in hymns and shouts of joy.

I have made the attempt a few times from the pulpit to express the beauty of what I hope was shown to me at Macedonia Church, but my efforts always seem to come up short. The best I have ever done is just hint in a small way how great and wonderful is Israel's God.

I was carried away in a vision or dream when I was about 17 years old and saw myself come out of the door of Macedonia Church. A great congregation of people was in the yard. We were going to seek a few morsels of nourishment from the vines and stream to the back and side of the church. There were grape vines growing wild as we call it, meaning that they had not been pruned or staked by man and were growing upward into tall slender trees that were on the banks of the stream that ran through the valley. The fruit on the vines was scattered with only one or two pieces of fruit in one place and no more than three at one place. The fruit was very hard to reach and spread out. There was a bee tree in the midst of it all and it was high up in the tree. You were sure to be stung once you reached the bee hole to get to the honey. The little stream down in the valley was so beautiful with the water bubbling crystal clear as it flowed from the rock at the base of the hill. All of this is what I viewed to my right as I came out of the door of the church.

Then as I looked to my left (where the graveyard is), I saw a grape arbor that had been made by man and it was easy to walk under and the grapes were hanging in clusters being very simple to reach in and eat your fill. Next to the grape arbor was a large water faucet with a big handle that was easy to turn off and on and the water was plentiful. Next to it was a pattern bee gum that most people use today if they keep bees. It was low to the ground, square and the top came off allowing you to reach in and get the honey with little effort or trouble.

As I looked upon this scene there was a dark black cloud gathering in the west. As I

drew nearer, I could see that it was not a cloud, but that it was a pitch black creature like nothing I had ever seen before. It had wings and glowing red eyes that burnt like coals of fire. As I saw this creature approach, many people had their attention on the grape arbor, water faucet, and bee gum and were rushing in and partaking of them. I cried out to them to come away, that this cloud of destruction was upon them, but they refused to hear my warning. Some people turned to me and said "What's the matter with you? Can you not see that this is the easiest way?" Then as I stood crying to them one of the creatures came out from the cloud and hovered over me and looked at me with the most wicked look as though he would consume me. But, he could not get to where I was and then he and the other creatures went back into the west from which they came. Then I looked and all the people that had been about the grape arbor, water faucet, and bee gum were gone.

There were but a few people left and they were all on the right side as I viewed the scene. They were struggling to get to the fruit, water and honey. Some were down in the valley by the stream on their knees and would have to scoop up the water in their hands, not getting but a small amount at a time. However, when they would receive the water, the most beautiful change would take place and their countenance would glow and their strength would renew. Others were clinging to the spindly vines and you could see the toil in their faces as they struggled to reach the scattered fruit on the vines. Each time one would receive the fruit, the most glorious change would take place in their countenance and their strength would be renewed giving them the will to struggle on to the next morsel of fruit.

As I stated before, this vision or dream took place when I was about 17 years old. There has been much to come to pass and many downsettings from then to here. I believe that it pleased God to carry me through many hills and valleys before making the beauty of this experience unfold unto me, if, indeed, He has. The grape arbor, water

faucet, and bee gum are the works of man's hand trying to improve that which God has put forth, as will always be the case when you try to mix works with grace. The end thereof is death and many there be that enter therein.

It is a hard and struggling way here in this wilderness for His children to receive those things of God that are pure and undefiled, but He has prepared just enough to sustain them and few there are who receive them. Those that are blessed to receive these heavenly morsels are given hope of that glorious Kingdom that was prepared for them before the foundation of the world. There are many scriptures that I believe confirm that this is the way it is with God's children. I hope that I have been blessed to rejoice a few times while hearing His dear saints speak of their travels.

I do hope that this is not too worrisome to you as I had not intended to write this when I started. I am never able, it seems, to do that which I would. I intended to attend the Easter Monday service at Eno Church in Durham, North Carolina, today, but I have been confined to my bed due to ill health. God knows all things and His will is done in Heaven and amongst the inhabitants of the earth and His people will ever praise Him in that world that shall never end. If anything I have written is less than sound in honoring the all wise and merciful God, then count it to my error and ignorance.

Sincerely, an unworthy sinner,
Kenneth A. Hopkins
Route 1, Box 105-B
Meadows of Dan, Va., 24120
April 4. 1988

Experience

Dear Sister Malinda,

I have for sometime felt like I wanted to write and tell you something about what I hope has been the dealing of the good Lord with this poor sinner, but feeling my weakness and unworthiness so much, I dread to make the attempt as my head and eyes have

been giving me so much trouble for several years that I cannot read or write but very little at a time for fear I will lose my sight. I don't know how long it would take me to write as much as I would wish to tell you about my ups and downs through life. I hope the good Lord will enable me, if not deceived, to tell you something concerning the most of them through the journey of my life.

I do not remember ever being so much concerned about religion until one night when two of my sisters and I were standing out in the yard looking up at the stars and wondering what they represented. I said something about going to heaven when I died, and one of them, I do not remember which one it was, Lumbia or Ida, said to me, anyone has to repent of their sins before they can go to that happy place. I said I would repent if I had ever done anything to repent for, but I did not think I had ever done any sin; if I had, I did not know what it was. One of them said, "My Tena, if you would see your sins opened up before you, they would look as big as mountains to you." That got close to me for I had thought I was as good as most anyone else, and that I had the same chance to be saved that anyone else had. I did not see that I had ever been wicked, but after one of my sisters told me what she did that night, I began to wonder if I was such a sinner as that and did not know it.

When I would be alone, I would try to beg the Lord if I was a sinner, to make it manifest to me so I might repent. I would go about my work singing this song, "O give me Lord my sins to mourn; My sins which thy body torn."

I went on in this condition for a long time, begging the Lord to show me in some way if I was a sinner, as I did not want to do anything that I thought was wrong or wicked. I felt to be as good as most anyone else and felt like there was just as much chance for me to be saved as anyone else.

One day my two sisters and I were in the cornfield chopping weeds out of the corn and I got in a deep study over my condition and about hearing Pa tell about going to a man's house on Sunday and a bad cloud came over while he was at that man's house. While it

was thundering and lightning, a man ran in the house and grabbed a shotgun, walked into the yard and fired the shotgun at the thunder and lightning and cursed God for sending the storm. I got in such a deep study I just worked on out of sight of my two sisters as I wanted to be alone. I wondered if there ever could be any forgiveness for such a wicked man as that. I thought, surely, that must be the "unpardonable sin" that I had heard Pa read about in the Bible before I was old enough to read it for myself. I finally decided that it did not make any difference how mean and wicked that man was, that there might be a chance for such a man to be saved where I might be lost.

About that time I heard a Voice, it seemed like it came down from above and sounded down in the earth. It said to me, "I reckon not." Then it seemed to turn dark all around me and a fearful feeling came over me. I felt like old Satan was right behind me, just ready to snatch me from the earth alive. I felt speechless for a few moments. I thought the Lord had given me over to Satan for having evil thoughts. Then for the first time, I felt to be a great sinner in the sight of God. I did not know what to do, but I took my hoe and ran back to where my two sisters were at work.

One or both of them said to me, "Tena, what is the matter with you?" I was so frightened that I felt speechless, but I told them I had heard a Voice and became afraid. That was all I told them concerning what had taken place with me that day.

As I went home about sundown, I felt old Satan followed me to the house and soon after supper, I went to bed as I was feeling so badly that I felt afraid to open my eyes for fear I would see old Satan standing by my bedside just ready to take me. I do believe if ever I was convicted for sin, it was right then for when I heard that Voice, my sins rolled up before me like mountains surely enough. I felt like everything I had ever done was sinful and every thought I had was sinful. I became almost troubled to death over what had taken place with me that day in the cornfield. But, I kept all of it to myself for I

did not want anyone to know that I was in trouble.

Finally, these same two sisters joined the church and were baptized in a large creek at the old homeplace. I thought they looked so happy. I felt like I wanted to go with them into the water, but feared I was not fit to be baptized with them. Finally, I told one of my sisters all that had taken place with me and I thought, perhaps, she could comfort me. She said that what had taken place with me might be a warning for me to do better. I decided, maybe, it was, and my thoughts, seemingly, wore off for a while until one morning at the breakfast table, Pa told a dream that condemned me worse than ever.

He said he dreamed of seeing two buildings. One of them was a lighthouse and the other was a dark house and Sister Ida was standing outside crying, telling him that she wanted to go to the lighthouse. He got a light and carried her to the lighthouse and she went into it. He thought there was singing and rejoicing in the light house, while in the dark house there was groaning and crying. I think he thought there were some of us in the dark house.

You know, I felt that was a sure sign that I was lost eternally and I just sat at the table as I could not eat. I went into another room to keep them from seeing me cry. I felt that out of this family of 14 children, I was the worst one in Pa's whole family. I felt that I wanted to leave the house and go to some secret place and beg the Lord to have mercy on me, a poor lost, condemned sinner. I felt like I did not have a friend on earth or one in heaven. I would slip the Bible or the hymnbook out to myself and read to see if I could get any comfort from reading and would shed tears until I could not see how to read and would then slip into the kitchen to wash the tears from my eyes to keep mother from seeing that I had been crying. I did not want her to know that such a sinner as I felt to be would try to read the Bible or hymnbook. It seemed like everything that took place was something to condemn me. I felt like all the family had turned against me because I was such a vile sinner. Oh! I never could tell any-

one how badly I felt.

One day, not long after all that had taken place with me, Pa and 3 or 4 of us children were in the field cleaning up stubble land. Pa called us and said, "Let us all sit down and rest a while." We all huddled around him and sat down to rest awhile. He said that he had had a vision a while ago, and I felt sure he was going to tell something that would condemn me. Surely enough, he did. All of the hands in the field wanted to know what it was that he said. He told that he saw 3 of his children come flying towards him in white robes. We all wanted to know which 3 it was, but I was sure that I was not one among the three. He called over 3 of my sisters, leaving me out, and I just felt so condemned. I just took my hoe and went on trying to work, but my eyes were so full of tears that when any of them would come near me, I would pull my bonnet down over my face to keep them from seeing me cry. I felt like I had tried to pray many times, but it was no use for me to try to pray again for I had just given up all hope. I felt like I wanted to leave them all in the field and go to some secret place and hide myself from them and fall down on my face, begging for mercy until I died. But, I could not get away from them as they would be hunting for me and when they found me, they would want to know what was the matter with me. I did not want them to know my troubles.

All at once this poetry came to me so unexpectedly,

"O do not be discouraged
For Jesus is your Friend;
And if you lack knowledge
He'll not refuse to lend you His.
Though you may meet with trials
And troubles on your way
Cast all your care on Jesus
And don't forget to pray."

My burden was all gone and I felt like all my sins had been forgiven. I felt so happy to feel that the good Lord had pardoned all my many sins and had given me a sweet hope which I never can forget. I felt like rejoicing and praising the blessed Lord for what He had done for me when I had given up all

hope for there was not anything now, I knew, that I could do to be saved.

I felt happy and remained in this condition for a good while. I felt like I wanted to tell someone how happy I was and what a change had taken place with me.

One day, I was in the field pulling fodder. I decided I must have to have more evidence of a hope or I would not tell or speak of it. Then these words came to me and I did not know whether it was scripture or not. "Where there is but little given, there is but little required." I then felt satisfied and felt that I should not wish for anymore. I had the feeling that I would not exchange my little hope, although ever so small, for the whole world and the fullness thereof.

I had a desire to be baptized, but kept putting it off. All of this took place before I was married. After I was married, my husband and I moved near Pleasant Grove Church in Virginia (Lower Mayo Association) and we would go to meetings every opportunity. I went one Sunday and Elder Noel Gilbert preached. It seemed all the while that he was looking and preaching to me. He was looking right at me. I could not help from shedding tears.

When the membership would sing and shake hands or take the parting hand, I felt like I wanted to go up and shake hands with them, but would stand back for fear someone would scorn me because I was not a member. I promised myself if I could not go to church without letting people see me shedding tears, I would stay at home with my children.

After a while I became afflicted and felt that I was bound to die. My dear little boy was taken seriously ill all at once when he first began to crawl a little and stayed down about 7 months. He finally died and never was able to walk. I think it was about 7 years that I was not able to go to a meeting at all.

After a good while, we moved to Mayodan, North Carolina, and I was really in bad health. We took the measles in February and they served me badly. My husband was the only one of us that had already had them. In March following we all took the Smallpox and all the

family suffered greatly. I felt like I was bound to die, but knew I could not die satisfied because I had not been baptized. I do not know whether I dreamed it or viewed it, but anyway, I thought I was up in the air on my bed as I knew I was right at the point of death. I was talking to the Lord and I told Him I would not die satisfied unless I was baptized. He told me, "Your Robe has been washed white in the Blood of the Lamb." I felt right after He spoke those words, if I had died at that moment of time, then that Heaven was my home. For some reason best known unto Him, He spared me to pull through that awful spell of sickness.

Very soon after we all got well, we moved from Mayodan, N.C., back to the farm near Pleasantville Primitive Baptist Church. I thought I wanted to go to meeting as it was not too far. I started walking, but did not feel that I could hold out to get to the church, for I was so weak. Someone came along and picked me up and carried me to the church meeting that day. Elder Flinchum was serving the church at that time and Brother Cox would be there most every meeting with him. I liked to hear them both preach.

The more I went the more I wanted to go. On Saturday before the first Sunday in September, I cannot remember the date, I desired to go to preaching, but my mind had not been made up whether to go or stay at home. I got to feeling like if I did not go and offer myself to the church that something bad would take place with me or something bad with my family. I felt like it was a big undertaking for me to go and offer to the church, but the leading or impression of mind was so strong I was afraid not to obey. So I went and tried to tell a part to them of what I have written here and was received and baptized on Sunday and communed with them.

I was relieved in my heart and soul and that I had done that which God had required of me. I felt like I never would have anymore trouble, but after a while I got in doubts and fears for fear I might be deceived in all of it myself and even more so that I had deceived the whole church. But, dear sister, I feel if I have not been regenerated and born of the

Spirit of God, I never will be. I know that my life in the flesh is most imperfect and feel many times that I am not living as I would wish to as the old hymn goes,

"I am a stranger here below,
And what I am tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again.
I seldom find a heart to pray,
So many things step in my way;
Thus filled with doubts, I ask to know,
Come tell me is it thus with you."

Dear sister, I felt that I wanted to be baptized for several years before it actually took place. I have feared that two of my little children were taken away from me for my disobedience. I think it was about 27 years after I received my hope, if not deceived, before I was blessed to ask for a home in the church. I had thought if I was one of the children of God, I was just as good outside of the church as I would be in the church, but I got so I did not feel satisfied and was afraid I had not followed what I knew I felt in my heart by staying away from the church as long as I did. But, I do believe that God makes His people willing to obey Him in the day of His power.

Lutena Mize Hopkins
Stokesdale, N.C.
August 12, 1948

God's Work Is Certain

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all sins." Isa. 40:1,2.

What is comforting to the poor little trembling soul who has been brought to see how poor and helpless he is? He has been made to feel his utter helplessness by the tender mercy of a sovereign God. No man has taught him or brought him to the knowledge of his condition. Man does not have that power. "For the Lord shall comfort Zion. He

will comfort all her waste places and He will make her wilderness like Eden." Isa. 51:3.

When I go to our meetings I want to hear Jesus preached. He said, I will not leave you comfortless. Also, "I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him." Again, "But the Comforter, which is the Holy Ghost whom the Father will send in my name, he shall teach you **ALL** things."

So we need not worry about the world and its teachings. Those whom God has chosen before the world was will be taught in His way. He laid out their course and they will follow it. He brings them to see their depravity, makes them cry for mercy, and in His good time, He gently leads them to see how great He is by instilling in their hearts His precious love. He comforts them in their sorrows; gives them a sweet rest that their warfare is accomplished — there is nothing more they have to do. Jesus said on the cross, "It is finished." It is all over, brothers and sisters, it is all done. Your sins have been put away to be remembered no more:

"I don't mean to say you will have no more doubts and fears in this life. Sometimes our flesh gets in the way, just as it did for John who had seen Christ. Is this the Christ or do we look for another? But he was comforted by Jesus, saying, 'The lame walk, the lepers are cleansed,' etc. Likewise, we are comforted by remembering our own experience, how we were lifted up out of the depths and made to love one another.

How sweet it is to sing the same old songs together, hear the truth preached and God glorified and man debased. We love to hear all things work together for good to them that love God." In like precious faith we have been taught, we hope, that the **all things** are both **good** and **bad**, for we believe in absolute predestination of all things.

Doubting but hoping,
Grace Jefferson
8500-122 Kern Canyon Road
Bakersfield, Calif. 93306

OBITUARIES

FLOY W. JONES

Sister Floy Jones was killed accidentally when she was struck by a car on January 1, 1988, on White Street in Marshville, N.C., in front of her home while she was making an effort to remove a dead rabbit from the street.

She was a daughter of the late James Marshall and Wilma Mills Williams. She is survived by her husband, Elder James T. Jones to whom she was married on November 6, 1926. They were blessed to live together for 61 years. To this union two sons were born; James Marshall Jones, Charlotte, North Carolina, and Edwin Jones, Wingate, North Carolina. A daughter, Martha Ruth Burnett, passed away in the year of 1960, leaving four small boys for someone to care for. Elder James T. Jones and Sister Floy Jones took them into their home. They made good grandparents, a mother and father for them. Now they are all married except the youngest grandson. Brother and Sister Jones have ten lovely great-grandchildren and ten grandchildren whom they love dearly.

Sister Floy Jones joined Lawyer Springs Primitive Baptist Church, August 29, 1925. She was a regular attendant. She and Elder Jones traveled far and near to the associations when he felt up to it. For the last few years he had not been able to go too much, but when they did, she did the driving because of his health. He had had to give up driving.

Funeral services for Sister Floy Jones were held Sunday afternoon, January 3, 1988, at 2 o'clock in the Lawyer Springs Primitive Baptist Church, Peachland, North Carolina. The services were conducted by Elder Clerod Edwards of Charlotte, N.C., and Eugene Gunter of Gastonia, N.C.

The brethren, sisters and friends who came from far and near in the inclement weather brought memorials and flowers, reflecting their love for her and the family. Sister Jones was a dear sister to all of us in the church as well as in every place where she was known.

We will miss her very much. Our loss is God's eternal gain. Her body was laid to rest in the Marshville Cemetery near the resting place of her daughter.

We ask that a copy of this obituary to be sent to the family, one to the **Zion's Landmark** and one put on our church book.

Approved in conference February 27, 1988.

Elder W.C. Edwards, Moderator
Vivian Jones, Clerk, and Writer
(Assisted by Sister Evelyn Lee)

MABEL T. BIGGS

Sister Mabel Tucker Biggs, wife of Brother Seth Biggs, passed away December 9, 1987, at age 85, after a period of declining health of six years. She was born in Surry County, North Carolina, April 7,

1902, a daughter of Elder Luther S. and Lillie Shelton Tucker. She and Brother Biggs had lived in the High Point, N.C. area since 1926. They were married on December 24, 1922, and had been blessed to live together for almost 65 years.

Sister Biggs first united with the Primitive Baptist Church at High Point (Salem Association), and was baptized on the 3rd Sunday in May, 1934. Later in the Fall of 1952 both she and Brother Biggs moved their membership to Bunker Hill Church where they remained faithful members.

Leaving behind to mourn their loss besides her husband, are four daughters, Mrs. Thomas A. (Polly) Farlow, Greensboro, N.C., Mrs. M. Herman (Eva) Deaton, Laurinburg, N.C., Mrs. William R. (Irene) Kennedy, Collinsville, Va., and Mrs. Charles E. (Donna) Fulp, Raleigh, N.C.; two sisters, Mrs. Lois Sheek, Clemmons, N.C., and Mrs. Ruth Johnson, High Point, N.C.; two brothers, Isaac Tucker, Baltimore, Md., and Raymond Tucker, Reidsville, N.C., with several grandchildren and five great-grandchildren.

Sister Biggs was blessed with some rare and precious qualities. I could not speak of her in more appropriate words than to say she was a spiritual ornament to the church, always filling her place when it was possible. She was well reported of for her mild and lovely department, always appearing so cheerful and happy herself that others were bound to feel so when in her presence. She delighted in the company of her brethren and sisters in Christ and was much beloved by them. Her home was a welcome abode for them. This writer will always remember her as one of the most amiable, meek and lovely Baptists of my acquaintance, and I have not the remotest doubt of her eternal rest.

I would not eulogize the dead because it is not proper, but I would like to add that she was blessed with a natural disposition that was so gentle and affectionate and her spiritual temperament was a most gracious adornment, and these were tempered to a precious humbleness and meekness, accorded to Christian character by the successive exercises of tribulation, patience, experience and hope wrought in the love of God which was abundantly shed abroad in

her heart by the Holy Ghost which was given unto her. As a deacon's wife, none were more faithful than Sister Biggs. We should never be thankful to God for such gifts though He take them from us.

Her funeral service was held December 11, 1987, at Bunker Hill Church in charge of her pastor, Elder John T. Lee, Elder O.J. Wray Jr., and Elder L. P. Martin, Interment was in the church cemetery.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13.

Written by request.
J.M. Mewborn

NAOMI MARTIN FOUST

It is with a sad, heavy heart that Ethel Kerr and I attempt to write the obituary of Naomi Martin Foust, one whom we feel to be a little one of the most High God.

She was born March 18, 1911, in Allegheny County, North Carolina, the daughter of the late Merideth Benjamin and Cordelia Taylor Martin, and the wife of the late Ameak Foust. She died at the Duke Medical Center, Durham, N.C., after a brief illness February 24, 1988, making her stay on earth 76 years, 11 months and 16 days.

Naomi is survived by one daughter, Nancy Jane Foust of the home, Snow Camp, N.C., one son, James Martin Foust, Burlington, N.C., and two brothers, Elder L.P. Martin, Roxboro, N.C., and W.T. Martin, Greensboro, N.C.

She was not blessed to be a member of the militant church here, but the life she lived manifested her love for God's people. She attended Burlington Primitive Baptist Church as long as her health permitted. She believed the glorious doctrine of Salvation alone by the grace of God, and enjoyed visiting all churches wherever the Primitive Baptist people met.

Naomi Foust was a pleasant, warm and caring person, and enjoying having people visit in her home. There was always a warm, welcome feeling there. We had known Naomi for many years, and always found her to be a faithful, true and precious friend, one whose memory we will always highly cherish with a feeling that our lives were enriched by having known her and her dear family.

Therefore, be it resolved by the church that three copies of this obituary notice be made, one for the church record, one for the family, and one for publication in **Zion's Landmark**.

Done by order of the Burlington Primitive Baptist Church in conference March 6, 1988.

Elder John Lee, Moderator
Curry Barnwell, Clerk
Pearl Allison, Asst. Clerk
Pearl Allison and Ethel Kerr,
Committee

BETTIE LOU GRAHAM WEBER

In my weak, unworthy way, I will endeavor to write an obituary for our precious, beloved Bettie Lou Weber.

She was the only daughter of Herbert Graham, deceased, and Madge Graham. She was born December 19, 1936, and passed away January 26, 1988, making her stay here on earth 51 years, 1 month and 7 days. She lived at St. Mary's, West Virginia. She leaves to mourn her passing her husband, Chester Weber, one daughter, Mollie Lou Weber of the home, her mother, Madge Graham, and one brother, Frederick Graham, with a host of other relatives and friends in and out of the church.

She loved the church and did not miss any meetings when she was able to get there.

"A precious one from us is gone,

A voice we loved is still;

A place is vacant in our home and church,

Which no one else can fill."

The last church meeting she attended was the New River Association in September, 1987. She told me then that she did not fear death and that she was ready to go. For four months her family suffered with her. She was not able to speak a word for the last two months she lived. She was in a state of coma.

So she lived out her appointed days, gladly answered His call, and has crossed the river we all must cross before we can be taken to our eternal home. I feel her pain is over and our loss is Heaven's gain. God gives and He takes at His own appointed time. She loved the doctrine of absolute predestination of all things and salvation alone by the Grace of God.

We believe her life of unselfish love and kindness was rewarded by the presence of so many friends with the beautiful flowers, food, cards and memorial church donations sent during the time of her death and funeral.

Her funeral service was conducted by Elder Elmer Smith and Elder Veldon Linn at the Indian Fork Church, Culloden, West Virginia, and her body was laid to rest beneath a beautiful mound of flowers in the Mount Vernon Cemetery, near Hurricane, West Virginia, beside the resting place of her father, to await the coming of the Great Redeemer who shall come again without sin unto Salvation to call for her sleeping just to come forth, being glorified unto His likeness and carried home where no sickness, pain or sorrow dwells.

So, sleep on, dear daughter, for that humble hope your soul has now become a blessed reality and I shall soon join you where all sorrows will cease.

Yours in hope of

His eternal love,

Madge Graham

GLADYS DUCKWORTH

It is the desire of our church at Macedonia, Alturas, Florida, to write in memory of Sister Gladys Duckworth, who was born January 25, 1911, and passed away April 6, 1988. Sister Duckworth loved the doctrine of Salvation by Grace and joined Macedonia Church May 28, 1969.

She was a faithful attendant. She loved to meet with those of like precious faith and always met them with a loving smile and a warm handshake. Her presence at our meetings always added pleasure for all of us. She will be sadly missed.

Sister Duckworth was married to Brother C.W. Duckworth of Alturas, Fla., whom she leaves behind to mourn her passing; two sons, Glen, Lithia, Fla., Donald of Babson Park, Fla.; two daughters, Faye Madden, Stuart, Fla., and Jeanette McGregor, Stout-

land, Mo.; two sisters, Eddie Greene, West Palm Beach, Fla., and Hettie Greene, Live Oak, Fla., along with eight grandchildren.

Her funeral service was held at Whidden Funeral Home, Bartow, Fla., being conducted by Elder John Simpson and Elder Pete Hendrix. Interment was in Mount Enon Cemetery, Plant City, Florida.

Submitted in love by the members of Macedonia Church, Alturas, Florida.

Helen Hendrix,

Ocala, Florida

MINNIE SCEARCE CASSELL

On December 17, 1987, our Heavenly Father called from this life our Dear Sister Minnie Searce Cassell.

She was born March 28, 1906, in Pittsylvania County, Virginia, to the late John J. Searce and Mary Dixon Searce. She was married to Carter H. Cassell August 25, 1925. She joined Goodwill Primitive Baptist Church July, 1976. She has been a wonderful and precious Sister and we all loved her very much. She loved her church, and came as long as she was able. We all miss her very much.

She is survived by her husband, Carter H. Cassell; two daughters, Alise C. Fulcher of Danville, Virginia, and Louise Bougdonas of Astoria, New York; one son, Richard H. Cassell of Kopperston, West Virginia; one sister, Ruby Gaiter of Chesapeake, Virginia; two half brothers, Robert Searce of Franklin Turnpike, and Woodrow Searce of Tennessee; three half sisters, Barbara Saunders and Lizzie Haynes of Danville, Virginia, and Betty Conley of Columbus, Ohio. Also surviving are eight grandchildren and several great-grandchildren.

J.D. Cassell,

Clerk

IDA R. SMITH

Sister Ida Reaves Smith, a native of the Willow Spring, Wake County, North Carolina, area, but who had lived in Durham, N.C., for the past 50 years, died February 16, 1988, in a Durham, N.C., nursing home at age 84. She was a cousin of the late Elder T. Floyd Adams for whom she had much love and respect.

She leaves behind to mourn her passing a daughter, Mrs. Janet S. Hayes, Durham, N.C.; a son, Joseph F. Smith, Durham, N.C., seven grandchildren and ten great-grandchildren. Her daughter, Mrs. Janet S. Hayes, was faithful to her in every way in her afflictions from a stroke that took place about five years ago.

Sister Smith joined Willow Spring Primitive Baptist Church by Confession of Faith on the fourth Saturday in March, 1958, and always attended everytime when possible, having to use public conveyance many times to reach her church. I can think of no better scripture that more aptly portrays her life than the words of the Apostle James when he said, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love

Him?" James 2:5.

Her funeral service was held at Hayy-Wynne Funeral Home, Durham, N.C., on February 18, 1988, conducted by the unworthy writer, with interment in the Willow Spring Primitive Baptist Church Cemetery.

David said, "Precious in the sight of the Lord is the death of His saints," Psalms 116:15, and we believe that she was one of them.

Written at the request of Willow Spring Church while in conference at the March meeting, 1988.

J.M. Mewborn

ALICE BASS

Our Heavenly Father has seen fit to call from our midst our beloved sister, Alice Bass. She passed away at Johnston County Memorial Nursing Center, Smithfield, N.C., following a period of declining health. She was born in Johnston County, N.C., on January 27, 1890, and passed away on April 17, 1987, making her stay on earth 97 years. She united with Bethany Primitive Baptist Church, Pine Level, N.C., on June 23, 1921. She was the daughter of the late James Ruffin and Elizabeth Rains Watson.

A graveside service was held at 2:00 p.m. on Sunday following her death in the Crocker Cemetery near Pine Level, N.C. Elder R.L. Fish officiated.

She was married to the late Willie G. Bass and to this union one son and one daughter were born, namely, Clinton of Durham, N.C., and Mrs. Lois Starling, Selma, N.C. A brother, Waverty Watson, Philadelphia, Pa., and a sister, Mrs. Sadie Pinter, Stedman, N.C., along with seven grandchildren, nine great-grandchildren, and two great-great-grandchildren are left behind to mourn her passing.

Therefore, be it resolved that a copy of this notice be sent to **Zion's Landmark** for publication, one to the family and one to be recorded in our church book.

Done by order of Bethany Church in conference January 23, 1988.

Elder R.L. Fish, Moderator
Leland Oliver, Clerk
Leland and Edith Oliver,
Committee

WILLIAM ALLEN MOSELEY

William Allen Moseley was born June 15, 1909. God called him home on January 11, 1988, while at Heritage Hospital, Tarboro, N.C. He was 79 years of age.

Brother Moseley was the son of the late John Thomas Moseley and Annie Louise Moseley. He was married to Annie Peaden in August, 1935. She died November 3, 1986. He is survived by two sons: William Louis Moseley, Newport News, Va., and Gene Autry Moseley, Tarboro, N.C.; two sisters, Gladys Edwards, Crisp, N.C., and Louise Ellis, Macclesfield, N.C.; three brothers, Norman of Fountain, N.C., Amos and John Moseley, Crisp, N.C. He had four grandchildren and two great-grandchildren.

He joined the Church at Autrey's Creek, Edgecombe County, N.C., on July 1, 1950. He was as humble and kind as anyone I have ever known.

He will be missed by all who knew him.

The funeral was conducted by Elder Kenneth Windham and Elder Joe Sawyer from Carlisle Funeral Home, Tarboro, N.C. Burial was in the Moseley family cemetery at Crisp.

It was requested that three copies of this notice be made, one copy for publishing in **Zion's Landmark**, one copy for the church record and one copy for the family.

Elder Kenneth Windham, Moderator
J.B. Coker, Clerk
Written by a friend,
Myra G. Wooten

WALTER M. SURRATT

Deacon Walter Millard Surratt was born February 28, 1894, in Carroll County, near Hillsville, Virginia, the son of the late John Wesley and Louvenia Shockley Surratt.

On February 20, 1988, God saw fit to call Brother Surratt from our midst, making his stay on earth 93 years and 11 months. The Church at Little Vine grieves over his passing, but we have a precious hope that our loss is his eternal gain. He will be missed by the church, his family, other churches he attended and by his friends.

Brother Walter Surratt and Sister Lottie Surratt united with the church October 17, 1924, in Barton, Ohio, and were baptized by Elder John Sumner the third Sunday in October, 1924. He was appointed a trustee of Little Vine Church June 9, 1928. He was made clerk of the church February 1930, ordained deacon May 12, 1974, serving well and faithfully in all of these offices. He showed great love for the church.

He attended his church meeting the second Sunday in February, 1988, just a few days before his passing.

Brother Walter and Sister Lottie Surratt had seven children. His first wife, Sister Lottie, preceded him in death as well as three of their children.

He was married the second time to Trudy Larger for 22 happy years. She attended church with him regularly and is loved by the church.

Brother Surratt is survived by his wife, Trudy Surratt; two daughters, Lois Worrell and Betty Zane Lanter; two sons, Millard Surratt and Keaton Surratt; three sisters, Flora Sumner, Daisy Alderman and Lilly Myers, with 16 grandchildren, 26 great-grandchildren and two great-great-grandchildren.

His funeral service was held at Little Vine Church being conducted by Elder Sidney Rakes. His body was laid to rest in Little Vine Cemetery to await the second coming of our Lord.

The church requested that this obituary notice be written and that a copy be sent to **Zion's Landmark** for publication and that a copy be kept for the church record.

Harvey Payne, Hazel Payne and
Emmie Spencer, Committee

MEETINGS

NEW RIVER ASSOCIATION

The New River Association will be held at Indian Creek Primitive Baptist Church, beginning on Friday before the second Sunday in September, 1988, and continuing through Sunday following, the dates being September 8, 9 and 10.

Indian Creek Church is located in Indian Valley, Va., on Hwy. 787. Those coming on Route 221 or Route 8, and Route 52, take Route 221 to Willis, Va. Then take 787 seven miles to church. Those coming on I-81, take Exit 35 to Childress on 600 go Route 693 right on to 787, left go appx. 15 miles to association. Those coming by Christianburg, Va., on Route 3, turn at Route 8, Drive-In, on 693 on to 787; turn left appx. 15 miles to association.

We cordially invite our corresponding brethren, sisters and our friends with our ministering brethren to be with us during this session of our association.

J.B. Mitchell Jr., Clerk
195 Kimball Lane
Christianburg, Va. 24073

LITTLE RIVER ASSOCIATION

The One Hundred and Fifty-Ninth Annual Session of the Little River Primitive Baptist Association will be entertained by Oak Grove Church and held at Middle Creek Church, Wake County, North Carolina, beginning Friday before the fourth Sunday in September, 1988, and continuing through Sunday, the dates being September 23, 24 and 25, 1988, if it be the Lord's will. Elder Curtis Parrish was appointed to preach the introductory sermon. Elder S.J. Sauls is his alternate.

Those coming by way of Smithfield, N.C., take Hwy. 40 north to Clayton; at the intersection of Highways 40 and 42 take Hwy. 42 west and follow same about 11 miles to Association marker, turn right to Middle Creek Church only a few hundred yards. Those traveling north on Hwy. 50 from Benson turn west on Hwy. 42 at the intersection of these highways, travel about 1 1/2 miles to the Association marker.

Those coming to the Association by way of Fuquay-Varina, N.C., take Highway 42 from Fuquay-Varina, N.C., and travel east about 8 miles to the marker, turn left a few hundred yards to the church. Those coming by way of Raleigh, N.C., take Highway 401 south. Follow Hwy. 401 about five miles to the intersection of Old Stage Road (SR 1006). Follow Old Stage Road (SR 1006) 7 miles to The Community Mart which is just beyond B.N. Ferrell and Sons and on a sharp curve. Bear to your left at "Y" intersection onto Rockside Service Station Road (SR 2736) and go about 3 miles to the church.

A cordial invitation is extended to all lovers of the truth to come be with us during this session of our association.

John R. Green, Clerk
2825 Barmettler Street
Raleigh, N.C. 27607

Seven Mile Association

The One Hundred Eighth Annual Session of the Seven Mile Primitive Baptist Association will convene at Harnett Church, Sampson County, N.C., to be entertained by Seven Mile Church, beginning on Friday before the third Sunday in September, 1988, and continuing through Sunday following, the dates being September 16th, 17th and 18th.

Directions to Harnett Church are as follows: Those coming from the north and west and Interstate 95, follow U.S. 421 South out of Dunn, N.C., until U.S. 421 intersects with N.C. Route 242. Follow both Routes 421 and 242 until Route 242 turns right. Turn right here on Route 242; go approximately two miles to the first crossroads. Turn right, go approximately 1/4 mile to church. Those coming from the south and east on N.C. Routes 50 and 55, follow U.S. 13 out of Newton Grove, N.C., to Spivey's Corner. Turn left on U.S. Route 421 and N.C. Route 242. Follow same directions as given about from here. Those coming from the south up N.C. Route 242, go seven miles out of Salemburg, N.C., and turn left at pointer, 1/4 mile to church. Those coming from the southeast up U.S. Route 421, intersect with N.C. Route 242; turn right and continue to church 1/4 mile on your right. Please watch carefully for pointers.

Elder Delbert Carraway was appointed to preach the introductory sermon and Elder Jack Hawkins is his alternate. Services will begin, if the Lord will, on Friday at 11:00 E.D.T. We cordially invite our correspondents, brethren, sisters and friends to visit with us in our association.

J.W. Hawkins, Clerk
P.O. Box 922
Coats, N.C. 27521

Lower Mayo Association

The Lower Mayo Association will be held, if the Lord will, beginning on Friday before the first Sunday in October, 1988, and continuing through Sunday following on the grounds of Russell Creek Church, to be entertained by Matrimony Church.

Those coming north on Route 8, turn right on Route 653. Go short distance and turn right on 631 to church on your right. Those coming by way of Route U.S. 58, turn left on 831. Go short distance to Route 700. Go about 2 miles to 631. Go by Pleasant Grove Church which is about 4 miles on your left. There will be markers at some of these points.

We invite our brethren, sisters and friends to come and be with us in this session of our association.

Cletus Turner,
Route 1, Box 692
Bassett, Va. 24055

MATES CREEK ASSOCIATION

The One Hundred Thirty-Sixth Session of the Mates Creek Primitive Baptist Association will convene with Indian Fork Church, Culloden, Cabell County, W.Va., the Lord will, beginning on Friday before the first Sunday in September, 1988, and will continue through Sunday following, the dates being September 2, 3 and 4.

Directions to Indian Fork Church are as follows: Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the south take Interstate 77 to West Virginia Turnpike; take I-64 to Hurricane Exit 34; take Business Route 34 through Hurricane to Route 60; go for one mile west on Route 60 to Culloden; turn left at Elementary School; go ½ mile to church on right.

A warm and sincere invitation is extended to all our brethren, sisters and friends. May God bless us with your presence and sweet fellowship.

Anna Mae Ashworth, Clerk
Rt. 6, Box 31
Hurricane, W.Va.

ABBOTTS CREEK ASSOCIATION

The One Hundred Sixty-First Session of the Abbotts Creek Primitive Baptist Association will convene with Lamm's Grove Church, the Lord will, beginning on Friday before the fourth Sunday in August, 1988, and will continue through Sunday following, the dates being August 26, 27 and 28.

Lamm's Grove Church is located in Moore County, North Carolina, about 200 yards off the south side of U.S. Highway 15 and 501 six miles east of Carthage, N.C., and about ten miles southwest of Sanford, N.C. Those coming by way of Sanford, N.C., leave U.S. No. One onto U.S. Hwy. 15 and 501 and continue westwardly for about five miles to association on your left. Those coming eastwardly by way of Carthage, N.C., follow U.S. Hwy. 15 and 501 to the same point. Look for association markers.

A warm and sincere invitation is extended to each of you, and may God bless us with your love and sweet fellowship.

Bill Atkinson, Clerk
605 Sherbrook Drive
High Point, N.C.

BLACK CREEK ASSOCIATION

The One Hundred and Twelfth Annual Session of the Black Creek Association will be held with the Church at Lower Black Creek, if the Lord will, the second Sunday, and Friday and Saturday before in October, dates being 7th, 8th and 9th, 1988.

Lower Black Creek Church is located on U.S. Hwy.

117, approximately 6 miles south of Wilson, N.C., and 6 miles north of Fremont, N.C. Those traveling by way of Wilson will look for church on left hand side of highway. Those traveling by way of Fremont will look for church on right hand side of highway.

We invite all lovers of the truth to come and be with us in our association.

Paul Carraway, Clerk
Fuquay-Varina, N.C. 27526
Telephone: 919-552-2693

Schedule of Union Meetings For The Fifth Saturday and Sunday In July, 1988

Black Creek Union will meet with Sappony Church, located just off Hwy. 58, about half-way distance between Wilson and Nashville, in Nash County, N.C. Turn west at J.W. Bone's Store to church about 1/2 mile on left. Elder J.B. Williams was chosen to preach the introductory sermon and Elder D.F. Carraway is his alternate. (J.B. Williams, Clerk, Rocky Mount, N.C.)

Angier Union will meet with Little Creek Church, located about six miles west of Smithfield, N.C., and about four miles southeast of Clayton, N.C. Those coming by way of U.S. Route 70 from Smithfield towards Clayton, turn on Johnston Union Road at Johnston Union Church and go about 4 miles to church. Elder R.L. Fish was chosen to preach the introductory sermon and Elder S.J. Sauls is his alternate. (Bobby Daughtry, Clerk, Princeton, N.C.)

Lower Country Line Union will meet with Mount Lebanon Church, located on east side of Guess Road, about 8 or 9 miles north of Durham, N.C. Elder L.P. Martin was chosen to preach the introductory sermon and Elder Burch Wray is his alternate. (A.B. Whitefield, Clerk, Carrboro, N.C.)

Mill Branch Union will meet with Simpson Creek Church, Horry County, South Carolina. Take Route (South Carolina) No. 9 from Loris towards North Myrtle Beach to Goretown. Turn right at Goretown and go approximately 4 miles; turn right at second paved road to church a short distance on your right. (J.D. Wright, Clerk, Tabor City, N.C.)

Black River Union will meet with Bethsaida Church, located about two miles west of Benson, N.C. Follow N.C. Route 27 west from Benson to first paved road to your right. Turn right to church about one mile. Elder Casper Niles was chosen to preach the introductory sermon and Elder R.L. Fish is his alternate. (Alonzo Barefoot, Clerk, Newton Grove, N.C.)

Lower Mayo Union will meet with Draper Church, located in Eden, Rockingham County, N.C., **on Sunday only**. Follow Highway 700 east in Eden, just past Miller Brewery. Church is located on Phillips Street. (Cletus Turner, Clerk, Bassett, Va.)

ZION'S LANDMARK

PUBLISHED BI-MONTHLY

BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark

Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504

USPS 699-220

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

July-August 1988

Number 4

(SELECTED)

Experience

My Hope Of Eternal Life

The more I tried to save myself
The more I died to myself,
The more I died to myself,
The more I tried to save myself,
Which kept me in a constant pace
To God, for His mercy
And love and grace.
The faster I ran the slower I went,
The slower I went the faster I ran
Until exhausted I fell,
Even as I am nothing at all.
The more I fell the more I rose
Until I found myself
Utterly lost in Christ my Lord,

Even as in Adam I was lost.
Christ out of eternity came
And assimilated Himself
Unto me, and I unto Himself
To be my Great High Priest,
A perfect sin-offering
And a sacrifice for me,
That in Him I might perfect be
In order that He together
With Himself in me,
Might through death put away
My own wicked self, under sin,
Together in and with Him
To arise therefrom

(Continued on page 2)

NOTICE

The subscription rates of Zion's Landmark are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

I *****

88-10-90

WINSTON SALEM NC 27109
PO BOX 7777 REYNOLDA STATION
NC BAPTIST HISTORICAL

(Continued)

With Myself perfected in Him
 Into eternal life and glory;
 So that I might be found
 Infinitely righteous in Him
 Who is Myself in Him.
 The more I rose
 The more prostrate I fell,
 Even as I was nothing at all
 To joyously and sadly float
 On the fathomless sea of
 His infinite grace and love.
 The more happily and
 Sorrowfully I float and float
 The higher and higher I rise
 Out of myself up into Myself,
 Out of myself up into Christ
 Who is Myself in Him,
 My all in All in Me
 And I complete in Him.
 The higher and higher I rise
 The more and more I float
 To finally sink down
 Into the cold and silent tomb;
 Until therefrom I shall arise
 Up into my heavenly home
 Far away beyond the skies,
 There to be together with Him

Who is my sole and only Way,
 My Death, my Resurrection
 Out of the lowest of the low
 Up into the Highest of the High;
 Out of transient death
 Up into Eternal Life;
 Out of this corrupt perishing
 Flesh and blood of dust
 Up into a glorified body above;
 Up out of natural mortality
 Into Spiritual immortality;
 Out of created finite darkness
 Up into infinite light eternal;
 Up out of ignorance and unbelief
 Into glorious knowledge
 Up into saving faith divine;
 Up out of fleeting time
 Into perpetual Eternity;
 Up out of hatred and malice
 Up into infinite love;
 Out from under Satan
 Up into God above,
 My Eternal Fortress
 And my Eternal Home
 Forevermore.

Anonymous

Zion's Landmark (ISSN0744-6187) is published
 Bi-Monthly (January, March, May, July, September,
 & November) for \$8.00 per year by Elder J.M. Mew-
 born, P.O. Box 277, Willow Spring, N.C., 27592-0277.
 Second Class Postage is paid at Benson, N.C. **POST-**
MASTER: Send address changes to **Zion's Land-**
mark, P.O. Box 277, Willow Spring, N.C., 27592-
 0277.

Clarification And Request

Dear Elder Mewborn,

A friend recently loaned me an article to read from a paper published under the name "Primitive Baptist" in which the following question had been asked: "Are any of the actions of men in any way responsible for the events that take place in the world? Or do all things come to pass as God has, before the foundation of the world, preplanned, or predetermined all things — thoughts, deeds, and consequences, to come to pass exactly as they do?" A reply was given to this question as follows: "The answer should be: Yes, in **SOME** things; but No, not in **ALL** things!"

This article went on to say, "No, **ALL** events that come to pass in time are **NOT** the fulfillment of God's predetermined plan. Many men do things contrary to God's will. The Lord spoke to the prophet Jeremiah and said: **"But they set their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin."** (Jer. 32:34,35)

The article continued, "Shall we take the position that God **MADE** these people offer their children as human sacrifices to be burned in the fire, offered unto an idol god?" Such notions would be blasphemous! God said **"neither came it into my mind."** It would be preposterous to suppose that such events were the plan and purpose of a just and holy God. But if it were so, then this would make God responsible for all sins committed by mankind, etc." "After Israel's sin of making and worshiping the golden calf, God's wrath was stirred up to destroy Israel for their sin. Moses interceded for Israel and besought the Lord to turn from His Judgment and spare them. The scripture says: **"And the Lord repented of the evil He thought to do unto His people."** (Ex. 32:14) Why did the Lord repent? He changed His mind

because of Moses' intercession. Yes, the Lord listens to His people's cries and often responds favorably. When the people of God pray as they are taught to do, the Lord has promised to hear their prayers and grant their petitions. (see 2 Chron. 7:13,14; Matt. 6:5-15) These are conditional blessings predicated upon man's obedience."

Finally, the article concludes, "Absolute predestination of all things is truly a fallacy and unscriptural. Its teachings reject the plain and simple Bible teachings of Christian duties, for there cannot be a duty if there are no moral requirements that one can obey or disobey. Absolutism (sometimes called fatalism — which applies only in part) purports that God has, from the foundation of the world, predestinated (sic) or prearranged all things that come to pass — including both good and evil, all births and deaths, including the circumstances that are attendant thereto, the conditions of the world at large — embracing all events that shall occur in time, and that nothing happens contrary to the approval and sanction of God, etc." End of quote.

Elder Mewborn, having grown up, I believe with all my heart, in a God fearing home and under the rearing of Godly parents, I must say that my parents and my grandparents before them were staunch Old School or Primitive Baptists and what I have read, as stated above, is not what they believed nor the doctrine they were given to uphold while they lived here in this sinful and troublesome world.

This article on Predestination has troubled and confused me, and sometime, if you could be given the mind, it would be appreciated if you would comment on this subject. I desire not to stir up controversy or in any way promote strife, yet my desire is for instruction and understanding, which I believe the Apostle James craved and begged for when he said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, **nothing wavering.** For

he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." James 1:5,6, & 7.

I am, as I hope to be to the glorious cause of God's truth and righteousness, one who wavereth not, and

A friend of Zion and for Christ's sake, I trust,

Reply And Comments

After diligent searching through the entire scripture, I do not find the words "plan," "planned," or "pre-planned." Therefore, I must conclude that the eternal God of Heaven never had a "plan of Salvation" which many religionists in this day and time, as well as in past generations now come and gone, have alluded to. Scripturally speaking, there is no such thing as a plan with God in any respect. If He had one, it was assimilated into His eternal purpose that Solomon spoke of, "To every thing there is a season, **and a time to every purpose under the heaven:** a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted, etc." Eccl. 3:1,2.

In an attempt to comply with our friend's request to comment on the fathomless and unbounded depth of God's absolute predestination, please allow me to say in the outset that it reaches back to time immortal or since time began in the conflict and cross between the doctrine of absolute predestination, the clear independence and sovereignty of the absolute God and the utter impotency and dependence of man **versus** the limited predestination, limited independency and limited sovereignty of God with the idea of a partial depravity and dependency of man and man's cooperation with God as a free moral agent in the eternal salvation or damnation of his own soul. A wall of fire separates today, as has been the case since the beginning of time, the two doctrines and groups of people as they live and have lived in this present

evil world. There is no indication in the scriptures that this separating barrier will ever be removed to the extent that the two groups will ever be united or agree or be reconciled on the subject either by compromise or by amalgamation. Try all they please, but like oil and water, they will not mix. It was in this regard that the Apostle Paul was inspired to say, "What fellowship hath righteousness with unrighteousness, and what communion hath **LIGHT** with darkness?" II Cor. 6:14.

From the beginning of time, the faith and belief of the elect family of God has ever been founded upon the infallible and unalterable omnipotence, omniscience, omnipresence, omnificence and foreknowing of God, as taught in the inspired scriptures and Word of God. To deny God's unalterable omniscience and foreknowledge is tantamount to the denial of His absolute and inexorable predestination, and to deny His predestination is to deny His infinite and unchangeable foreknowledge.

The eternal God said that "He hath made every thing beautiful in His time: also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." Eccl. 3:11. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Eccl. 3:14,15

God ALSO said of Himself, "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand." "For the Lord of hosts hath purposed, and who shall disannul it, and His Hand is stretched out, and who shall turn it back?" Isa. 14:24,27)

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ, accord-

ng to the good pleasure of His will." Eph. 1:4,5.

From reading the above scriptures, it is our conclusion that one will have to agree that with God then, in eternity, as one vast interminable, eternal **NOW**, all things whatsoever are now already inexorably fixed and infallibly foreknown to Him. Inasmuch, that He Himself cannot change a single iota thereof from what He unalterably decreed, and in His infinite omniscience most surely foreknew would be, neither can anything therein, which God unrelentingly decreed, and infallibly foreknew would be accomplished, be changed one jot or tittle by the mutable wicked will of man. So immutably fixed is God's decree, omniscience and unerring foreknowledge of all things whatsoever, that no one can leave off doing that which He foreknew they would do, nor do that which He foreknew they would do. This we must admit, or else sullenly deny the perfect, infinite and infallible omniscience and foreknowledge of God. And unless God independently and sovereignly upholds and maintains the steadfast continuance of all things whatsoever and whomsoever, no one could live, and time and space would return to that which "was without form, and void; with darkness upon the face of the deep." Genesis 1:1

Now if this be not true, then God is not **GOD**. And if **HE** be not the **GOD HE IS ("I AM THAT I AM")** (Ex. 3:14), as taught throughout the inspired scriptures, then permit me to ask, "**What conclusion shall we come?**" If we should egotistically presume to limit the infinite predestination, omniscience and foreknowledge of God, we might very relevantly and significantly ask: How much, if anything at all, did **HE** ere time began, predestinate or decree, and how much did **HE** in His infinite omnipresence and omniscience foreknow? To say that He did not sovereignly foreordain or decree, nor did not foreknow that anything at all would ever be accomplished by Him, would be to also dethrone **HIM AS GOD**. For most surely it is these, together with all other sovereign

inexorable attributes of His very Own unchangeable **BEING** that constitutes and creates **HIM GOD OVER ALL!!**

I am often reminded of a statement made by old Elder James (Jimmy) Wilson (1807-1895), a faithful servant of the most High God who pastored both the Willow Spring and Middle Creek Primitive Baptist Churches for nearly fifty years in the last one-half of the 19th century and who was an ordained elder when the Missionary Baptist separated and split from the Primitive or Old School Baptist in 1832 as follows: "There are many things concerning the doctrine of Absolute Predestination that I do not understand; yet, I dare not deny it, for in it the Holy Sovereignty of God is displayed beyond the power of mortal man to comprehend."

Many times I have thought of this old elder's statement in my journey and travels through this world; as I have been given to meditate upon this wonderful doctrine. I am well aware of the fact that it is the most hated, despised and ashamed of doctrine in all the world today, but I am consoled, strengthened and uplifted when the language of Jesus comes to mind: Marvel not, "if the world hate you, ye know that it hated me before it hated you." John 15:18. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels." Mark 8:38. Oh! that our blessed God will keep us in this world that we not be ashamed of this glorious doctrine of God our Saviour, and that in so being blessed, we will do as Elder Wilson said over one hundred-fifty years ago, "that we dare not deny it."

Concerning the scripture in Jeremiah 32:34,35 when God said, "neither came it into my mind, that they should do this abomination, to cause Judah to sin," I am republishing an editorial that Elder T. Floyd Adams wrote on this subject in 1962 and was published in the May 1, 1962, issue of **Zion's Landmark**. I well remember when he wrote

this editorial and the circumstances that surrounded the writing of it at the time.

J.M. Mewborn

Explanation of Jeremiah 19:5 and 32:34, 35

A friend has written to me requesting my views on Jeremiah 19:5 and related scripture as found recorded also in Jeremiah 32:34, 35. They read as follows: **"They have built also the high places of Ba'al, to burn their sons with fire for burnt offerings unto Ba'al, which I commanded not, nor spake it, neither came it into my mind."** Jeremiah 19:5. And, **"They set their abominations in the house, which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech: which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin."** Jeremiah 32:34, 35.

If I should say the children of Israel and the children of Judah committed an abomination by causing their sons and daughters to pass through the fire unto Molech, (it being such a notorious crime and such a display of wickedness) that God never thought about it and was actually surprised and astonished that they should commit this evil deed, I doubt if our inquirer would accept my statement as being the truth.

I asked a man (several years ago) if he could explain to me the meaning of the 6th chapter of Genesis and the 6th and 7th verses, which read as follows: "And it repented the Lord that He had made man on the earth,

and it grieved Him at His heart. And the Lord said, "I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them." The meaning or interpretation of this scripture seemed to be quite clear to him, and he proceeded to explain as follows:

"When God made man, He did so much worse than He (God) thought he would do, that He was so disappointed in him, and He regretted He ever made him, so He destroyed him from the face of the earth." I could not accept his version of this scripture as being true then, neither can I accept it now. To say that God was disappointed in man or men would be contradictory to the testimony of John. "But Jesus did not commit Himself unto them because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24,25. David said, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:4. The Lord said to Jeremiah, "Before I formed thee in the belly I knew thee; and I ordained thee a prophet unto the nations." Jeremiah 1:5.

We cannot entertain the thought that anything could transpire or take place that was not foreknown by God. Job said, "Hell is naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:6-14.

The greatest inspired men could only give a slight description of the greatness of God. Isaiah said, "Who hath measured the waters in the hollow of His hand, and meted out Heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him knowledge, and shewed to Him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing, and Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isaiah 40:12-17.

The Apostle Paul, one of, if not the ablest inspired writer of the New Testament could only hint at the greatness of God. He said, "O, the depth of the riches both of the wisdom and the knowledge how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things to whom be glory forever." Rom. 11:33-36.

With the above unequivocal testimony, given by the inspired prophets and apostles, we cannot entertain the thought that anything has or ever will take place, which is beyond the thought or control of God. The Lord spoke by the mouth of His prophet and said, "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8, 9.

The advent of Jesus into the world, born of the Virgin Mary, the purpose of His coming being to save His people from their sins; His

resurrection and ascension were kept a secret from His chosen apostles until this was revealed to them by the Holy Ghost. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of His law." Deut. 29:29. It seemed good to the Lord to hide His secret until the appointed time to reveal it unto the chosen vessels of His mercy. Jesus said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

God kept a secret from Abraham until the appointed time to reveal it. God told Abraham to take his only son, Isaac, and offer him for a burnt offering. Abraham made all the necessary preparation to obey His words, yet when he stretched forth his hand to make the fatal stroke, "The angel of the Lord called unto him out of Heaven, Abraham, Abraham, and He said, "Lay not thine hand upon the lad." See Gen. 22:10, 11. It was not in the mind of God that Abraham should slay his son. The ram which was caught in the thicket by his horn was to be the sacrifice offering instead of his son. God had pre-arranged that the ram, and not Isaac should be the burnt offering. Yet, from natural observation, it appears that God changed His mind, but this cannot be true. Job said, "But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth." Job 23:13. God is immutable, i.e., He is unchangeable. He spoke by the prophet Malachi, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6. One commentator said, "The Lord, though He never changes His will, nor repents of, or revokes His decrees, or alters His purpose; yet He sometimes wills a change and makes an alteration in the dispensation of His providence, according to His unchangeable will." This was true of God's words concerning Hezekiah, when He said that Hezekiah should die and not live. Hezekiah was sick unto death; the Lord sent His prophet Isaiah to say unto him, "Set thine

house in order for thou shalt die and not live." Hezekiah prayed unto the Lord. "He wept sore." The Lord heard his prayer. "Then came the word of the Lord to Isaiah saying, Go, and say to Hezekiah, thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: behold I will add unto thy days fifteen years." Isaiah 38:4,5. Did the Lord change His mind by saying to Hezekiah that he would not die, and then added fifteen years to his days? Most assuredly He did not. Who but God can put a prayer in the heart and answer it? True prayer is indited into the soul by God. He answers that which is according to His will.

Paul said, "He that searcheth the heart, knoweth the mind of the Spirit, and He (Jesus) maketh intercession for us according to the will of God." In the book of Daniel we find recorded, "And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, what doest thou?" Dan. 4:35.

An understanding of what is meant by some scriptures is determined by a knowledge of other scriptures. For instance, Jesus said to the foolish virgins, "I know you not." Matt. 25:12. Can it be said that Jesus did not know them? He did know them, but not in the sense in which He knew the wise virgins who took oil in their vessels. For He did not know them in the pardon and forgiveness of their sins. In the 3rd chapter of Amos, the Lord spoke by the mouth of His prophet of Israel, and said, "You only have I known of all the familiar of the earth." Amos 3:2. Could we say that the Lord did not know any people but Israel? He knows all people that have been or ever will be born into the world, for He declared the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure. They are all His by creation, but they are not all His people by regeneration. He knew Israel in a special sense. They are His chosen, redeemed fam-

ily, which was given to Him by the Father before the world began. When Jesus lifted up His eyes to Heaven, speaking to the Father, He said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Now our text reads: "And they built the high places of Ba'al which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." To me, it appears that the key to this verse is in the expression, "Which I commanded them not." By this He means it was not written in His law that they should do it. It was not in His mind to write it in His law. Had it been in His mind to write it into His law, would He not have ordered it? "Neither came it into my mind that they should do this abomination, to cause Judah to sin." God did not order it in the law which He gave to Moses. It was not in His mind to write it in His law that the children of Israel and the children of Judah should sacrifice their sons and daughters to pass through the fire unto Molech. He (God) did not command them to do it. "Which I commanded them not." That is, He did not command them through the law to do this

thing, for the law that was given to Moses by God for the children of Israel was just and holy. It was good, so good in fact, that sinful man could not keep it. It was written in His law that they should sacrifice beast and birds, but not their sons and daughters. To accept the literal meaning of the clause, "Neither came it into my mind," is to deny the doctrine of foreknowledge and predestination. He says: "Remember the former things of old: for I am God and there is none else; I am God and there is none like me."

It would be far from the truth to say that God tempted the children of Israel and the children of Judah to commit this abomination to cause their sons and their daughters to

pass through the fire unto Molech. James said, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust and enticed." James 1:13, 14. This is the work of Satan which works in man to do evil: yet this is not disappointment to God. An able writer put it this way: "God does not work in men to do evil. Satan works in them, yet God uses these things according to His predestination, to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend." Man in himself is wretchedly vile; his will is prompted by evil intent. Psalm 51:5 says, "Behold I was shapen in iniquity; and in sin did my mother conceive me."

David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalm 76:10. This was true of Joseph's brethren. The Lord restrained them from taking his life, as they had purposed to do. They did put him out and sold him to the Ishmaelites for twenty pieces of silver. Joseph said to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. 50:20. It is good when the Lord reconciles us to feel the power of His sacred word, "Be still and know that I am God." Psalm 46:10.

T.F. Adams

Correspondence

CONCERNING SISTER MABEL T. BIGGS

Dear Brother Mewborn,

A small error was made in the information that I gave you at the time when you wrote our mother's, Sister Mabel T. Bigg's, obituary. It was Mother who first united with the Church at High Point (in the Salem Association) on the third Sunday in May, 1934. It was later in 1951 when Daddy joined the Church at Bunker Hill. Then it was in the Fall of 1952 that Mother moved her membership to Bunker Hill Church to be with Daddy. This was my error when I gave you the information by telephone. I am sorry I made it. You wrote so beautifully about mother and first I would thank our

Heavenly Father for blessing you with the gift of expressing the many noble characteristics that were seen in her life. Our Daddy, including all my sisters, deeply appreciate you and your kindness to us. We love you for Christ's sake, if not deceived.

Eva Deaton
Laurinburg, NC 28372

APPRECIATION FOR THE TRUTH

Dear Elder Mewborn,

The "May-June, 1988" issue of the **Zion's Landmark** was particularly good. The article by the anonymous writer, entitled, "An Anonymous Letter Tells It," was the best one I have ever read. This article was about pride and fear. It said, "The proud say God helps those who help themselves. The God I love helps those who can't help themselves." (End of quote.) Elder Mewborn, these are my sentiments exactly. **No where in the scriptures (or Bible) can it be found where it says that God helps those that help themselves.**

I am sending you a new subscription for a dear brother-in-law, and, I hope, Brother-in-Christ, Claude Fornes, who is a deacon in Red Banks Church, in Pitt County, N.C. His wife, Eula Lee, is also a member there. My precious brother, Howard Mills, and his wife, Clarice Mills, are also members. My membership, as I hope, is with Hancock's Church, near Ayden, Pitt County, N.C.

I hope our anonymous writer will tell us who he is. God's love and mine to you.

A little sister
in Christ, I hope,
Jean Gurkins
Greenville, NC 27834
July 8, 1988

ENJOYING PAPER

Dear Brother Mewborn,

I am enclosing a check for \$8.00 to renew Paul Gourley's subscription to the **Landmark**. He is my first cousin and a true brother to me even though his name is not on any church book. He attends Sardis and Oak Forest Churches (in the Salem Association) regularly.

I missed seeing you at the Salem Association on June 19, 1988, but understand you did attend the meeting on Saturday before.

I have enjoyed reading the **Zion's Landmark** of late, but the last two issues, "March-April, 1988," and "May-June, 1988," were very much enjoyed. They are all good, but the last two issues were special.

Yours in sweet fellowship,
Elsie Stewart
McLeansville, NC 27301
July 12, 1988

LOVES THE TRUTH

Dear Elder Mewborn,

Please find enclosed \$30.00 with which please renew my mother's, Quenell C. Moore's, subscription for two years, also ours for the same period of time.

Billy and I want you to know that we look forward to each issue of the paper, **Zion's Landmark**, and that we enjoy reading the truth that it contains. Especially did we enjoy the "May-June, 1988" issue.

The **Landmark** goes along with us to many union and association meetings in North Carolina as it gives us the directions to the various churches.

Please know that we think of you often and trust you will be given the strength to carry on with this work for God's dear saints that are scattered here and there in the earth. We missed you at the Lower Country Line Association this past July, 1988, near Roxboro, N.C., and surely hope your absence was not due to illness.

In hope, we trust,
Arlene and Billy Hole
Mebane, NC 27302
July 8, 1988

STILL CONTENDING FOR THE FAITH

Dear Brother Mewborn,

Please renew my subscription for the **Zion's Landmark** which expired with the last issue. Sister Grace Jefferson, Bakersfield, California, had it sent to me for the past year for which I am so grateful to her for her kindness to me. I had been without it for several years.

Sister Grace Jefferson is a very special person to me. She and her husband, Elder T.R. Jefferson, (now deceased), use to come to our church at Dustin, Oklahoma, before he passed away. The church became so small in membership, down to 2 members, that we just stopped trying to hold meetings. Elder U.V. Wallace, Fort Worth, Texas, was our pastor. It has been so long, but I have many precious memories of Brother and Sister Jefferson, Brother U.V. Wallace, and our meetings in the past. I really appreciate the **Zion's Landmark**.

Flora Clour
P.O. Box 124
Elmore City, Oklahoma 73035
July 12, 1988

LOVES THE ZION'S LANDMARK

Dear Elder Mewborn,

I am so sorry that I am late in renewing my subscription to the paper. I am enclosing my check for \$20.00. Please renew my subscription for two years and use the balance as you see fit.

There are no words to tell you how much I enjoy reading the **Landmark**. It contains the truth, if I know

anything about it. May God bless you to keep it in circulation for His chosen, elect people who love the truth as it is in Christ Jesus our Lord.

A sister, I hope,
Rachel Lucas,
1310 Clark Street
Rocky Mount, NC 27801
July 8, 1988

OBITUARIES

ELDER JAMES T. (JIMMY) JONES

Elder James Thomas Jones, (better known to many as Elder Jimmy Jones), died on Saturday, August 13, 1988, at age 86, in Charlotte Memorial Hospital, Charlotte, N.C.

He was a native of Anson County, North Carolina, and was born in the Cason's Old Field Station, the son of the late Edwin Clark and Martha Athea Griffin Jones. Elder Jones had been in declining health for the past two or three years and more since his wife's passing, Sister Floy Williams Jones, on January 1,

1988, when she was struck and killed by an automobile in front of their home in Marshville, N.C. (See obituary "May-June, 1988" issue of **Zion's Landmark**.)

He joined Lawyer's Spring Church on April 11, 1925, and was ordained into the ministry by his home church on January 25, 1936. His membership with the church was for a period of 63 years and God blessed him to faithfully serve his brethren for 52 years, a wonderful record to leave behind. He was faithful (by the Grace of God) to his calling and traveling extensively with the wonderful companionship of his beloved wife amongst God's people for all of those years. They will not soon be forgotten and their memories will remain precious. What a wonderful blessing from the great God of Heaven, not only to be blessed to live with His people here on earth, as they did, but to die in blessed fellowship with the Church of the living God here on earth! as well! Oh! that this could be our lot.

Survivors include two sons, Edwin Jones, Wingate, N.C., and James Marshall Jones, Charlotte, N.C.; a brother, Jesse P. Jones, Morganton, N.C.; a sister, Mrs. Lillie Bill J. Johnson, Durham, N.C., with ten grandchildren and six great-grandchildren. One daughter, Mrs. Martha Jones Burnette, preceded both of them in death.

Throughout Elder Jones' 63 year period of affiliation with the Primitive or Old School Baptist Church, he witnessed several major separations or divisions among the militant church here in the time world, two of which he was personally involved in 1926 and 1970,

God wonderfully blessed him to never waver in standing for the true cause of His Lord and Saviour. To be blessed to live with His people here in earth is, indeed, a wonderful blessing, but to live and die with them here in blessed fellowship is that blessing beyond measure of comprehension.

To his two surviving sons and grandchildren, we say God's richest blessings upon you, especially the grandson who stayed with and who helped to care for me after Sister Jones' death. We leave on record that you was loved by many both far and near and may you forever keep you in the tie of His blessed love.

J.M. Mewborn

ELDER E.T. JONES

Elder Everett Thenton Jones was born in Wake County, North Carolina, May 13, 1916. He was the fourth child of twelve (6 boys and 6 girls). He was the son of the late Elder Everett C. and Chloe Penny Jones. Three brothers and three sisters survive.

On March 16, 1942, he married Lela Katherine Roberts, who is left to mourn his passing. He is also survived by two daughters, Mrs. Ceresy Katherine J. Perkins of Washington, N.C., and Carolyn Mitchell J. Mayo of the Philippines. He is also survived by four grandchildren.

Elder Jones joined the Willow Spring Primitive Baptist Church on Saturday before the fourth Sunday in August, 1961, and was baptized the next day by his pastor, Elder T. Floyd Adams.

On March 27, 1966, the church, recognizing his qualifications, set him apart and ordained him to the full work of Deacon. Several years later the church recognized his gift and in July, 1971, liberated him to the pulpit.

On October 16, 1978, Brother Jones brought a letter to the church at Sandy Grove, asked for a home, and it was unanimously received.

Then in July, 1981, the church agreed to call for his ordination, and on Sunday morning, August 16, 1981, Presbytery was appointed and, by the laying on of hands, did ordain him to the full work of the ministry.

Due to arthritis of the legs and other afflictions, he was never able to visit distant churches and associations as much as he would have liked to, but as long as he could go he visited the local churches and was always ready to stand in defense of the doctrine of the absolute sovereignty of Almighty God and the knowledge of God in All things.

On early Monday morning, February 8, 1988, he received his final call, from the eternal Master, to join with the final consummation of all timely things. While at the church at Sandy Grove, do sorely miss him,

we realize that our loss is his eternal gain. We also wish to extend to Lela and the girls our deepest heart felt sympathy, and say in the language of King David when he lost his little child of old, "He is now dead, wherefore should I fast? can I bring him back again? **I shall go to him, but he shall not return to me.**" II Samuel 12:23.

Written by an unworthy brother that loved him, I hope for Christ's sake,

Layton Dupree and
Edna S. Dupree, Committee

ELDER EVERETT HOLLAND

We, the members of Creeches' Church, Johnston County, North Carolina, bow in humble submission to the will of the Almighty God who called our dear brother, Elder Everett Holland, from this life to his eternal rest

Brother Holland was born January 25, 1915, to Ransom and Dolly Holland. He died December 8, 1987. He was married to Mollie Creech Holland. Left to mourn his death, along with his wife, are three daughters. They are Margie Wall, Carolyn Cudac and Louise Cuddington, with five grandchildren and one great grandchild. Also four sisters are left behind to mourn his passing.

Brother Holland asked for a home with the Church at Upper Black Creek, Wilson County, North Carolina, in June, 1933. He later moved his membership to Creechs' Church in August, 1970. He was ordained into the ministry on August 1, 1971.

Brother Holland was a firm believer in the doctrine of Salvation by Grace and Grace alone, not of the works of man, but of God who doeth all things after the counsel of His own will. He was a faithful brother in the church, and was loved by all that knew him. He was a quiet, humble man and a very good neighbor. I believe he was a good husband and father. We will miss him, and feel that our loss is his eternal gain.

His funeral service was held at Grizzard Funeral Chapel, Kenly, N.C., on December 10, 1987, by Elder J.B. Williams. His body was laid to rest in the Kenly, N.C. cemetery.

Therefore, be it resolved that a copy of this obituary be sent to **Zion's Landmark** for publication, one copy be kept for our church record, and one copy be sent to his family.

Done by order of the church while in conference in February, 1988.

Elder J.B. Williams, Moderator
A.O. Brown, Clerk
Arlen and Dorothy Brown, Committee

LUBY EDWARDS

It is with a feeling of unworthiness that we attempt to write of the passing of one of our much beloved brethren, Luby Woodrow Edwards, whom it has pleased our Heavenly Father to remove from our midst along with his devoted wife, Estelle Chestnutt on March 12, 1987, as a tragic result in a house fire when their home burned on that date.

Brother Luby Edwards was born November 24, 1912. He was the son of Aaron and Goldie Dudley Edwards, who preceded him in death several years.

He was married to Cleve Thornton, May 7, 1932. To this union six children were born: sons — Garnie, Freddie and Donnie; daughters — Fannie, Gloria and Zora. He is also survived by two sisters, Mrs. Emma Hinson of Clinton, Mrs. Alma Parson of Roseboro, two brothers, Kermit of Clinton, who died a few days after his brother, Luby, and A.T. of Virginia.

Brother Edwards joined the church in his late teens and remained loyal and a faithful member until his death. He loved his church very much and was always ready to do his part in everything with pleasure.

His funeral was conducted at Harnett Church by his pastor, Elder Delbert Carraway. Burial was in the church cemetery beside his first wife, there to wait the second coming of Lord and Saviour, Jesus Christ.

Therefore, be it resolved that one copy of this obituary be sent to the family, one to the church, and one to **Zion's Landmark** for publication.

Done by order of Harnett Church while in conference the second Saturday in May, 1987.

Elder Delbert Carraway — Moderator

Graham Jackson — Clerk

Zora Spell — Committee

Oba Honeycutt — Committee

EUNICE MATKINS BROOKS

It is with a sad heart that I attempt to write the obituary of my dear sister, Eunice Matkins Brooks.

Eunice was born May 15, 1909, the daughter of Robert Lee and Eva Gilliam Matkins, of Alamance County, N.C. She passed from this life August 4, 1987, at Adams-Kinton Nursing Home, Lillington, N.C.

Surviving is her husband, Ernest Floyd Brooks of the Mayflower Motel, Raleigh, N.C., and a son, Dennis Darrel Brooks of Greenville, S.C., and two grandchildren, Tamela and Scott Brooks.

She was received into the fellowship of Mebane Primitive Baptist Church, Mebane, N.C., June 12, 1938, and was baptized by her pastor, Elder T. Floyd Adams, of Willow Springs, N.C. Eunice was a firm believer in the faith and was dedicated to her church as long as her health permitted.

She was a professional seamstress in Burlington, N.C., before moving to Raleigh, where she and her husband operated the motel.

Her funeral was conducted by her pastor, Elder Burch Wray, at Rich and Thompson Funeral Chapel. Her body was laid to rest in Pine Hill Cemetery, Burlington, N.C., awaiting the call of her Blessed Saviour saying, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matthew 25:34.

I have precious memories of having Eunice in our home and caring for her for two weeks, before she grew worse.

Written by her sister and brother-in-law,

Bessie and Leon Gilliam
Burlington, N.C.

CURTIS E. CHANDLER, SR.

On July 1, 1988, God saw fit to call Brother Curtis E. Chandler, Sr. to his eternal home after a few months of confinement. He begged his Lord almost daily, "Please, Lord, take me Home, for I am so tired and I am ready to go Home." He died quietly, surrounded by his family.

Brother Chandler was born November 5, 1895, the son of Isaac and Olivia Nunn Chandler in Banks County near Commerce, Georgia. He was married to Rachael Breedlove in Monroe, Georgia, on December 8, 1920. He lived around Commerce and Monroe for 16 years, but he moved back to Commerce in 1936 to take care of his parents. So, he was born and died in the same house.

He joined East Atlanta Primitive Baptist Church, Atlanta, Fulton County, Georgia, November 20, 1949, and was baptized by Elder H.O. Nash. He was ordained deacon May 29, 1970. He enjoyed his church as long as he was able to attend. Brother Chandler was my beloved husband for over 67 years and my brother in Christ for 37 years. He enjoyed the sweet fellowship in our church, as he was a firm believer in the doctrine of Salvation by Grace and Grace alone and the power of the All-wise God who controls all things both in Heaven and on earth. He enjoyed having like believers in his humble home and he enjoyed visiting in homes and churches of our faith and order. Last November, 1987, for his 92nd birthday, he enjoyed a visit into North Carolina and Virginia in some of our beloved elders' (ministers') homes for several days.

Brother Chandler is survived by his wife, Rachael Breedlove Chandler, and five children, Curtis E. (Gene) Chandler, Jr., Dorothy C. Harber, Doraville, Ga., Dan Chandler, Dalton, Ga., Reuben A. Chandler, Doraville, Ga., and Phil Chandler, Rome, Ga., with 16 grandchildren and 26 great-grandchildren; one brother, F.V. Chandler, Dalton, Ga., also survives.

Funeral services were held at Little-Ward Chapel, Commerce, Ga., July 3, 1988, at 2:30 p.m. with his pastor, Elder W.C. Edwards, and Elder O.J. Wray, Jr.,

officiating. Burial was in the Chandler Family Cemetery near his home.

Written by,
Rachael B. Chandler
Elder W.C. Edward, Moderator
Rachael B. Chandler, Church Clerk

SEMORA G. WHITFIELD

We, the church at Flat River, Person County, North Carolina, will attempt to write a few lines in memory of our dear sister, Semora G. Whitfield. She was born October 8, 1890, the daughter of Preston and Jennie (Daniel Grinstead. She was married to William Ira (Jack) Whitfield on November 14, 1915. She was the mother of one stepson, Edward, who is now deceased.

Sister Whitfield united with Flat River Primitive Baptist Church on September 22, 1945, and was baptized September 23, 1945. She passed away January 23, 1987. Her funeral service was held January 25, 1987, by Elder L.P. Martin, her pastor, and Elder C.B. Davis at Brooks & White Funeral Chapel, Roxboro, N.C. Her body was laid to rest at Flat River Church Cemetery, as we feel to sweetly sleep until God calls for the sleeping dust of His chosen people on the morn of the great resurrection of the just.

She was dearly loved and will be greatly missed by those who knew her, and her memory will live on and the seeds of righteousness which she was blessed in sowing will continue to bear fruit.

This dear sister was a faithful, loving member to her church as long as her health permitted, and in the community in which she lived. The path (by the grace of God) that she was blessed to walk so unerringly, both at work and at leisure, will be trod by those whom her life has inspired. She, like Paul of old, has fought the good fight, finished her course, and kept the faith. We feel she has won the crown of righteousness that awaits those who are found faithful when they must answer the summons of the Most High Calling.

Her suffering, we feel, is over, and that she is sleeping in a place of perfect peace and love at home with her God.

Martha Rudder

EDITH DOLLAR SMITH

I have been requested to write a few lines in memory of our dear sister, Edith Dollar Smith, of Mebane Primitive Baptist Church, Mebane, North Carolina. Sister Smith was born January 16, 1896, and passed away December 30, 1987, at the age of ninety-one years. She is survived by one daughter, Mrs. Lorene Chilless, Mebane, N.C., four sons, Carl Smith, Bur-

lington, N.C., Curtis Smith, Burlington, N.C., Robert Smith, Charlotte, N.C., and Neal Smith of Mebane, along with 17 grandchildren, twenty-nine great-grandchildren, and one great-great-grandchild, all of whom mourn her passing. Her funeral service was held at Mebane Primitive Baptist Church, being conducted by her pastor, Elder Burch Wray and Minister Charles Lemly.

She was, indeed, a precious sister who was blessed to manifest her faith in her Saviour and her Maker, in a great fight of afflictions.

She was not able to attend church the last few years of her life, which she missed greatly, but the people of Mebane Church were very good to visit her which she appreciated very much. As we visited with her, her separation from the world and its profession was very evident as she manifested as God has declared through the Apostle, "Wherefore come out from among them, and be ye separate, saith the Lord . . ." II Cor. 6:17. Having united with the church by experience and baptism on September 14, 1930, and baptized by her pastor, Elder T. Floyd Adams, the 57 years of membership with these people was a true manifestation of love for her God, her church and the Old Baptist people wherever. It was an inspiration to see how her hope was, most assuredly so, the anchor of her soul, both sure and steadfast.

Paul described her belief and conviction so well when he said, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5:3,4,5.

I did so much feel for her in her loneliness and I have no doubt that in it she witnessed with David when he said, "Hath God forgotten to be gracious? Will He be favourable no more? Is His mercy clean gone for ever?" Psalms 77:8,9. And again with the language of David, "The plowers plowed upon my back: they made long their furrows." Psalms 129:3. Also, the man whom God described as a man after His own heart said, "For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer." Psalms 32:4.

Oh! how I loved Sister Smith, and all others in whom I can see so much evidence of that inrought, effective work of our God in every sense of the word. Again, I realize her experience from the Prophet Isaiah, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:2. Again from Isaiah, "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Isaiah 45:3. And Jesus said, "For where your treasure is, there will your heart be also." Matthew 6:21.

I so much enjoy reading the scriptures when I am favoured to feel that they are a witness to my experience as well as of those of whom I have been given to love. So I remember so well at this time that David did not always feel forsaken, as he left on record. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men. For He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron." Psalms 107:8,9,10.

It was so evident and most assuring to us who knew and loved Sister Smith, that her life did so much witness with what David said of his desire in life, "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." Psalms 71:16.

The righteousness which is of the law and contained therein is no more than self-righteousness, and thus the law of commandments did not serve as a rule of her life, for she had been delivered from such. The will of her God was the rule of her life, and she found in His will a righteousness, as Paul left on record, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe..." Romans 3:21,22.

I like what Paul recorded concerning the poor saints of the Church at Jerusalem, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." II Cor. 8:2. This scripture so beautifully typifies the life of Sister Smith.

We shall miss her, but feel assured that she will be in that blessed number who shall hear that most welcome Voice say on the morn of that blessed day, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

Burch C. Wray
Cedar Grove, N.C.

Julia G. Goodwin

The Cedar Island Primitive Baptist Church, Carteret County, North Carolina, desires to bow in humble submission to the will of God who called from our midst Sister Julie G. Goodwin on April 25, 1988, at Sea Level Hospital at the age of 94 years. She was born May 28, 1893, the daughter of the late Jasper and Nannie Simpson Goodwin.

Sister Goodwin, along with her husband, Brother Lewis Goodwin, united with the Cedar Island Primitive Baptist Church on the second Saturday in July, 1938, and were baptized by Elder Ransom W. Gurganus that same evening at 2:00 p.m. Her husband, Brother Lewis Goodwin, preceded her in death May 4, 1971.

Sister Goodwin was faithful to attend her meetings as long as she was able. The times she could not attend preaching services, they were held at her daughter's home where she resided. She was a strong believer in the doctrine of the sovereignty of Almighty God in all things as this writer can testify by talking with her in our conversations many times. God, who rules all things at His own appointed time, has taken her to His eternal home, there to rest until the last day when it was her hope that she would be fashioned in His own glorious body.

She is survived by two daughters and a son, Mildred G. Bradt, New Bern, N.C., and Lois and Alvah Goodwin of Cedar Island. Eight grandchildren, 17 great-grandchildren and seven great-great-grandchildren are left behind to mourn her passing.

Her funeral service was conducted at the Cedar Island Church April 27, 1988, at 2:00 p.m. by her pastor, Elder J.T. Prescott. Her body was laid to rest in the Goodwin family cemetery.

Therefore, be it resolved that a copy of this obituary notice be sent to **Zion's Landmark** for publication, a copy be given to the family, and a copy be made a part of our church record.

Elder J.T. Prescott, Pastor
Alton Goodwin, Deacon

EVA LANE THOMPSON

On October 29, 1987, the good Lord saw fit to relieve Sister Eva Lane Thompson of the worries and cares of this world. It is with sadness that we, the members of Old Union Church, Johnston County, N.C., acknowledge the loss of our dear sister. We desire to be made submissive to His holy and righteous will.

Sister Eva was born September 12, 1917, the first daughter of the late Will Lane and Bessie Daughtry Lane. She married Brother Gilbert Thompson on November 14, 1936. From this union God blessed them with three daughters: Auline, Sue, and Jackie.

On September 7, 1963, Sister Eva and Brother Gilbert were blessed to unite with the church at Old Union. Sister Eva was blessed to believe in the doc-

rine of the absolute predestination of all things.

Sister Eva suffered the loss of her youngest daughter, Jackie Lynn, on August 27, 1967, and the loss of her husband Brother Gilbert on March 19, 1980.

Funeral services for Sister Eva were held at the Chapel of Underwood Funeral Home in Smithfield. Due to the hospitalization of her pastor, Elder Walter Barnes, Jr., the service was conducted by Mr. Kenneth Thornton of Princeton Baptist Church. The body was laid to rest beside that of her husband in the Thompson Cemetery, located near the homeplace on Route 2, Smithfield, North Carolina.

Sister Eva is survived by two daughters, Mrs. Auline Toler of Route 2, Princeton, and Mrs. Sue Ennis of Leland, N.C.; two brothers, Milton Earl Lane and Donald Lane of Smithfield; a sister, Mrs. Audrey Brown of Route 3, Selma, N.C., and three grandchildren, Hope and Richard Toler and Brian Ennis.

Done by the order of the church in conference December 12, 1987.

Elder Walter Barnes, Jr., Moderator
Sisters Myra Jean Thompson and
Wanda Daughtry, Committee

MEETINGS

YELLOW RIVER ASSOCIATION

The One Hundred Sixty-Second Annual Session of the Yellow River Primitive Baptist Association will be held at Mount Zion Church, Clark County, Georgia, on the fourth Sunday, Friday and Saturday before, in September, 1988.

Directions to Mount Zion Church are as follows: From Int.-20 West exit at Thomson-Washington Hwy. 3 (Exit 59) to Athens, Ga. City Limits and continue approximately 5 miles on Highway 78 where church will be on your left, across from Georgia Square Mall. From Route 441-South at the North By-Pass (South 129, North 129), go for 5.5 miles and exit at the Winder Atlanta Exit. Turn right onto Hwy. 78. Then go for about one mile to church on the left side of highway across from Georgia Square Mall.

We hope that our brethren will not forget us this year and will come and be with us in our association.

H. Fleming
Route 1, Box 30-A
Homer, Georgia 30547

LOWER MAYO ASSOCIATION

The Lower Mayo Association will be held, if the Lord will, beginning on Friday before the first Sunday in October, 1988, and continuing through Sunday follow-

ing on the grounds of Russell Creek Church, to be entertained by Matrimony Church.

Those coming north on Route 8, turn right on Route 653. Go short distance and turn right on 631 to church on your right. Those coming by way of Route U.S. 58, turn left on 831. Go by Pleasant Grove Church which is about 4 miles on your left. There will be markers at some of these points.

We invite our brethren, sisters and friends to come and be with us in this session of our association.

Cletus Turner,
Route 1, Box 692
Bassett, Va. 24055

BLACK CREEK ASSOCIATION

The One Hundred and Twelfth Annual Session of the Black Creek Association will be held with the Church at Lower Black Creek, if the Lord will, the second Sunday, and Friday and Saturday before in October, dates being 7th, 8th and 9th, 1988.

Lower Black Creek Church is located on U.S. Hwy. 117, approximately 6 miles south of Wilson, N.C., and 6 miles north of Fremont, N.C. Those traveling by way of Wilson will look for church on left hand side of highway. Those traveling by way of Fremont will look for church on right hand side of highway.

We invite all lovers of the truth to come and be with us in our association.

Paul Carraway, Clerk
Fuquay-Varina, NC 27526
Telephone: 919-552-2693

WHITE OAK ASSOCIATION

The White Oak Association will be held, if the Lord will, on the third Sunday, Saturday before, and Monday following in October, 1988, the dates being October 15, 16, & 17, 1988, with the Church of Cypress Creek, Richlands, Onslow County, North Carolina.

Directions to Cypress Creek Church are as follows: Those coming by way of Route U.S. 70 East from the north, take N.C. (Route) 111 East from Goldsboro, N.C., through Beulaville, N.C., on towards Chinquapin, N.C. Just before you get to Chinquapin, N.C., N.C. (Route) 111 will turn left towards Jacksonville, N.C. Turn left at this point on Route 111 East and follow for several miles through the Fountain Town Community to the next paved road on your right. This will be County Road No. 1209 and will be "**The Cypress Creek Road.**" Turn right onto "**Cypress Creek Road**" (No. 1209) for approximately 2.7 miles to church on your right.

Those coming by way of N.C. (Routes) Nos. 24, 50 or 55 go to Beulaville, N.C., turn right on N.C. (Route) 111 and follow above directions.

Those coming from the east, follow Routes 258 and 24 west from Jacksonville, N.C. Follow until you get

to Hwy. 111 on your left. Follow Route 111 West for approximately 7 miles to County Road 1209. Turn left on County Road No. 1209 and continue to church on your right.

We extend a cordial invitation to all our brethren, sisters and corresponding members, especially our ministering brethren, to come and visit with us. We feel that we need your presence and fellowship.

Virgil E. Davis
Route 1, Box 264
Richlands, N.C. 28590

MILL BRANCH ASSOCIATION

The Mill Branch Association will be held with Mill Branch Church, Columbus County, North Carolina, the Lord willing, beginning on Friday before the first Sunday in November, 1988, and continuing through Saturday and Sunday following.

Those coming by way of U.S. Route 701 by way of Whiteville, N.C., continue to follow Route 701 South to Vinegar Hill. At Vinegar Hill turn left on paved road to church on your left which will be only a short distance. Those coming by way of Tabor City, N.C., follow U.S. (Route) North to Vinegar Hill. At Vinegar Hill turn right on paved road to church, only a short distance. Look for association pointers at Vinegar Hill.

We hope that our brethren, sisters and friends will be favored again to meet with us this year, 1988, if it be His will.

Lucille Beasley, Assoc. Clerk
115 North Calhoun Street
Bishopville, South Carolina 29010

SCHEDULE OF UNION MEETINGS FOR THE FIFTH SATURDAY AND SUNDAY IN OCTOBER, 1988

Black Creek Union will meet with the Church at Upper Black Creek, Wilson County, N.C., located east side of U.S. 301 Hwy., about 1½ miles southeast of Lucama, N.C. Elder Delbert Carraway was chosen to preach the introductory sermon and Elder J.B. Williams is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C.)

Angier Union will meet with Clement Church, Johnston County, N.C., located about five miles west of Four Oaks, N.C., on the north side of the "Lassiter Road." Elder R.L. Fish was chosen to preach the introductory sermon and Elder Curtis Parrish is his alternate. (Bobby Daughtry, Union Clerk, Princeton, N.C.)

Lower Country Line Union will meet with Rougemont Church, Rougemont, Durham County, N.C., located on the west side of U.S. 15-501, Rougemont,

N.C. Elder Burch Wray was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate. (Bernard Whitefield, Union Clerk, Carrboro, N.C.)

Mill Branch Union will meet with Tabor Church, Tabor City, Columbus County, N.C., located on the east side of U.S. Hwy. 701, in Tabor City, North Carolina. (J.D. Wright, Union Clerk, Tabor City, N.C.)

White Oak Union will meet with South West Church, Onslow County, N.C., located on the west side of N.C. — Hwy., about 4 miles west of Jacksonville, N.C. (Virgil E. Davis, Union Clerk, Richlands, N.C.)

Black River Union will meet with Hickory Grove Church, Johnston County, N.C., located on the north side of N.C. 50 Hwy., in the Meadow Community, which is about 8 miles east of Benson, N.C. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

Lower Mayo Union will meet with Good Will Church (On Sunday Only), Patrick County, Virginia. Good Will Church is located just southeast from Ridgeway, Virginia. Follow Hwy. 87 for about ½ mile to the Fisher Road (State Road No. 1750). Follow Fisher Road to State Road 750 to Road No. 622. Turn left at this point and church is only a short distance on your right. (Cletus Turner, Union Clerk, Bassett, Va.)

FIFTH SATURDAY AND SUNDAY MEETING IN OCTOBER AT EAST ATLANTA CHURCH, ATLANTA, GA.

Dear Brother Mewborn,

I will appreciate it very much if you will please state in the next issue of **Zion's Landmark** that our church, East Atlanta Primitive Baptist, hope to have a fifth Saturday and Sunday meeting on October 29th and 30th, 1988, if the Lord will. Services will begin on Saturday at 2:30 p.m.

Directions to our church are as follows: (a) From Int.-85 to 285 to Int. 10 West, travel Int.-20 to Moreland Avenue North, cross under DeKalb and turn right on DeKalb West. Travel two blocks to Degress Avenue, turn right on Degress Avenue, church is located at 191 Degress Avenue. (b) An alternate route is as follows: From Int.-85 exit at North Druid Hills to Briarcliff Road South, pass Little Five Points and take next exit at right to DeKalb Avenue. Turn right on DeKalb, go two blocks to Degress Avenue. Church is located at 191 Degress Avenue.

We would be glad to have our brethren, sisters and friends to meet with us for both services, including Sunday, if at all possible. Please keep our church in mind as we send our Love in Christ to each of you. Elder W.C. Edwards, Charlotte, N.C., has been and continues as our faithful pastor.

Rachael B. Chandler, Clerk
Commerce, Georgia 30529

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward

Change-of-Address Orders on Form 3579 to

Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

September-October 1988

Number 5

Meditations

All the thanks that we can give
Are not enough, dear Lord, to Thee,
For all Thy blessings while we live
Throughout this life, on land or sea.

Thy watchful eye e'er looks down
Beholding us as we tread this ground,
Guiding our footsteps lest they stray
Out of the straight and narrow way.

For Thou, dear Lord, dost surely know
But for Thy grace our feet would go
The way of Satan's evil ways
That fill with sin all our days.

'Tis by Thy grace that we are kept,
Yea, e'en when we in blindness slept,
And groped in darkness of our fate,
Thy loving kindness, O how great.

All we have we owe to Thee,
For 'tis Thy grace that made us free.
Thy darling Son Thou didst give,
That we in Thee should ever live.

Thou art strong but we are weak,
Thou giveth strength that we may seek
To know Thy will, and keep Thy word,
For 'tis Thy grace that saved us, Lord.

(Continued on page 2)

NOTICE

The subscription rates of Zion's Landmark
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "Janu-
ary-February, 1986," issue.

J.M. Mewborn, Editor

I *****

06-01-88

WINSTON SALEM NC 27109

PO BOX 7777 REYNOLDA STATION

NC BAPTIST HISTORICAL

(Continued)

Thou hearest all our feeble cries,
Knoweth our needs, for Thou art wise.
All our help must come from Thee,
Thy mighty power will ever be.

Endow us with Thy spirit Lord,
That we may lean upon Thy word.
Cause our hearts to sing Thy praise
For all Thy wonderful works and ways.

Our debts to Thee we could not pay,
Thy blessed Son for us did pray;
As on the cross He hung and bled,
And gave His life in our stead.

Grant us Lord, our hearts to be
Ever thankful unto Thee.
At last receive us to Thy breast
Forever with Three in blissful rest.

Meta Belle Rohrbaugh
Williamsburg, Va. 23185

(Sister Meta Belle Rohrbaugh composed the above poem in 1968, when her husband, M/Sgt. Paul Rohrbaugh, and she were living in El Paso, Texas, fulfilling top (priority) assignment work in the military. Brother Rohrbaugh was a top, career military man of governmental operations in the field of electronics, and they traveled together with his work in the United States and Germany. He died November 7, 1972, and was a member of the church. Sister Rohrbaugh has been a member of the church since 1929, a period of 59 years. J.M.M., Editor.)

"What shall we say to these things? If God be for us, who can be against us?" "Who shall lay anything to the charge of God's elect? It is God that justifieth." Romans 8:31,33.

Zion's Landmark (ISSNO744-6187) is published Bi-Monthly (January, March, May, July, September, & November) for \$8.00 per year by Elder J.M. Mewborn, P.O. Box 277, Willow Spring, N.C., 27592-0277. Second Class Postage is paid at Benson, N.C. **POSTMASTER:** Send address changes to **Zion's Landmark**, P.O. Box 277, Willow Spring, N.C., 27592-0277.

Request For Publication

Dear Brother Mewborn,

Sometime recently when visiting Sister Bessie Jo Pittman, Selma, North Carolina, she showed me an article concerning her experience entitled, "Cross-roads of Life" that she wrote back in 1959. I read it and found it to be uplifting and encouraging. It is with her permission that I am sending it to you for publication in **Zion's Landmark** if you should see fit.

I know it would be the trend or tendency of the world to condemn Sister Pittman and those like her who have undergone the same experience, but let us remember that in the end of all things the Lord Jesus Christ will do the final condemning or judgment which will last and be permanent. I cite or call for those who may ask for my scriptural backing to please read John 8:10-11. "Woman, where are those thine accusers? hath no man condemned thee? She said, No man Lord. And Jesus said unto her, Neither do I condemn thee: go and sin no more." It is a light thing to be condemned by the world when we are blessed to understand that it is the eternal judgment of God that is final.

Brother Mewborn, I feel that Sister Pittman's experience may benefit or encourage some other wayworn

U.S. POSTAL SERVICE STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)			
1. TITLE OF PUBLICATION Zion's Landmark		2. DATE OF FILING Dec. 7, 1988	
3. FREQUENCY OF ISSUE Bi-Monthly		4. ANNUAL SUBSCRIPTION PRICE \$8.00	
5. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printers) Chicopee Road, Benson, N. C., 27504			
6. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS (Not printers) P. O. Box 277, Willow Spring, N. C., 27592			
7. FULL NAME(S) AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR (This item MUST NOT be blank)			
PUBLISHER (Name and Complete Mailing Address) Elder J. M. Mewborn, P. O. Box 277, Willow Spring, N.C., 27592			
EDITOR (Name and Complete Mailing Address) Elder J. M. Mewborn, P. O. Box 277, Willow Spring, N.C., 27592			
MANAGING EDITOR (Name and Complete Mailing Address) Elder J. M. Mewborn, P. O. Box 277, Willow Spring, N. C., 27592			
8. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.) (Item must be completed)			
FULL NAME Elder J. M. Mewborn			
COMPLETE MAILING ADDRESS P.O. Box 277, Willow Spring, N.C., 27592			
9. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)			
FULL NAME None			
COMPLETE MAILING ADDRESS None			
10. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 411.2, GMM only) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes (Check one)			
<input checked="" type="checkbox"/> (1) HAS NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> (2) HAS CHANGED DURING PRECEDING 12 MONTHS (If changed, publisher must submit explanation of change with this statement)			
11. EXTENT AND NATURE OF CIRCULATION		AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	
A. TOTAL NO. COPIES (Show Press Run)		1150	
B. PAID CIRCULATION 1. SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES		None	
C. MAIL SUBSCRIPTION		959	
D. TOTAL PAID CIRCULATION (Sum of B and C)		959	
E. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES		97	
F. TOTAL DISTRIBUTION (Sum of D and E)		1056	
G. COPIES NOT DISTRIBUTED 1. OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING		94	
H. RETURN FROM NEWS AGENTS		N/A	
I. TOTAL (Sum of F, G, H and I - should equal net press run shown in A)		1150	
J. ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE		1150	
12. I certify that the statements made by me above are correct and complete			
SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER <i>J. M. Mewborn</i>			

pilgrim or traveler that may have had to travel this same road. I wish that the United States Supreme Court and every abortion clinic in the United States, and throughout the world for that matter, had to read it. When you have finished reading her article, I believe you will understand.

May God bless you and your family and come to see us at old Fellowship Church and in our home whenever you can.

Your little brother, I hope,
in blessed hope,
Curtis Parrish
Route 1,
Angier, N.C. 27501
November 1, 1988

The Crossroads Of Life

I am approaching the forty-sixth birthday of my life, the blessed gift of God, and with it, the approaching of another year. At this time I realize that I am on the crossroads of life. Deep in thoughtful meditation with what I hope is a thankful heart, there is an unmistakable awareness that God has been my ever-loving Guiding Hand throughout my sojourn here.

In my mind are four roads, all crossed up and confusing. Here is the road that was chosen for me by my God, the "road of dedication." The second road is the one I chose from my youth, my "dream road." The third road is the one I would most likely be on today if I had been left to travel as I chose. I will call this road the "road of might've been." The fourth road is the one behind me, the "backward road."

The road of "dedication" brings me to a happy realization that I have so much to be thankful for. This road was chosen for me, but not by me. I had a good job, was having a good time, and I had no desire to leave any of it, but was soon to find myself confined and shut in, answering to every need of an invalid mother. I was going to church regularly, visiting friends during the weekends and having fun. I was, as I thought, on my way to the "dream road," and I did not care for any such responsibility as my invalid mother was and is. My conscience kept nagging me, and I got so I could not rest nor sleep at night. My job became harder and harder for me to perform. So I had to "give in," not because I wanted to, but because I knew deep within my heart that it would be the best and most sensible thing for me to do.

On my "dream road" I would have found marriage, a nice home, car, companionship and children. That was what I wanted. I could have been a mother who deserved respect and love. I wanted to be like my relatives and friends. I wanted to mix and mingle with other people, to be a part of the big, wide world. It would be so easy for me to turn from the road of "dedication," as I thought.

Now this thought takes me a short way down the road of "might've been." Yes, I know, except for the

Grace of God, I would have been doomed, destroyed, forever, in every sense of the word, had it not been for the wonderful goodness and mercy of my God and Heavenly Father, because had I been left on my own to travel as I chose, with a chance to seek out my desired pleasures and satisfy my own emotions and vain wishes, I would never have been as fearful on the other hand, and yet, dedicated to the work of devotion and honor to my mother on the other. But God has led, guided, protected and controlled me all along the way. He gave me a will and He made a way for His will to be performed in me and by me and not by my own so-called will, so to speak. I am so glad it is so because I have had notions and ambitions that could and would have eventually destroyed me forever. But God has brought me, with His perfect, all-knowing, and all-powerful Guiding Hand the way He purposed for me to come. He has performed many miracles in my life and has kept me, so many times, in mysterious sorts of ways, from doing things I would have deeply regretted so soon after my emotions and desires had been satisfied.

Such is what I see when I glance down the "backward road." The road that I have traveled thus far, which took me through so many heartbreaks, heartaches and trying confusion with a lot of worry and in the end would have included precious little of the pleasures and comforts that I was looking for.

To go back a ways on the "backward road" in thought, there have been sins committed, mistakes made, and tears shed in repentance. But it has been in the mind and purpose of God to cause my mistakes and sins to be a lesson for me and to learn by experience by which I am better able to understand and correct my daughter and other teenagers, too, who come to me now and then for advice and encouragement. I have learned something from every stone, every hole and every hill along this road. I feel that every little thing along the way has been for a specific purpose, and, certainly, I have prospered by them. Because of them I have been made a little wiser for the task I must endeavor to perform on this "road of dedication." I don't care to live over any part of my past life even though the troubles, trials, tribulations and experiences during this time have brought me to where I am today. I desire to venture farther on this "road of dedication" where it is my desire to do so much more in the future for my sixteen year old daughter and my seventy-nine-year-old bedridden mother who needs me so desperately.

I remember some of the most important things along the "backward road" that have to do with my present lot in life. They go back to when I was fourteen years old when I looked on my dear father's face for the last time. I think from that time I felt a great responsibility for and toward my mother. There were five children older than I and three that were younger. Until my oldest sister married in 1933 and moved away from

home, then passed away in 1939, she was very devoted to mother and us kids, and there was no responsibility left for me. But, in having to accept the fact I couldn't turn to her anymore since she had passed away, I also had to accept the responsibility of taking over with mother and the three younger children. Mother couldn't bear to be left at home at night by herself, so it fell my lot to stay home with her since I hardly ever had any social acquaintances or boyfriends to be with. I would stay home and sit with mother so the rest could lead normal teenage lives. Sometimes, for very special occasions we would get a neighbor to sit with mama or take her to sit with a neighbor so I could be with the crowd. I had too much time to feel lonely. And in 1938, I met a boy and he acted like he liked me and I fell in love with him. I was in my early twenties, but I felt like a sixteen year old. I was real happy for about a year until he met another girl and he loved her very much. He and I finally broke up in 1941. It was about that time that my mother had her first bad stroke that permanently paralyzed her left arm and foot. After several weeks in bed, she was able to sit some, being confined to a wheelchair. At this time, all of her children were married except me, my youngest sister and brother. So we farmed and looked after mother until they both got married.

In January, 1944, I was left all alone with mother; I couldn't work and look after her properly, and it was difficult to hire someone to look after her because she had to be tended to and bathed like an untrained baby. We moved in with a sister that lived on a farm and the two of us, with her husband, cared for mama and farmed and looked after their child. That fall we started mama going from one home to another at the first of each month. The eight of us took monthly turns caring for her. Mama soon got very tired of that way of life since she was in a wheelchair and was so dependant on her children. They all had jobs and families and little time for mama.

It was during this time that I found out what a trip down my "road of might've been" could do to me. On this road I met and fell in love with another kindly, gentle fellow. This man acted like he liked me, he was kind, gentle and affectionate; and love and affection were two things I was starved for. I loved him with my heart and soul. And I eventually loved him with my heart, soul and body. He had been married and divorced, but felt very strongly about the "ties that bind." He gave me every reason to know that he never intended to marry again as long as she lived. But I was desperately lonely in love and was ready to take any chance except a chance for more loneliness. I still believe this man loved me in his way. Yet, even after our child was on the way, he was still strong against marriage with me. Today, it is his and my child that is paying for my love and mistake. She was conceived out of wedlock but in love. She was born in March, 1946, and in June of 1948 her father's relatives pro-

vided a home for us. And since I had made such a mess of my travels on the "road of might've been," I was more than ready to settle down in our home.

My mind was now made up that I wanted to be the kind of mother that my child could, maybe, be proud of. So I worked hard at being a good mother for my child. It was not a hard task because I loved her so much that I found I was the happiest I had ever been. I was working and my child and I were attending church regularly and spending our weekends visiting with relatives, her father's and mine. For the first time in my life I was happy with my baby, our home, my job, money to spend on just the two of us and every eighth month having my mama with us. And the burden of giving my mama a permanent home with us began to nag my conscience. She was so unhappy, but I had spent so much time of my life caring for her and I wanted to feel free. I had everything I had ever dreamed of except companionship I desired with a husband, and I was too happy with my child to allow that to interfere. So I worked and wrestled and wrangled with my conscience and would make up my mind to bring mama home. And yet, I just couldn't see how we would get along financially when I was forced to quit my job to look after her properly. Yet, when this home was made and given to us, it was understood that I would share it with mama as soon as I got it sufficiently furnished and bills caught up to date. I tossed and tumbled in my bed and couldn't sleep for thinking about mama being so unhappy. In October, 1950, she had the fifth (and next to her last) stroke that left her paralyzed completely and permanently except for her right hand. I could not put off my duty any longer. I went to see her, and brought her home with me. Since then, I have been traveling the "road of dedication" and God showed me that it was His ordained purpose that He had laid out for me and that I must travel it. I left my job to someone else and settled down to devote all my time and efforts to my mother and daughter. At this time, mother was getting an old age pension check of eighteen dollars per month and with the help from relatives and friends, we got along, and surprisingly well. Her check was raised, and we got all the things we had to have. The things we wanted and couldn't get were the things we didn't have to have.

In October, 1954, Hurricane Hazel swept through and practically upset everything we had worked for during the past five years. By this time mama was confined to her bed. So many friends, relatives and neighbors came across and helped with donations, that we were able to get our home put back in order. It was much better than before. Like the birth of my baby, I feel like the hurricane was a "blessing in disguise" to this cause. The most blessed thought and consolation in that trial was when my nine year old daughter came home from school that day and took one look at our home, and she said through tears

"Mama, I prayed that God would take care of you and Granny, but I didn't think about praying that it wouldn't tear up our home." And that brought back something she had said when she was about five years old. "Mama if something within tells you to do something, you had better do it because that is Jesus talking to you."

Well, for nine long years now, my daughter, mama and I have been caring for each other, trying to do what our conscience leads us to do. My love for my daughter and mother had made it easier to stay home and give up going to church and places. My mother can't move either leg or her left hand with any controlled action, and yet she is taking care of me in a way that no one could ever understand except me. My sincere feeling of responsibility toward them has kept me off the dangerous road of "might've been" and has made it easier for me to give up my hopes on the "dream road." I know by now that love, marriage and companionship were nothing more than a natural dream because that just was never purposed for me.

I know now that those two roads ("might've been" and "dream road") could only bring me and mine more shame and hurt. I know because I got side tracked and began a detour, as I thought, from this "road of dedication" three years ago when the first boy that I loved twenty-one years ago had troubles that ended in a divorce. His wife remarried one year ago and he was left very lonely and heartbroken and after they separated he came back to see me. I found myself on my "dream road" again; hoping he really did love me and thinking we might find some happiness together. While he was broke, hurt, lonesome and looking for sympathy because of his broken marriage, I was leaning toward him because I had been so lonely and desiring companionship. But I came to realize his marriage was a wall between us and that he still loved his wife so much there just could not be room for any love in his heart for me. And his coming to see me was a pleasure that I enjoyed and wanted, but I saw it was breaking up the relationship between my daughter and me, and no man I knew, was worth hurting my daughter for the difference. So when I saw the danger sign and heard what my conscience had to say to me, I began to look for the detour sign. I still loved the man, and I hope someday he will find the answers and love he is looking for. If he could have loved me instead of the other woman, I think our whole lives would have been different. But, no complaints. I thought, I can't take such a risk now, at my daughter's expense.

So where does all this leave me? Only to continue on the crossroads of life with a desire for traveling on the straight and narrow, "road of dedication," with a wishful glance now and then, down the "road of might've been" and my "dream road." The "backward road" is closed to me forever and I am glad it is so. The experiences and wisdom that I gained along the

ay will be of invaluable help to me and a guiding sign post to direct me in the right direction from now on.

If it were left up to me today to choose which of the four roads to travel on for the rest of my life, I know I could not trust myself to choose rightly because I am sure that my better judgment now would direct me further on the "road of dedication" where I could do so much for mother. But I am afraid my natural heart would direct me down my "dream road" because I still desire and crave love and companionship from the opposite sex. And so my desires and emotions would most likely direct me down the "road of might've been," and more hurt and embarrassment for my child. She has been hurt so often because of what people in general think and feel toward a child born out of wedlock. She has come to me crying so many times because her feelings were hurt over something some child had said or done to her because of the mistake that I made; a mistake that she had had no part in, no choice whatsoever, and yet she has been hurt so badly and deeply so often. I never made any secret of the fact I never married. And yet I don't see the point in always telling the whole truth since my child was born out of wedlock. But I had no desire to live a lie for the rest of my life as I would have had to do if I had started off with a lie. I reasoned it is no sin to have a baby. The sin was already committed and telling a "cover" lie could only add on more sin to stare me in the face every time I was questioned. And I knew questions would be asked.

I am not sorry that I had my baby. She is a wonderful child, something very special and unusual since she had a set of rules and values of her own and she is really stricter on herself than I have been with her. When she started dating, she made herself a set of rules and is intent on following them. If she does as she has started out to do, there is no doubt but what she and I will be traveling the same road.

I am a person that feels the need to be needed. I feel it is important that everyone be needed and know that somebody, somewhere, needs them. It is my nature to want to be needed, very much. And since my mother is completely dependant on me, I hope to do a good job of caring for her as long as she lives, and I hope I can help her last days on earth to be her best days. I don't ever feel free or at liberty to leave the house and mother unless it is absolutely necessary. And when one is made to feel as necessary, responsible and dedicated to another as I have been made to feel for mother, it is surprising how many trips and material belongings become unnecessary.

I am not glad that my mother has to lay here day in and day out in such an unwanted condition, without any of the ordinary comforts and pleasures that people strive to enjoy in this life, but I am glad, since it is His will for her to remain on this earth, in whatever condition, that God has made me willing and able to comfort and help her. I feel like God has bestowed on me the

two greatest honors a woman could ever hope to claim — that of being a **mother** and a **nurse** for my mother. God has blessed me to be honest, although it was not always easy. And I have a daughter who really appreciates the truth. And I know that her and mother's need for me is the reason alone (by God's grace) that I am anything at all today. I am glad that it pleased God to turn my wayward thoughts to someone who needed me and made me willing to accept the great and straining responsibility of caring for my mother.

I hope it is God's will to keep me on the "road of dedication" as long as I live. I know this road affords little, if any, of the natural pleasures and fun that is my nature to desire and want, and I fear that I will be tempted now and then, if not kept by Him, to stray from the main road to find some of such pleasures as my "dream road" would afford. Yet, I know if God does not keep me and I am allowed to venture too far on my "dream road," it would eventually lead me back to the road of "might've been." This could only lead to more troubles, shame, regrets, desperation and confusion. There have been people and things on the "backward road" that still appeal to my vain nature and draw my attention, tempting me to go looking for what pleasures I might find. I believe it is the innate nature of every woman to want what I was seeking on my "dream road," but a dream was all it would ever be for me because finding someone who wanted to travel that road with me was my problem. That, my God did not purpose. And traveling it alone with the all-seeing eye and watchful Hand of my God is what led me to the "road of dedication."

I hope I am still on that road today, and, if so, I know that I will never find excitement, fun and pleasures. The going will be rough, tough and rocky, most of the way. And there will be times when I will reach out to the great Hand of God and He will not grasp my hand as He has done for me so many times. There will be times, as on the "backward road," when God will seem too far away. But, as I strive, I hope, for the worthwhile things in life, I know that God will never be too far away, but the question with me remains, will I feel His presence and help on the next turn in the road?

The Apostle Paul said in the scripture, "I am not ashamed of the gospel of Christ." Romans 1:16. Since the apostle said he was not ashamed of the gospel of Christ, I do not believe he was ashamed of his experience either. He said in his state of disbelief he lived the life of a Pharisee after the most strictest sect of the Jew's religion. (See Acts 26:5.) But God brought him to the point and place to later declare, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8:28. So it is with me that neither am I ashamed of my experience of the same faith God has given me in the road I have had to travel for I now know that "All things work

together for good" because God is choosing the things for our good and is performing the works through us while drawing it all together, working out the good as is best for each of His children. And I am made glad I have been made willing in the day of His power to trust Him for His grace and His great guiding Hand.

And, if I have lost you somewhere along the way, just follow the sign (or mile) posts and guidance in your consciences, and look to God for guidance, and if you were one chosen in that eternal love one day you will reach the Shore of The Great Beyond where we will all be traveling the same road, "and the **STREET OF THE CITY WAS PURE GOLD.**" Rev. 21:21.

Bessie Jo Pittman
1959

December 20, 1987

Dear Brother Mewborn,

I am 70½ years old now, and I want to add a very happy ending to this part of my life as I recorded in 1959. The hardest thing I've ever had to do was to tell my dear, invalid mother that I was going to have a baby. Oh! I was prepared for a slap in the face, a scolding, bitter tears; yes, I even expected her to disown me. But she gently laid her dear, good hand on mine (as I was on my knees and hurting so much for having hurt her). She said calmly, "Bessie, that hurts me more than anything I've ever heard, but since I know you will never marry, maybe that baby will prove to be a blessing to you in your old age." Well, it turned out that my baby was a real blessing the last 12 years (the worse years) of her life. If I had not had that baby, only God knows what would mine and mama's last years would have been like. Verna Jo gave me two loving grandsons, and they have given me two very dear, loving granddaughters-in-law. I love them and they love me as my own flesh and blood. And they have given me three wonderful great-granddaughters, 3½, 14½ months and 12½ months old, and yes, Verna Jo is a real blessing to me in my old age and her boys and their wives. And so, now on my "road of dedication" babysitting is a real joy for my three great-granddaughters every chance I get. Oh! I do love my children so much.

I've said 1000 or more times that I am not proud of anything I've ever done in my state of sin and disbelief, but "thank God for my baby." Yet, at the time she was conceived, I nor mama had no home. All of my brothers and sisters turned against me — (I never blamed them for I had put myself in a position to be grudged and I was). My only two sisters and all of her daddy's people, even his mother, stuck by me and were so good to me and my baby. The two sisters are dead now. I have two brothers and two sisters living, but only one sister and one brother talk to me. The other two and a brother-in-law don't even know

if I am living or dead. But, thank God I have my "youn-guns." Mama told me years before she died that if I only had someone to look after me and help me with Verna Jo that she would want to do the rest. And I think so much about the unwanted condition she was in, her whole body, inside and out, completely paralyzed except for her right hand from 6 strokes. She had no control of her bowels or kidneys, didn't even know the taste of her food. She would always ask me what she was eating. She couldn't swallow anything unless I made it like baby food; in fact, she did eat some baby food. And her own children didn't come to see her very often. Yet, she wanted to live because of me. She could not hear well and Verna Jo and I were the only ones that could understand most of what she said.

Brother Mewborn, not too long ago, you ask me my mother's and father's names, and also you wanted to know when I united with the church. My mother's name was Pauline (better known as "Polly") Aycock Pittman. My father's name was Joseph Pittman. As to my church membership, I first united with Old Beulah Church, Johnston County, N.C., on the third Sunday in June, 1945, and was baptized the third Sunday in July, following. However, I later called for my name because I was not satisfied with my baptism. It was on the fifth Sunday in August, 1971, that I offered to Oak Grove Church at Oak Grove, near Cary, Wake County, North Carolina, and was baptized by my pastor, Elder T. Allen Johnson. I have been completely satisfied ever since. Although our little church is very small in membership, God has blessed us with some wonderful meetings and Elder Curtis Parrish is now serving us as pastor in a most faithful and satisfactory manner. I look forward to each meeting day at our little church.

B.J.P.

The Meaning Of Some Of My Experiences And A Vision Revealed

Dear Elder Mewborn,

Please renew my subscription to **Zion's Landmark** another year. You may use the balance of my check wherever you feel it is needed most.

Elder Mewborn, I hope it will be God's will to give you and your precious family strength and courage to continue in your labour of love in the publication of **Zion's Landmark**. You have been so blessed to be kind to all the lovers of **Zion's Landmark** who enjoy reading its pages from time to time so very

much.

There are a couple of experiences and a dream that I would like to share with you and the Lord's people, if not deceived, as I write you these lines.

The first one took place around twenty-seven years ago. It was then when I believe I was weaned away from this world's pleasures. My husband and I, along with several other couples, all of us being worldly minded, went to celebrate a wedding anniversary in a night club near Washington, D.C. As we checked into the club, I tarried behind to chat with a lady about the beautiful cake I was carrying.

As I left her and started to walk down a long hallway into the dining room, a terrible fear came over me. I was terrified beyond words to express it. The band was playing a wedding march like nothing I had ever heard. It seemed to me that the music was coming right out of hell. I was marching to the tune of it right down into that awful place where the sound was coming from. When I came back to myself (and in this natural world), I was sitting down at a table. Someone said, "You look pale." I started to cry and replied, "I am ill." I was kept silent at the moment, and there was a prayer deep within me, "Oh! Lord, help me out of this place and I will never come back." My husband and I left shortly thereafter. He never knew the real reason I wanted to go back home. He never believed as far as I know in visions and dreams.

One night, just before I moved here to Cary, North Carolina, almost ten years ago, I was feeling depressed and sad over leaving our home near Washington, D.C., for the last time. I dreamed that I was ready to move and the living room was empty. I was ready to walk out my front door. When I looked at the door, it was such a beautiful new door, shining as though a beautiful light were shining on it. The workmanship and the texture of the door material were perfect and all was without blemish. I was made to believe then, as I do even now, that this was a Spiritual door through which I would be passing or going through. In the days that followed, I thought a lot about my dream, as it was such

a great comfort to me while I was moving.

At the time I moved to Cary, North Carolina, I had no idea I would be near so many Primitive Baptist Churches located in the Raleigh, North Carolina, area. I have been blessed to attend services almost every Sunday somewhere until last year when my husband was in bad health and passed away suddenly in my arms. He died so easy. It was just like he were going to sleep.

Elder Mewborn, I have been made to believe and see the meaning of my dream unfold before my very eyes as it relates to my life here in North Carolina as I have met all these lovely Old School or Primitive Baptist people. I have enjoyed being in their midst as the gospel was being preached from the pulpit, Salvation by God's free Grace and Grace alone. It is my hope that I have been saved by this same Grace. If I was not, then I am surely lost for ever.

One Sunday about two years ago at one of the meetings as it was coming to a close, I was feeling cast down, so full of sin and wondering if I had been born again. During the service my mind had wondered to other things and I felt so disappointed in myself that I couldn't control my mind any better. I thought to myself, "I am going home empty." They selected a hymn for closing the service, and, suddenly, I was carried away with all the rest in the air above the church. I believe I heard God's children singing in His Spirit. What a beautiful melody it was! I could never express the joy I heard in their voices. It was all so plain. I could hear Mr. Walton Dupree's voice very distinctly. He is blessed as such a good leader when singing the beautiful hymns.

When I came back to myself, I was wiping away the tears. I believe it was Jeanette Proctor that placed her loving arm around my shoulder. I said to her, "I heard them singing in the Spirit."

Thank you so much for reading these poor lines. I know you are so busy, but I just wanted to tell someone about these things. Please come to see me if you and your wife can find the time. Pray for this sinner when you are blessed with the mind in prayer. I

feel that I surely need the prayers of all the Lord's little children.

Very sincerely, a friend by Grace,
Alma S. Dean
Cary, North Carolina
May 3, 1988

Poetry

Dear Brother Mewborn,

I am sending you a little poem that was written by my dear wife, Estelle. If you think it suitable, you may use it in the **Zion's Landmark**.

Yours in hope,
Reuben Hawks, Jr.
Galax, Va. 24333
April 21, 1988

"Come Quickly, Lord"

Even so, come quickly, Lord,
Now while my soul's afresh;
Unto thy Heavenly Kingdom take
Me to the day of endless rest.

Even so, come quickly, Lord,
While my dim eyes can see;
A distant ray of things to come,
A faint insight of things to be,

Even so, come quickly, Lord,
Now, while my heart can cry.
I'm thankful, I hope, for each hoary hair,
I'm glad that I was born to die.

Estelle Hawks
April 17, 1988

"A Word Fitly Spoken Is Like Apples Of Gold In Pictures Of Silver" Proverbs 25:11

Dear Brother Mewborn,

I enjoy reading **Zion's Landmark** that you and others are blessed to prepare that we are able, if not deceived, to thank God. He can prepare a table in the wilderness. It is recorded in scripture, "The preparations of

the heart in man, and the answer of the tongue is from the Lord." Proverbs 16:1.

Words cannot describe the beauty before us daily. The thunder that follows the lightning, the wind as it whistles, first coming from the south, and then from the north, bringing in the first touch of frost, coloring the leaves with great grandeur of beauty. God gives that we may enjoy a touch of His love. Even a tiny dewdrop sparkles in the early morning sun beyond the beauty of a diamond of unknown worldly value.

Such reality, whatever the form, whether natural or spiritual, is more to be desired than worldly jewels that can be disintegrated and soon fade away. Our Saviour said, "For where your treasure is, there will your heart be also." Matthew 6:21.

I hope I'm thankful for your work and patience as editor of **Zion's Landmark** which you carry along with the other heavy load of your natural livelihood of yourself and family. May God continue blessing you with strength for the same also, your wife who helps you with the paper, your loved ones wherever they are, as you work together.

I hope to be thankful with my lot.

In Bonds of love,
Miriam Lee
Colonial Rest Home
303 Hospital Road
Smithfield, N.C. 27577
October 10, 1988

(To receive this letter, and other ones like it, is worth more than millions of dollars or any sum of monetary value. I cannot express my appreciation and unworthiness for such a blessing! Such expression of God's handwork is unparalleled and unsucceeded. Let us remember her and go to see her whenever we can. JMM. Ed.)

Reminiscenes That Still Live

Dear People of the Living God,

When I feel low and life seems overwhelming, I have found these words of Brother George Fulk, Associate Editor of **Zion's Landmark**, to be very comforting: "Nothing

can come to pass with us unless it is appointed to us, and surely if we are His, it must be for our good." Also, he said, "Our trials and tribulations, circumstances that give rise to the result, and the result itself, are both appointed to us, and that we could make a world just as easy as this one in which we live, as we could avoid or escape just one of them." Dear ones, this is the truth, if I am blessed to know it.

Another scripture that has mean't much to me is often quoted by my pastor, Elder L.P. Martin: "For the Lord God is a sun and shield; the Lord will give grace and glory: **no good thing will He withhold from them that walk uprightly.**" Psalms 84:11.

Please forgive me, I feel, as I try to write these few lines to you, for I feel that I have to write something, and yet I dread to make the attempt at all, feeling fearful that I could be mistaken in my hearing and little understanding given me, if any.

Elder George Flippin preached at our Lower Country Line Association near Roxboro, N.C., last year, Monday after the first Sunday in July, 1988, concerning the subject of the "Woman taken in the act of adultery." I have heard others attempt to explain the meaning of this scripture, but their explanations did not seem to satisfy my mind.

Elder Flippin said he had a dream or **vision** concerning it. He said the first time Jesus stooped down and with his finger wrote on the ground was when He was crucified. The second time again when He stooped down and wrote on the ground was when He arose or His resurrection from the dead. He said that the woman in this instance is "The Church" for he saw in the vision her clothing (clothes) fade away, and she was dressed as the Bride, the Lamb's Wife, The church of the true and living God. Read John 8:3-11.

My sincere love I send to God's humble, wherever you are, and to the household of faith, though scattered as you are.

In love, I trust,
Mable Hager
300 Avenue D
New Bern, N.C. 28560
September 21, 1988

Cain's Wife

"Q. Who was Cain's wife (Gen. iv. 16, 17)? A. A daughter of Adam, who lived 930 years, and who had sons and daughters (Gen. v:4-5). The very word **Adam** means **Man** or **human being**, and is so rendered 362 times in the Old Testament. If there had been men before Adam, God would not have said, 'Let us make man in our image' (Gen. i. 26); and it would not have been true that, before He made Adam, 'there was not a man to till the ground' (Gen. ii. 5). Paul says that Adam was 'the first man' (1 Cor. xv. 45, 47); and that in Adam all men sinned and died (Rom. v. 12-21). Even Abraham's wife Sarah was his half-sister, the daughter of his father though not of his mother (Gen. xx. 12). Afterwards, when the human race was more numerous, the marriage of near relations was forbidden by God. (Lev. xviii). Nothing is known of the land of Nod, where Cain settled, except that it was east of Eden; it may have been only a few miles from Eden." S. Hassell in Gospel Messenger.

Melchizedek

"Q. Who was Melchizedek? A. Melchizedek is mentioned in Gen. 17-20, Psalms ex. 4, and Heb. vii. 1-3, and seems alluded to in Zech. vi. 1-3. He was an actual person, the type of Christ, a priest of the Most High God, and king of righteousness, also king of Salem or peace. Salem was an early name of Jerusalem; and a later king of Jerusalem (then called Jebus) was, in the time of Joshua (x. 1) Adonizedek, whose name means lord for righteousness. In the cruciform tablets recently discovered at Tel el-Anarna, in Upper Egypt, it is shown that Salem or Jerusalem was a very ancient city and had a temple of the Most High God, and that its ruler was a priest king. In the oldest translation of the New Testament, the Syriac version made in the second century. The third verse of the seventh chapter of Hebrews reads as follows:

"Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth forever." In the mystery of his person, and in being both a king and a priest, and in having no predecessor or successor, no known beginning or end in his priestly office, and in being king of righteousness and peace and of Jerusalem, and in being superior to Abraham (Abraham paying him tithes) and in bringing forth bread and wine (emblems of the Lord's supper) to Abraham, and in blessing Abraham, he was like Christ. — S. Hassell in Gospel Messenger.

Family Worship

"Q. Ought worship to be kept up in our families, as among God's people in olden times? A. The decline of family religion is one of the saddest marks of these last, evil and perilous times. True religion is for the individual, the family and the community, as well as for the church. It is not simply for public use on one or two days of the week. It is the spiritual life of its possessor, and should be manifested continually in our dealings with God, and with our families, and with our fellow men. The children of the resurrection should live evermore as in the holy and loving presence of their Heavenly Father, for the benefit of their families, and others, and for eternity. Family worship is of far more importance than Sunday Schools, theological seminaries, and protracted meetings. Its neglect among the people of God is a sure sign of their growing worldliness, covetousness, and carnality. — S. Hassell in Gospel Messenger.

The Serpent and Eve

"Q. Who was the serpent that beguiled Eve in the Garden of Eden? Was he an ape or some being in the shape of a man? A. Not only the primary meaning of the word rendered 'serpent' in Gen. iii. (the hisser), but also the curse pronounced upon him by the Lord in Gen. iii. 14, 15, and the language of the Apostle Paul in 2 Cor. xi. 3, and that of the Apostle John in Rev. xii. 9 and xx. 2 prove that it was a literal serpent that tempted Eve; and the language of John in these two passages of Revelation and that of Christ in John viii. 44, prove that the Devil possessed the body of the serpent and was the real tempter, just as he possessed the bodies of men and of swine during Christ's ministry on earth. Throughout the East a serpent is considered an emblem of the Devil, because of its stealthiness, horribleness, poison and malignity. — S. Hassell in Gospel Messenger.

Reverend

The term "Reverend," has, in modern times, taken the place of the New Testament term Elder. Primitive or Old School Baptist are about the only people who hold to the term Elder for distinguishing the Pastor. They do not want any high-sounding titles applied to them. To apply reverend for men appears to them bigotry, pride and a species of robbery. This word is used but one time in the Bible (Psalms 111. 9.), and then in connection with the Lord's name only. And when inspiration says "Holy and reverend is his (God's) name;" to change it and say, "Holy and Reverend" is the preacher, is robbing God of His name,

to satisfy man's vanity. As well say, "Holy Mr. Smith," as say "Reverend Mr. Smith." Protestants have borrowed this and many other unscriptural customs from the Catholics. May God enable us to reverence Him, and like Elihu (Job 32:21, 22), not give flattering titles to men.

Request

A subscriber and reader of our paper, **Zion's Landmark**, has requested that we republish the following article of experience that was written by Sister Nannie Phillips, wife of Brother Victor Phillips, and mother of the Phillips and wife, Sister Joyce F. Phillips, that was published in the June 1st, 1967, issue of **Zion's Landmark**. She and her family are members of Indian Creek Church, Indian Valley, Va.

J.M. Mewborn

BEAUTIFUL SINGING

Dear Brother Adams,

I cannot begin to tell you how much I enjoyed having you and the other brethren in my home during our New River Association. To think God would bring you people to such a sinner's home is amazing to me!

How beautiful the singing was! I had to stop singing and listen to that joyful sound. It seemed all I could do, not to shout aloud. How I was made to beg the Lord to bless Brother Godwin, Brother Lake and you to preach here that night; and to me he answered my begging. Why is the Lord so good to this sinner? Most of my time I do not feel fit to live and certainly not fit to die. I am afraid to believe that I have a hope, but I know I have been made to love God's people above his natural love. For I believe I have been brought to the test of this love. I would awake from sleep in the mornings and be suddenly carried away in these visions: My brother was in World War Two. I had tried so many times to pray that the Lord would take care of him and return him home safely. One morning I was awakened rather suddenly and I saw my brother coming to my home. This was sometime before the war was over. But when the war was over, he returned home safely.

Another morning, I was awakened again rather suddenly, but after I had been carried to a town where I was seemingly lost. I saw two persons standing on a corner of a street and I asked them how to get home, but they did not speak and I could see by their expressions that they were seeing something behind me. I turned and there stood my father! He had been dead several years. He had the sweetest smile, I believe, I have ever seen on a person's face. I believe it was the smile of Jesus. I threw my arms around him and cried for joy. My troubles were gone and my father had come to take me home. I feel that he is sweetly

resting, till Jesus comes again.

In this vision, I was praying for my mother yet living: Lord take her home to glory, and I was given to know that she was ready to go and as I prayed for myself I was begging, Lord have mercy on this wretch. Some years back, I would awake in distress. One night it seemed my breath was almost gone. There came a begging within my heart: Lord be with me when I come to die, and these words are spoken to me: "I'll never leave or forsake thee."

Around two years ago, I was in so much trouble that it seemed I was praying almost continually. I walked out that morning to hang up a washing of clothes and there was white fog lying in the low places. I was caused to look up and there was a little bow formed out of the white fog. All the bows I have seen in this life were far apart, but this little bow came down just a short distance apart. I thought of the children of Israel when the Lord led them out of Egypt and this scripture came to my mind, "The Lord went before them by day in a pillar of cloud to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."

Ex. 13:21. Then sweet relief came to me.

Brother Adams, I have to shed so many tears when I hope I am given a hearing ear. A few years ago I became ashamed of my tears and for a while my tears were taken away and after this I became so cold spiritually speaking that I could not hear the preaching. I had to cry, Lord, give me back the tears and hearing ear. Thanks be to God, He heard my cry and filled this heart with that sweet love again.

Brother Adams, I miss our dear pastor, Elder Harris so very much. I was so blessed to feed on that heavenly food! under the sound of his preaching, and he was so blessed to preach the truth, fearing no man. Some years back when Elder Harris was so seriously afflicted with his heart, I dreamed of being at my home church, Indian Creek, and a small group, with Elder Harris, was at the front of the church and Elder Harris was looking for a place for us to eat, when all at once a table was set before us with meat on it. That was the most wonderful meat that I have ever eaten. It was so filling and satisfying!

The following weekend I was blessed to go to the Blue Ridge Association at Riverside Church. Elder Harris was there also and preached and he was blessed to feed me again that day on that wonderful meat, the meat that this one so longs for!

I must come to a close, but I could go on and on, telling how good the Lord has been to me. Some of my sweetest moments have been as I drove along the highways, trying to pray and Jesus would appear with me as I drove along praising the Lord aloud. I felt like the car had wings and was lifted off the ground. But oh! the sad and lonely days I have to spend now! I am here alone most of the days. I often think of Brother Atkinson, He speaks of his lonely, sad days.

Brother Adams, I hope it will be God's will for you to visit us again in this life. And when you are cast down, may God give you a mind to pray for this poor lonely one, that it be His will to lead, teach and guide me to the end of my journey here on earth.

My love to God's children wherever they be.

Nannie Phillips
Willis, Va.

Memories

Dear Elder Mewborn,

I was very pleased to see you and Mrs. Mewborn at the East Atlanta Church meeting recently, and to have the opportunity to talk with you briefly.

With regard to my beloved parents, Elder James T. (Jimmy) and Floy Williams Jones, during the past few months, this year, 1988, since their passing from this world, I believe I have become aware why Dad and Mother enjoyed so much going among and being with the Old Baptist in worship and fellowship. During the past year, I have seen much evidence of the strong bind or tie in the Spirit (and friendship) with their church brethren, the sisters and friends. Our natural family was blessed in so many ways by having them as our parents, a legacy that cannot be measured in financial terminology. It is one that we can, and hopefully will, cherish forever.

I wish to subscribe to **Zion's Landmark**, and am enclosing a check for two years with an additional amount of \$25.00 to help you with the expenses of publishing the paper. Since mother's and dad's deaths, I have thought of so many things that I now would like to ask them. We were highly blessed and fortunate to have had them for such a long period of natural time; nevertheless, I was made willing and ready to give them up. Their memories will remain with us forever.

Sincerely,
James (Jim) Jones
Charlotte, N.C. 28205
November 8, 1988

Cataract Surgery

During the late summer and early fall months of this year, 1988, I began having serious trouble with my eyesight or natural vision. I went to an ophthalmologist in Raleigh, N.C. on October 21, 1988, who determined that my right eye had 20/80 vision and my left eye had 20/40 vision. He told me I was legally blind and ordered me to stop driving immediately. He scheduled surgery on Monday, October 24, 1988, and as a result my right eye has healed nicely. I am to return on Monday, December 12th, for the surgery of my left eye.

As a result of these problems, my work in many respects has gotten behind, including the publication of **Zion's Landmark**, but I hope the Lord will bless you to bear with me, and if it is His will, I hope to have everything back on schedule shortly. Thank you for your patience and forbearance. Pray for me, if you are blessed, for I feel the need of them very much!

J.M. Mewborn

Meaningful Poetry

Dear Elder Mewborn,

I would like to have my poem published in **Zion's Landmark**, if you find it satisfactory.

Lisa M. Gilley

GOD LOVES HIS CHILDREN!

God loves His children for they belong to Him,
This causes them to be born again.
We know sometimes we feel so far away
Especially when we kneel down and try to pray.

I hope with hope that He thinks of me,
For He made the clouds and the sea.
And God already knows what is going to be.

And I hope He loves me too,
For there is nothing that I can say or do,
That could change His mind;
For He's been so kind to me
More than words could even begin to tell,
And I hope He will save me from the fires of hell.

For if I am one of His little ones,
It is not from anything I've said or done;
For His greatness couldn't all be told
For it's so great that He loves those young and old
With great joy untold.

Now I believe that's how it is,
If I am His I hope to meet with Him one great day,
As I live through this life and in the way,
May He bless me to do the best I can
For I surely know that it's not up to man.

Lisa Michele Gilley
Martinsville, Va., 24112
April 26, (Monday), 1987

Thoughts In The Night

Dear Elder Mewborn and family,

This is one of many nights that I cannot sleep. I have so many troubled thoughts and fears; yet, I am given some blessed thoughts and hope too.

That beautiful, true old Hymn, No. 175 in Goble's Hymn Book,

AMAZING grace, how sweet the sound!
That saved a wretch like me!
Once was lost, but now am found
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear;
The hour I first believed."

And the last verse gives such a beautiful promise,

When we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise,
Than when we first begun."

Oh! what a wonderful promise that is to me to have
a little hope that one sweet day in a better world
we will sing God's praises for all of eternity. If I could
just know this for a fact, maybe I could sleep a peaceful
sleep just one more time.

I want to mention Brother Bill Lake of Florida, if
these lines are published in **Zion's Landmark**. How
very much my husband, Roy, and I enjoyed his visit
here during and just before our association, the Mates
Creek, this year. It was a good visit. Brother Bill, we
hope it is the Lord's will that you can do it again. We
were blessed to have Elder Woodrow Lake and his
wife, Sister Rena, for two nights during the Mates
Creek Association, held with Indian Creek Church,
Hulloden, W.Va. We did not realize just how much we
had missed him until we heard him blessed in preach-
ing the true Gospel once more. We were doubly bles-
sed for Brother Bill Keezee and wife, Sister Callie,
spent both nights with us in our humble home at that
time. I was feeling very badly, physically speaking,
and they were a big help to me. We had a wonderful
association with so many able elders, and all seemed
to be at peace.

We love our new pastor, Elder Elmer Smith. It is a
long way and hard trip for him to make from Ransom,
Kentucky, over here each first weekend, but he has
been faithful in coming when he was in such terrible
pain with his back. He is a dear pastor, dear brother
in hope, and a dear friend! His wife, Betty, is a dear,
sweet sister in our faith also.

I am blessed with a wonderful husband who be-
lieves the same doctrine as I have been made to
believe, that if we are saved, it is by the Grace of God,

and that it is not of anything that he or anyone has
done to bring it about.

"The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures."

I am very poor at writing and especially in getting
my thoughts on paper just how I feel, but there is one
thing, I feel, that I know and that is I love what the
world calls "Hardshell Baptists." I can remember when
I was 10 years old my schoolmates calling me that.
It hurt my feelings then, but now I say, "if I am anything,
I hope I am one."

Bessie B. (Mrs. Roy S.) Oxley,
Hurricane, West Virginia, 25526
November 27, 1986

OBITUARIES

Elder James T. Jones

Elder James Thomas Jones, age 86, of Marshville,
N.C., our pastor for 51 years, died Saturday, August
13, 1988, in Charlotte Memorial Hospital, Charlotte,
N.C. He was an elder in the Primitive Baptist Church
for 51 years and was a retired farmer.

A native of Anson County, North Carolina, he was
born in Cason's Old Field section, and was the son of
the late Edwin Clark and Martha Althea Griffin
Jones.

His funeral service was held Monday, August 15,
1988, at Lawyer's Springs Primitive Baptist Church,
in Peachland, North Carolina, where he was a life
long member. He joined the church on April 11, 1925,
and was ordained to the full work of the gospel ministry
January 25, 1936.

The funeral service was conducted by Elders Calvin
Harward, Sanford, N.C., W.C. Edwards, Mint Hill,
N.C., with closing remarks by Elder Eugene Gunter,
Gastonia, N.C., at the graveside in the Marshville,
N.C. (City) cemetery.

Elder Jones was the widower of the late Floy Will-
iams Jones, whom he married on November 6, 1926.
Survivors include two sons, Edwin Jones, Wingate,
N.C., and James Marshall Jones, Charlotte, N.C.; a
brother, Jesse P. Jones, Morganton, N.C.; a sister,
Mrs. Lettie Bill Jones Johnson, Durham, N.C.; with 11
grandchildren and six great-grandchildren. To the sur-
viving sons, their families and grandchildren, we pray
God's richest blessing to rest upon them in caring for
him. A daughter, Mrs. Martha Jones Burnette, pre-

ceded him in death.

Elder James T. Jones will be greatly missed at the Primitive Baptist Associations. Our loss, we feel, is his eternal gain.

Elder W.C. Edwards, Moderator
Vivian Jones, Church Clerk
(Vivian Jones, writer, assisted
by Sister Evelyn Lee)

In Memory
Elder James T. (Jimmy) Jones
(1902-1988)
Floy Williams Jones
(1907-1988)

Elder James Thomas Jones, (better known to many as Elder Jimmy Jones), was born May 28, 1902, in Cason's Old Field Station, Anson County, North Carolina, and passed from this life on Saturday, August 13, 1988, at Charlotte Memorial Hospital, Charlotte, North Carolina. He was a son of the late Edwin Clark and Martha Athea Griffin Jones.

On November 6, 1926, he married the former Floy Williams, and to them were born the following children, James Marshall Jones, Charlotte, N.C., and Edwin Clark Jones, Wingate, N.C. One daughter, Martha Jones Burnett, preceeded them in death on November 21, 1960. His wife, Sister Floy W. Jones, passed away on January 1, 1988. (See Obituary of Floy W. Jones in "May-June, 1988", issue of **Zion's Landmark**.)

According to the record, he joined Lawyer's Springs Church on Saturday before the first Sunday in November, 1924, and was baptized on the following Sunday. Sister Floy W. Jones joined Lawyer's Spring Church at the August, 1925, meeting, and was baptized at that meeting. He was liberated by his home church to speak in public on May 30, 1931, and was later ordained to the ministry on January 25, 1936.

Lawyer's Spring Church called him to serve with the late Elder Walter C. Edwards as their pastor on Saturday before the fourth Sunday in December, 1936, and they continued in this capacity until Elder Walter Edwards' death in 1956. Elder James T. (Jimmy) Jones continued on as pastor until the church called him to serve with Elder Clerod Edwards on Saturday before the fifth Sunday in July, 1973. Elder James T. (Jimmy) Jones also served the Seven Mile Primitive Baptist Church, near Clinton, Sampson County, North Carolina, in the early 1950's, but due to traveling distance of 100 miles or more one-way, he was required to discontinue his service.

His membership with the church was for a period of 63 years, and God wonderfully blessed him to faith-

fully serve his brethren for 52 years, a wonderful record to leave behind. At the time of his death, August 13, 1988, he was the oldest ordained minister in years of service among our people. Both Elder Jones and Sister Jones were faithful (by the Grace of God) to their calling, and they traveled extensively together among God's afflicted, poor people for all of those years. Wherever you saw one, you usually saw the other.

The first time I ever remember seeing Elder Jones was in the year 1939, when I was 7 years old. My father, the late Elder Joshua (J.E.) Mewborn, that April, had just bought a new 1939 green Chevrolet, and we left that first Saturday morning in May, (1939), my brother, Henry, having just learned to drive at age 16 and doing the driving, for the Spring Session of the Bear Creek Association that was held, as I recall, with Lawyer's Spring Church. That 200 mile trip from Greene County, in the central eastern part of the state almost to Charlotte seemed like a journey across the world. I was a tired little fellow, but slept good that night in the home of old Brother (Deacon) J.W. Jones (Squire Jim as he was commonly called) who as so active at that time for a man of his age. That was an experience I will never forget. One thing that I remember quite well were the nice wells, cemented over with concrete. The water came up through the concrete in long, narrow cylindrical, clean and shining, metal buckets, quite an advancement from a sanitary viewpoint for that day and time. All of this is in my memory of seeing Elder Jimmy (James T.) Jones nearly fifty years ago.

I once heard Elder T. Floyd Adams say that it was, indeed, a wonderful blessing to have the gift of fellowship of the Church of the true and living God while we live in this world. But, he said, "What concerns me most of all, will I be favored with that blessing the moment when God's time comes for Him to take me out of this world?" "If," he said, "that be the case, then such an event would be alone by the mercy and grace of God. Many continue with His people here for a while, and when not kept, this blessed fellowship is withdrawn." The former was the case with Elder and Sister Jones, for they were kept.

Let us note for the sake of the record that throughout Elder Jones' 63 year period of affiliation with the Primitive or Old School Baptist Church, he witnessed several major separations or divisions among the ranks of the militant church, two of which he was personally involved in 1926 and 1970. In both of them, God wonderfully blessed and kept him in the faith and within His fold. To be blessed to live with His people here in earth is, indeed, a wonderful blessing, but to live and die with them here in blessed fellowship is that blessing beyond measure of comprehension. Oh! that this could be our lot.

Submitted in their sacred memory,
J.M. Mewborn



Elder James T. (Jimmy) Jones and Sister Floy W. Jones, made in 1941 when he was 38 years of age and she was 33 years of age.



Elder James T. (Jimmy) Jones and Sister Floy W. Jones. (Photograph made about five years ago in their latter years of life.)

James Marvin Rice

Our beloved brother, Marvin Rice, was called home from his earthly walk on February 10, 1988. He was born on March 12, 1912, in Caswell County, North Carolina, to the late William Samuel and Mattie Wright Rice. Brother Rice was 75 years of age at the time of his death.

Left to mourn his passing are his wife, Mrs. Lucille Andrews Rice; three sons, William Rice, Wade Rice and Harold Rice; four daughters, Mrs. Sylvia Richardson, Mrs. Betty Puckett, Mrs. Mary Walker and Mrs. Hilda Davis; one foster daughter, Miss Penny Dabbs; three brothers, Herbert Rice, Clyde Rice and David Rice; one sister, Mrs. Nettie Rainey; with 13 grandchildren and 4 great-grandchildren.

We, the members and friends of Burlington Primitive Baptist Church, Burlington, North Carolina, bow in humble submission to the Will of God. We thank God, if He would bless us to that end, that we were favored to know Brother Marvin and cherish the time we were blessed to spend with him. We loved Brother Rice, and, do, indeed, miss him. We believe, however, that our loss is his eternal gain.

Brother Rice joined Burlington Primitive Baptist Church on September 15, 1957, and was baptized on October 6, 1957. He was called and ordained to the office of deacon, and was blessed of God to serve faithfully until his death. On September 2, 1978, the church invited Brother Rice in the stand to speak. He was later liberated to speak among all of our correspondences. He was a gentle, loving man, and was well received wherever he was blessed to visit.

Our precious brother believed the wonderful truth as it is in Jesus Christ, and bore in his heart the hope of a better life. He was favored to stand firm in his convictions, and to be watchful for the second coming of Christ without sin unto salvation.

Brother Rice is at rest now, and though we miss him, we would not wish him back. Sleep on, sleep on, beloved brother!

Written in love by request of Burlington Church.

Curry D. Barnwell, and
Elder John T. Lee, Committee

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psalms 90:1,2.

MEETINGS

Schedule Of Union Meetings For The Fifth Saturday And Sunday In January, 1989

Black Creek Union will meet with the Church at Contentnea, located about five miles west from Wilson, N.C., on the south side of N.C. 42 Highway. Elder Walter Barnes was chosen to preach the introductory sermon and Elder Delbert Carraway is his alternate. (J.B. Williams, Union Clerk, Rocky Mount, N.C.)

Angier Union will meet with Old Union Church, Johnston County, N.C. Old Union Church is located on the north side of the Brogden Road about midway distance between Smithfield, N.C. and Goldsboro, N.C. (Bobby Daughtry, Union Clerk, Princeton, N.C.)

Lower Country Line Union will meet with Eno Church, located in Braggtown, Durham, N.C. Elder L.P. Martin was chosen to preach the introductory sermon and Elder Wallace Oakley is his alternate. (Bernard Whitefield, Union Clerk, Carrboro, N.C.)

Mill Branch Union will meet with Mt. Pleasant Church, Lee County, South Carolina, near Bishopville. Follow Int. 20 to Exit 116. Go towards Bishopville for about 1,000 yards; turn left at first hardtop road; then proceed to church about 2 miles on your left. (J.D. Wright, Union Clerk, Tabor City, N.C.)

White Oak Union will meet with Davis Memorial Church, Onslow County, near Richlands and Jacksonville, N.C. Elder Furney Davis was chosen to preach the introductory sermon and Elder Owen Kennedy is his alternate. (Johnnie Carroll, Union Clerk, Newport, N.C.)

Black River Union will meet with Reedy Prong Church, Johnston County, N.C. Church is located about ten miles east of Dunn near the intersection of Highway Nos. 55 and 50. (Alonzo Barefoot, Union Clerk, Newton Grove, N.C.)

Lower Mayo Union will meet with Macedonia Church (**On Sunday Only**). Macedonia Church is located on Old Route 87, just west of Reidsville, Rockingham County, N.C., near Wentworth, N.C. (Cletus Turner, Union Clerk, Bassett, Va.)

ZION'S LANDMARK

PUBLISHED BI-MONTHLY
BY

PRIMITIVE OR OLD SCHOOL BAPTIST

POSTMASTER: Please forward
Change-of-Address Orders on Form 3579 to
Elder J.M. Mewborn, Editor, Zion's Landmark
Willow Spring, NC

Second Class Postage Paid at Benson, NC 27504
USPS 699-220

DEVOTED TO THE CAUSE OF JESUS CHRIST

EDITOR - Elder J. M. Mewborn, Willow Spring, NC 27592

ASSOCIATE EDITOR - George A. Fulk, Friends Home, Inc.
925 Newgarden Road, Apt. 506, Greensboro, NC 27410

Volume CXX

November - December 1988

Number 6

THE LOVE OF GOD FOR HIS CHURCH

My Spirit is searching far and near;
In earth it finds no love;
But seeks that Heavenly Kingdom here,
Sent down from Christ above.

We hear Him saying to His Bride,
To you I give my love;
For you I came on earth and died,
To take you Home above.

We travel far across the land,
To hear the gospel preached;
And mingle with that Heavenly band,
Their love we all do seek.

That love, it means so much to us,
That love, we understand;
That love is what we learn to trust
Of that sweet, Heavenly band.

(Continued on page 2)

NOTICE

The subscription rates of Zion's Landmark
are shown below:

\$8.00 PER YEAR

\$15.00 2 YEARS

To Elders:

\$7.00 PER YEAR

\$13.00 2 YEARS

The above rates took effect with the "January-February, 1986," issue.

J.M. Mewborn, Editor

06-01-88

WINSTON SALEM NC 27109

PO BOX 7777 REYNOLDA STATION

NC BAPTIST HISTORICAL

(Continued)

That love is planted in our hearts,
 It fadeth not away;
 For when we are so far apart,
 It brings us close that way.

And when we part to meet no more,
 While we on earth remain;
 We hope to meet on Heaven's shore,
 Where that Love will be the same.

Woodrow Lake,
 Coats, N.C. 27521
 (Composed December 19, 1962)

GREETINGS IN THE NEW YEAR — 1989

("The Goodness Of God Endureth Continually."
 Psalms 52:1.)

GREAT GOD! before thy throne
 We joyfully appear,
 In songs to make thy glories known,
 And thus begin the year.

What favors all divine!
 What mercies shall we share!
 What blessings all around us shine
 To open this new year!

Indulgent goodness spares
 And still preserves us here,
 And bounty all divine prepares
 Supplies for this new year.

Our follies past forgive;
 Our souls divinely cheer;
 And help us more on thee to live,
 Dear Lord, in this new year.

Prepare us for thy will,
 Whatever may appear;
 And let thy loving-kindness still
 Preserve us through the year.

Confirm our souls in thee,
 In faith and holy fear;
 And let a precious Jesus be
 Our song through all the year.

(Selected)

ARE YOU MISSING YOUR PAPER?

Occasionally, we learn that you, our regular subscribers, miss your paper. Please let us know at anytime when you fail to get it. We will be more than glad to supply the missing number by direct mail from our business office.

Will you, however, help us as follows:

(1) Check the address on your post office delivery label below. If your address is not correct, (including Zip Code), will you advise us your up-to-date, correct mailing address at once?

(2) Will you double check the back issues that you have already received for the year 1987, and advise us of any copy or copies that you have missed, including this issue. We want to make sure that you get your paper.

Thank you very much for your help!

Editor

A True Servant's Cry

Through heat and cold I've often gone
 To do my Master's will;
 To serve His children here in life
 My mission here to fill.

This mission that my Blessed Lord
 I hope has given me,
 To feed His sheep redeemed by blood,
 And His disciples be.

A Soldier of the Cross I hope,
 I've walked twelve miles at night,
 To serve a Church that called for me
 Their enemies to fight.

And feed them with the precious food,
 The Lord has given me;
 And without money and without price
 But all of grace so free.

The Grace of God so rich and free
 Was treasured in His Son;
 For all His children here on earth
 Before that time begun

Zion's Landmark (ISSN0744-6187) is published Bi-Monthly (January, March, May, July, September, & November) for \$8.00 per year by Elder J.M. Mewborn, P.O. Box 277, Willow Spring, N.C., 27592-0277. Second Class Postage is paid at Benson, N.C. **POSTMASTER:** Send address changes to **Zion's Landmark**, P.O. Box 277, Willow Spring, N.C., 27592-0277.

And now my Master bids me go,
Proclaim this glorious truth
That His dear children here may glean,
As did dear "little Ruth."

I've walked to serve my Blessed King,
In one day eighteen miles;
To meet with those that love the Lord
And feast upon His smiles.

I rebelled hard against my God,
When first He bade me go;
I said, **OH LORD I CANNOT PREACH,
MY SINS BESET ME SO."**

I said, **"OH LORD I KNOW THAT THOU
CAN KILL ME IF THOU WILL,
BUT THOU CAN NEVER MAKE ME
PREACH,
'TIL THOU BREAK MY STUBBORN
WILL."**

And now I feel that I must go
Wherever thy Spirit leads,
And speak the words Thou giveth me,
Thy little ones to feed.

(Elder) J.B. Reid (Deceased)
San Juan, Texas
(Taken from Zion's Landmark record)

A True Servant's Companion's Cry

("My Grace Is Sufficient For Thee."
II Cor. 12:9.)

My soul is in darkness, my Jesus is gone,
And I am down in the valley to mourn.
These words of the Saviour to me are so sweet,
My Grace Is Sufficient For Thee."

My soul is distressed and I wander around,
My eyes are both blind to the way.
But Jesus, His words are so sweet,
"My Grace Is Sufficient For Thee."

The road, when He is gone, is both rugged and
rough,
And the darkness so thick I can feel.
Then the Voice of the Saviour, so still and so sweet
Says, "My Grace Is Sufficient For Thee."

My companion, whom I love, is called of God
To feed the dear lambs of the Lord.
Oh for Grace to sustain me and cause me to see
"Thy Grace Is Sufficient For Me."

Through cold and through heat he is called to
declare
The **Joy of Salvation** so sweet;
O may I submissively wait and be made to see
"Thy Grace Is Sufficient For Me."

My dear brethren and sisters, whom I love in the
Lord,
Are gathered together in Love.
With the saints of God, and I am here to see
"Thy Grace Is Sufficient For Thee."

Lord, when thou art near, I feel not alone,
My soul -- it is filled up with your songs.
The house is all filled with goodness so sweet,
"Thy Grace Is Sufficient For Me."

(This poem was written recently when I was all
alone. My dear husband, companion and servant in
the Lord, had gone to his church meeting on that
day. My God pardon error and bless the truth).

Mrs. J.B. Reid,
San Juan, Texas

The beautiful sequel to this lovely poem was writ-
ten by Sister J.B. Reid's husband, Elder J.B. Reid,
San Juan, Texas, and was published on the front
(cover) page of the "May-June 1987" issue of
Zion's Landmark. We are republishing it again for
the benefit of those who may not have read it. This
beloved couple was bound to have been devoted
to one another and to the blessed cause of the Glory
of God and His church. J.M.M., Editor.

BALAAM REQUEST FOR REPUBLICATION

Dear Elder Mewborn,

I would like to renew my subscription to
the **Zion's Landmark**.

For several months now I have had on my
mind a portion of scripture from the Book of
Numbers concerning Balaam. Although
Balaam was given to know the power of God,
to bless the children of Israel, and the Spirit
of God came also upon him, (See Numbers
24:2), I believe the scriptures make it clear
that he was of the non-elect and reserved for
everlasting darkness.

Our first hint to this fact is in Numbers 22:7,
"And the elders of Moab and the elders of
Midian departed with the rewards of divina-
tion in their land; and they came unto Balaam,
and spake unto him the words of Balak." This
verse tells us that Balaam was for hire with
his works, earning wages.

He also used enchantments. "And when

Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness." Numbers 24:1.

The 15th, 16th and 17th verses of 2nd Peter, Chapter 2, tells us that Balaam was one to whom the mist of darkness is reserved forever. Also Jude, Verse 11, puts Balaam in the same category with Cain.

Yesterday, a brother gave us an old issue of **Zion's Landmark** dated May 15, 1967, that contained an article entitled, "Views Concerning Balaam," written by Elder John T. Simpson. This article is well written and expresses my exact belief on the subject of Balaam. If you have a copy of this issue (May 15, 1967), would you please print this article in a future issue of **Zion's Landmark**, or, perhaps, write an article yourself on this subject, as I believe it would be of interest to many of our brothers and sisters. Thank you.

A sister in hope,
Lou Ona (Mrs. Clayton H.) Bond
Route 1, Box 150
Willis, Va. 24380
October 14, 1987

VIEWS CONCERNING BALAAM

Dear Brother and Sister Adams,

From time to time I have been asked for my views or what the Lord has given me to believe concerning Balaam. My thoughts or views are not worth anything unless they be of God. It must be given of the Holy Spirit and it is not of the outer man but must be of the inner man, the one born of God, for that which is born of the Spirit of God is Spirit, it is not of the flesh. Paul said: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11.

Reading the Old Testament as it is recorded under the legal dispensation, Num. chapter 22, Balaam appears to be very confusing. Particularly if we are given to read only what is recorded of Balaam in the Old Testament, which in substance, says do and live as the many so-called religious orders of the world are contending today. When we

only read the account as is recorded in the Old Testament, we are inclined to look on Balaam as one of the true prophets of God. But a far different story is clearly made manifest when we are given to read what holy men of God have been given to write, in the New Testament. Should we have the same inspiration as was given the men of God to set it forth, it would be the same everlasting truth as it is in Jesus Christ, our Lord.

Turning to the New Testament, let us see what is recorded of Balaam. We find it to be clear and concise. The doctrine of Balaam is to induce the Israelites to idolatry, that God curse and punish Israel and cast a stumbling block in their way, all for prestige and money which Balak offered Balaam. John, the Revelator, in writing to the Seven Churches of Asia said, "But I have a few things against thee, because thou hast there, them that hold the doctrine of Balaam who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. 2:14-18. Peter says, "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked by his iniquity; the dumb ass speaking with man's voice forbade the madness of the prophet." II Peter 2:13-16. Jude said "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core." Jude 11.

The truth is clearly revealed in the New Testament, while it is hidden or concealed in the Old Testament. From reading the New Testament, it is at once noticed that the doc-

trine of Balaam was of the flesh. Balaam had a desire to curse the Israelites and gain worldly honor with Balak, king of Moab. Balaam was truly a false prophet striving to live and be with both sides, but his heart was with king Balak. The scriptures tell us we cannot love God and Mammon, we are bound to love one and hate the other, or hold to one and despise the other. Balaam was truly a false prophet whom Balak invited to curse the children of Israel while they were on their way out of the land of darkness, out of Egypt and on their way to the promised land. The children of Israel being in the land of the covenant keeping God, only traveled as the cloud over them traveled by day. The Lord said: "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharoah, and upon all his host upon his chariots and upon his horsemen. And the Egyptians shall know that I am the Lord. The angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: "And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharoah's horses, his chariots, and his horsemen." Ex. 14:20-23. There was no turning back, they must go on, and at God's own appointed time and in God's own appointed way.

They must be led unto the promised land, but first they had to travel forty long years in the wilderness. See Deut. 8:2. We are told, "Thou shalt remember all the way which the Lord, thy God, led thee these forty years in the wilderness, to humble thee and to prove

thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." The Israelites having crossed the Red Sea, now must go through Moab. Balak, being king of Moab, sent "Messengers unto Balaam, the son of Beor, — to call him, saying, Behold there is a people come out from Egypt: behold they cover the face of the earth, and they abide over against me." See Num. 22:5. Balak now strives to get Balaam to curse the Israelites "And God came unto Balaam and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honorable than they. And they came to Balaam, and said to him: Thou saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the work of the Lord my God, to do less or more."

Balaam apparently desired to favor with Balak by doing as he requested since the Israelites were such a threat to the well being of his people, but God restrained him and told him "Thou shalt not curse the people: for they are blessed." King Balak being persistent, continued his effort to get Balaam to "curse me this people" by offering him great honor and riches, but Balaam answered, "Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord

will say unto me more, and God came unto Balaam at night and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I say unto thee, that shalt thou do."

It pleased Balaam to go with the princes of Balak which he proved by so doing; and too, Balaam's vanity and conceit were evidently aroused by Balak's complimentary and flattery expressions, such as, "For I wot (know) that he whom thou blessest is blessed and he whom thou cursest is cursed." Balaam, being under the law, could not see the children of Israel in God's everlasting care, under grace. It was and still is none other than God who stands between His chosen vessels of mercy, His children and the false prophets of the world as was Balaam.

Balaam readily went where King Balak wanted him to go, which was not pleasing to God. Balak took him up into the high places of Baal. Balak, king of Moab, so says Balaam, brought him out of the mountains of the east, saying, come curse me Jacob and come defy Israel. (See Num. 23:7) But it was not God's will that Balaam should do this, so he restrained him from doing so, Balaam told King Balak that he could not go beyond what God had said, still it was in his heart to help king Balak and to curse Israel. Balaam readily had Balak to build seven altars and be offered seven bullocks and seven rams, one each on every altar. This he did three different times and in three different places. See Num. 23:1, 14, 29) All for the purpose of getting Israel cursed and this Balaam meant to do, but God restrained him, and He would not let Balaam curse the Israelites. Burnt offerings in the high places of Baal by Balaam and Balak, proved to be only works of the flesh and Israel was blessed of the Lord while the curse was on king Balak and upon the land of Moab.

"Balak's anger was kindled against Balaam and he smote his hands together: and Balak said unto Balaam, 'I called thee to curse mine enemies, and, behold, thou has altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from

honor.' " Num. 24:10,11..

Balaam replied, "Spake I not also to thy messengers which thou sentest unto me, saying: 'If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith that will I speak?' " "

A close reading of the scriptures reveals Balaam's reply to be in response to King Balak's anger, when he told Balaam to flee "Thou to thy place," for he had called him to curse his enemies, and "Behold, thou hast altogether blessed them these three times."

King Balak could not get Balaam to curse the Israelites, so he said unto Balaam, "Neither curse them at all nor bless them at all." "But Balaam answered and said unto Balak, 'Told not I thee, saying, All that the Lord speaketh that I must do?' " Num. 23:25,26.

Balaam tells King Balak how to put a curse on the Israelites. He said: "Cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." By fornication in this instance, I feel that he meant to induce them to partake of the worship of other churches and other religions — those who differed with them in doctrine, in practice or in the administration of the ordinances. Inducing them to mix and mingle with the Moabites, both in marriage and in worship — worship their gods and sacrifice to idols, exactly as the world is striving to do today. "Come let us all be one, let us all be happy together. We are all working to go to the same place," etc., etc. Simply setting aside God's free unmerited grace for man's works; worshipping Baal and other idols and striving to fulfill the law. In so doing they deny Jesus Christ's work in fulfilling the law. They are going about to establish their own righteousness by their own works of the law. Balaam was no different from the man of the so-called religions of the world today; the first sign of an unbeliever is to deny God's holy decrees, God's sovereign works.

Doesn't the world deny the sovereignty of God over His creation? When one sets forth God's everlasting providence over His crea-

tion, many shy away. They cannot see election, neither will they accept it as a fundamental principle upon which salvation is based; and they equally oppose predestination of all things as well as an all-powerful God, who said through the mouth of the Prophet Isaiah: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:9,10. These opposers find fault with "Salvation is of the Lord." They do not like the "IS OF THE LORD." Free agency of the creature is substituted for God's free unmerited grace. Self-works as a means of salvation denies Jesus Christ as the Savior of sinners.

Jude tells us, they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in gainsaying of Core. Jude 11. What is the way of Cain but the way of the sin cursed world, the way of the natural man? The Lord put a curse upon the ground for Adam's sake, that he should eat of it all the days of his life. Yet, when Cain brought his offering unto the Lord, he wanted the Lord to forget the curse and receive his offering. The worldly minded contenders or professors of religion are no different from Cain. They want the Lord to accept their offerings of the flesh, which are carnal, evil and sinful. The natural or worldly minded man has a natural religion, a religion, that knows nothing of the second birth. That which is born of God is not of this world, neither is their religious belief or their religion. The world thinks of Jesus Christ, the Son of God, as a mere man like unto themselves and are going about worshipping the creature more than the Creator. (God said through David, "Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." Psal. 50:21.)

(They, like Adam and Eve, are sewing fig

leaves of self-righteousness together, to cover their own nakedness, sewed together by the threads of human works, of man to make a covering of legal justification of the law which they profess to fulfill, thereby denying the Son of God.) Where Jesus Christ, the Son of God takes His abode, there the law stands fulfilled. It is not by works lest any man should boast.

In the 16th chapter of Numbers we find Korah (Core) and his followers denying Moses and Aaron as being God's chosen servants to lead the children of Israel. Equally, we find the Lord makes His power known and the earth opened up and consumed Korah and his followers. Korah, a rebellious creature denied God's choosing Moses and Aaron to lead the Israelites out of Egypt, the land of darkness. In so doing we here find recorded, "And perished in the gainsaying of Core."

King Balak of Moab, fearing Israel and offering Balaam great honor and great rewards, and Balaam, being greedy, selfish and covetous, thereby himself being an hireling and not a keeper of God's sheep, as is recorded in the 10th chapter of John, Balaam, like all false prophets, was willing to sacrifice God's free grace in order to stay in the admiration of sinful man's eyes for lustful gains, as is recorded in Rev. 2:14. John was writing to the minister of the Ephesus Church when he said: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

It is evident that God's Holy Word is without man's wisdom. God's word is imbedded in the experience of each of His chosen vessels of mercy, and they are equally kept by the

power of God through faith unto Salvation.

God put a curse upon Cain and man cannot remove it. Balaam kept Balak and his followers in his household and went with them and had them build and make offerings in high places, all to Baal, all the while striving to change God's sovereign will in blessing Israel.

Is it not wonderful to be a possessor of that glorious belief that God is all-powerful and never changes and He has continual watch-care over His own? He said: Lo, I am with you always, even unto the end of the world. Amen.

(Elder) John F. Simpson
Route 1, Box 494
Granite City, Ill. 62040

COMMENTS: Sister Clayton H. Bond asked me in her letter, if I felt to do so, to express my views on "Balaam." I would say that the views of Elder John F. Simpson, as expressed in the above article, with all related sentiments, are the same ones that I have had for many years on this subject. I feel that God blessed Elder John F. Simpson with the true interpretation of this scripture.

I have nothing to add except the most vivid description of "Balaam" that was given by Elder John Leland over 200 years ago in the State of Massachusetts. His description of "Balaam" is the best one I have ever read anywhere and he was blessed to do it in only a few words. This description by Elder Leland came from an old issue of **Zion's Landmark** now in my possession that was published just one hundred years ago. Please read it with interest as I did the first time and see how that the qualities of age and time do not change the truth. Elder Leland's words are truly a gem of memory.

Elder John F. Simpson, the author of the above article, was living (1966-1967) in Granite City, Illinois. He lives today at 901 Avenue "O", N.E., Winter Haven, Florida 33880.

J.M. Mewborn

**"THE WEAPONS OF OUR WARFARE ARE
NOT CARNAL,
BUT MIGHTY THROUGH GOD TO THE
PULLING DOWN
OF STRONG HOLDS." II Cor. 10:4.**

(A DEMONSTRATION)

**Elder P.D. Gold, Zion's Landmark,
Dear Brother in Christ:**

I saw recently an article in the **Landmark** in reference to Elder John Leland, a Baptist minister who was some fifty years ago sent to the General Assembly of Massachusetts to get repealed the law taxing all citizens to support the state (or established) church, and he succeeded. The clergy, of the State (or Established) Church were greatly exasperated against him, and one of them accused Elder Leland falsely of writing and committing to memory his political sermon before the Massachusetts General Assembly in behalf of religious separation from governmental power.

Elder Leland challenged him to a public pulpit performance of extemporaneous preaching. His opponent agreed to the challenge. Elder Leland, the first to preach, arose, when his antagonist gave him for his text, "And Balaam saddled his ass." Numbers 22:21.

Instantaneously, Elder Leland divided his discourse into three heads, and said, "Balaam is the priesthood of the tithing church, the saddle is the tithing system, and the ass is the people." For his agreed (allotted) sixty minutes of time, Leland poured forth in eloquent strains against the iniquity of false doctrine and its supporters never surpassed in modern times, while the thousands present hanged on his lips in breathless silence.

When his antagonist arose to take his turn of sixty minutes, Leland gave him for his text, "And the ass opened his mouth and spake." Numbers 22:28. And such a storm of

applause arose that his antagonist soon sat down in silence without uttering a single sentence.

**Mrs. Eber Hix,
Jefferson, New York
(From Zion's Landmark, 1889.)**

EDITORIAL COMMENTS

Elder John Leland lived in the period of time in American History when this country belonged to Great Britain before we had an American Constitution, as we today know it. There was no Bill of Rights, no freedom of religion, no freedom of the press, as well as the other guaranteed freedoms that we so richly enjoy here today.

James Madison, a devout patriot in that day, after the Revolutionary War, had wanted to be elected to the Constitutional Convention as a delegate to help draft our present Constitution of the United States of America. (James Madison later became the fourth president of our country.) Madison needed Leland's support to get elected because of the vast number of followers (Baptists) under Leland's ministry in that time. Without Leland's support, it would have been impossible. Madison agreed with Leland to meet at Orange, Va., not far away where Baptist ministers had been publicly whipped, imprisoned, and severely persecuted in other ways by the government of the state church for preaching the Gospel of Christ. Elder Leland wanted, as much as anything else, to see the "Freedom of Religion" clause written in the Constitution just as much as Madison wanted to get elected to the convention as a delegate.

Here, at Orange, Va., they worked out a "log-rolling" agreement, known in the study of Political Science as the kind where two separate parties or people agree to reciprocally and equally work for the other's interest to acquire a divergent goal. Leland told the Old Baptists back in the hills, the plains, and in the forests who they should support when they went to the polls. They had been for so many years deprived of the true privilege of worship as recorded, "Every man **under his vine and under his fig tree.**" 1st Kings 4:25. Beyond words or expression had

been the extent of their suffering over the attempt at the public and open worship of God, for, at least, three centuries.

Ultimately, Madison was elected to the convention and through his stand in their deliberations came forward these wonderful words to every Baptist in posterity,

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, etc.," as a result of the uncompromising strength and conviction of a man named "Elder John Leland."

In recent months efforts have been made to amend our Constitution, relating to this first amendment, that would allow prayer in public schools. While our voice is small, as such, as a people, we would admonish the leaders and lawmakers of our country, both in the halls of Congress, as well as our President, to weigh well the tampering with this sacred **Bill of Rights**, remembering at the same time that any approach in this manner to it would be an attempt to play with the "**HOLY OF HOLIES.**"

It is wonderful that the Lord blessed Sister Eber Hix of Jefferson, New York, who was a contemporary of Elder Gilbert Beebe, to leave on record for our learning today of the fearlessness and boldness of Elder John Leland in defending the truth of the sacred cause.

Make no mistake about it, Elder Leland in the Spirit of God clearly disarmed his antagonist.

J.M. Mewborn, Editor

Many have expressed concern about by eyesight and vision problems of late for which I am not worthy of your love, concern and kindness in my behalf. I am thankful, I trust, to say that the surgeries for the removal of both cataracts, one on October 24, 1988, and the other on December 14, 1988, were very successful, and I now have 20/20 vision in both eyes. I would thank God for His mercy toward me. Darkness is a terrible thing! We could never know its power without the blessing of light. This is very true, both in a natural sense and most especially in the Spiritual sense. I appreciate, more than words can express, the concern that was manifested towards me from my precious brethren in the Lord. May God richly bless you, one and all.

J.M. Mewborn

**CONTRIBUTIONS TO FUND
FOR THOSE UNABLE
TO PAY AND FOR THE
SUPPORT AND
MAINTENANCE OF
ZION'S LANDMARK.**

Willie R. Mercer, NC	\$2.00	Carl Hackney, NC	4.00	Mrs. Elizabeth S. Hooks, NC	2.00
Jerry G. Whittington, NC	2.00	J.M. Raper, NC	2.00	J. Ray Gallimore, NC	35.00
Annie M. Barber, NC	5.00	Melvin Long, NC	25.00	Ermand Painter, NC	5.00
G. Wilbur Martin, NC	2.00	L.C. Ashworth, W.VA.	5.00	Elmer R. Watson, NC	10.00
Lois Bradsher, NC	2.00	Elder W.W. Hudson, Jr., LA	2.00	Robert L. Peedin, NC	2.00
Maggie T. Jackson, NC	5.00	Mrs. James B. Hill, NC	7.00	Mary B. Aiken, NC	10.00
John W. Cobb, NC	2.00	June F. Cox, VA	5.00	I.J. Prescott, NC	15.00
Lettie W. Flood, NC	2.00	Mrs. Fred League, NC	2.00	Joyce Farley, TX	35.00
Mr. and Mrs. Edward Vernon, NC	5.00	Eugene H. Gunter, NC	7.00	Doris P. Wood, NC	2.00
Nathan Paul, SC	7.00	Dixie P. Eaton, NC	2.00	Lola W. Ward, NC	10.00
Elder John F. Simpson, FL	12.00	Launa D. Miller, GA	4.00	Henry Lanier, NC	5.00
W.E. Pollard, NC	20.00	Marvin J. Clay, OH	10.00	W.C. Lake, FL	5.00
Mildred C. Mercer, NC	7.00	H.F. Blalock, NC	2.00	Marcus Whitfield, NC	10.00
Whitehurst Jones, NC	7.00	Clyde Dupree, NC	5.00	Lovenia Roberts, NC	2.00
Edna L. Ogburn, NC	2.00	Mr. Currie Barnell, NC	12.00	Mrs. Cleo Walston, NC	5.00
Edith C. Bowling, NC	2.00	J.O. Bradsher, NC	2.00	Sallie Pruitt, NC	2.00
Mrs. Ora D. Ashley, NC	12.00	Mrs. Eva L. Deaton, NC	50.00	Bessie Creech, NC	5.00
Millie P. Matthews, NC	10.00	Mr. and Mrs. Leon Gilliam, NC	25.00	J. Bascom Burris, NC	12.00
Norman Bird, W.VA.	5.00	Mrs. I.R. Casey, NC	3.00	Vernon M. Hopkins, VA	2.00
Elder McLane Horne, SC	2.00	A.V. Watson, NC	5.00	Jack Tait, VA	5.00
Mrs. M.H. Deaton, Jr., NC	17.00	Layton Dupree, NC	2.00	Kenneth D. Hopkin, VA	5.00
Mrs. Nannie M. Fields, NC	2.00	Elder S. McKinley Gray, NC	3.00	Amos Cassell, NC	5.00
Irene L. Griffin, NC	2.00	Mrs. Inez J. Best, NC	2.00	Eva Deaton, NC	12.00
Graham Jackson, NC	7.00	W. William Edwards, NC	12.00	H.W. Laird, TX	10.00
Cecelia Ransdell, W.VA.	2.00	Mrs. Raymond Pridgen, NC	5.00	Mrs. S.G. Harralson, KY	12.00
Foy R. Bowes, NC	5.00	O.J. Blalock, NC	7.00	William D. Jacobs, AL	2.00
Eula A. Gates, NC	3.00	Mrs. Nettie H. Long, NC	8.00	Mrs. Hester Goad, VA	5.00
Mrs. Jean Vaughn, NC	15.00	Greetice Thomas, W.VA.	3.00	Mrs. Grace Jefferson, CA	2.00
Mary S. Smith, NC	4.00	Hattie Steele, NC	12.00	T.E. Martindale, TX	2.00
Russell V. Angle, OH	10.00	Ben F. Preston, OR	7.00	James H. Rose, NC	5.00
J. Cline Chandler, NC	2.00	Mae Stowe, NC	2.00	Maerean O. Bowen, VA	2.00
Mrs. Fred Cobb, NC	2.00	Belva B. Lamm, NC	2.00	Mary L. Gillikin, NC	5.00
Mrs. Irene Warren, NC	2.00	Emma R. Cook, SC	3.00	Mrs. J.N. Cobb, FL	5.00
Carl Keaton, NC	60.00	Clarice C. Moore, NC	3.00	J.H. Payne, VA	1.00
J.B. Griffin, NC	2.00	Jesse L. Adams, KY	85.00	Opal Boyd, TX	5.00
Alsberry E. Smith, VA	4.00	Martha Kirby, NC	2.00	Elder R.L. Fish, NC	1.00
Mrs. Mecie Slawter, NC	2.00	Elder Roy T. Joyce, VA	7.00	C.V. Brady, NC	2.00
Erma W. Gardner, NC	2.00	Lerah J. Parker, NC	5.00	Marcellus Smith, NC	10.00
Sudie M. Taylor, NC	2.00	Lena P. Cox, SC	4.00	Annie Higgins, NC	2.00
J.C. Ellis, NC	5.00	Cecil C. Phillips, VA	4.00	Mrs. Hettie Holmes, NC	2.00
Mrs. Curtis Austin, NC	7.00	Elder L.M. Davis, SC	2.00	Thomas Holmes, NC	5.00
S.S. Sauls, NC	5.00	Lucille Beasley, SC	2.00	Joyce F. DeHart, NC	5.00
Mildred L. Middleton, NC	5.00	Mrs. Elsie Stewart, NC	10.00	Gela Capps, NC	12.00
Stella Koulouris, NC	7.00	Louise C. Fenwicke, NC	5.00	Paul Standley, TX	2.00
Elma G. Wilson, NC	20.00	Ruby H. Duncan, VA	2.00	Annie Martin, NC	2.00
John R. Green, NC	2.00	Grace C. Mitcham, GA	5.00	Samuel R. Wood, VA	2.00
Mamie P. Smith, NC	4.00	J. Bobby Daughtry, NC	4.00	Lessie Phillips, VA	7.00
M.H. Fun, NC	5.00	Elder C.J. Carter, SC	5.00	Gary Fields, NC	2.00
Brownie C. Grady, NC	17.00	Rachel C. Manuel, VA	8.00	Barbara Carraway, FL	5.00
Alberta C. Dennis, NC	4.00	Mr. & Mrs. Daniel B. Howard, Jr., NC	12.00	Elder W.C. Edwards, NC	2.00
		Elder B.K. Smith, CA	2.00	E.W. Watson, NC	42.00
		William H. McKee, NC	5.00	Seth Biggs, NC	12.00
		Madge P. Graham, W.VA.	7.00	Elder L.G. Mishoe, SC	5.00
		J.M. Raper, NC	7.00	Mrs. Fred Cobb, NC	20.00
		Mrs. Nellie Dupree, NC	2.00	Elmo Dean, NC	2.00
		Mrs. Alma S. Dean, NC	12.00	Eunice S. Justice, NC	2.00
		Nancy J. Clay, CA	15.00	Lessie P. Shepard, NC	2.00
				Annie M. Barber, VA	25.00
				Ned Matthews, NC	2.00

Elder L.P. Martin, NC	3.00	Leland Oliver, NC	2.00	James B. Whittley, NC	10.00
J.C. Oakley, VA	17.00	Jackie L. Edwards, MD	12.00	A.L. Harris, NC	15.00
Hazel E. Crawford, NC	5.00	Thomas F. Adams, Jr. NC	2.00	Thelma Q. Jones, NC	4.00
Mollie C. Holland, NC	5.00	Mary Lou Smith, NC	10.00	Eva M. Hamilton, NC	4.00
Mabel Lassiter, NC	2.00	Mrs. B.W. Owens, NC	5.00	Elder Curtis Parrish, NC	3.00
L. Lunsford, NC	2.00	Leola Allen, NC	2.00	Oba S. Honeycutt, NC	2.00
Hassell Dollarhite, VA	5.00	Hoyal Jones, NC	5.00	Maude C. Sutherland, VA	2.00
Burford R. Thornton, W.VA.	2.00	Lee Whittington, NC	2.00	Helen Hylemon, NC	2.00
G. Rommie Mills, NC	10.00	Ruby N. Lucas, NC	5.00	Annie H. Hunt, NC	2.00
Jean Gurkins, NC	2.00	Wm. Lessie Sladky, NC	35.00	Delta S. Boyd, SC	2.00
Thomas A. Farlow, NC	5.00	Florence A. Gibson, GA	5.00	Luther Barbour, NC	2.00
Annie B. Hawkins, NC	2.00	Anna W. Stott, NC	2.00	Dahlia A. Lautares, NC	5.00
Rachel Lucas, NC	5.00	Earl W. Hall, TX	10.00	Austin M. Tipton, CA	10.00
Roxie Washington, NC	5.00	Gladys Payton, KY	2.00	John Clifton, NC	4.00
Paul C. Allen, GA	2.00	James Tester, NC	4.00	Clayton H. Bond, VA	5.00
Sudie P. Malone, NC	2.00	Harry L. Mabe, NC	5.00	J.M. Jones, NC	25.00
Madeline Lowry, NC	2.00	Lelia Pennington, NC	5.00	Mirian Lee, NC	10.00
Lloyd Delp, VA	2.00	Rachel E. Chandler, GA	2.00		
Sudie Barham, NC	2.00	Coy R. Furr, NC	2.00	In Memory of Mrs. Louise Parker	
Eula W. Baker, NC	2.00	Sarah H. Godwin, NC	4.00	Temple, deceased member of the	
R.V. Johnson, NC	2.00	Deborah McDowell, NC	5.00	Raleigh Primitive Baptist Church, by	
Meta B. Rohrbaugh, VA	12.00	Margaret B. Lunsford, NC	4.00	her son, Mr. J.P. Temple,	
A.F. Jackson, GA	17.00	Curry D. Barnwell, NC	17.00	Goldsboro, N.C.	\$130.00
Beatrice Pulliman, NC	2.00	E.G. Clark, NC	2.00		
Elder J.W. Hawkins, NC	3.00	Mabel O. Rhodes, NC	7.00	In Memory of Elizabeth Temple (De-	
Sylvia H. Dobbins, VA	2.00	Odell W. Clayton, NC	2.00	ceased) by her brother, Mr. J.P.	
L.L. Coleman, VA	2.00	Jackie Edwards, MD	2.00	Temple, Goldsboro, N.C.	\$50.00
Malissa O. Allen, NC	2.00	Max McLamb, NC	25.00		
Florence Gibson, GA	7.00	Paul Kirby, NC	2.00	May we take this opportunity to	
Annie Mae Currin, NC	5.00	Arlen Brown, NC	2.00	thank you for your kindness and as-	
Elder W.J. Pyrtle, NC	10.00	Berry Tedder, NC	2.00	sistance in the above cause. Were	
Lonnie Lancaster, NC	4.00	J.E. Rogerson, NC	17.00	it not for your support in the above	
Jolan Lanier, NC	10.00	Mildred C. Mercer, NC	12.00	manner, we would not be able to	
Eula Walley, TX	2.00	Jesse O. Trogdon, NC	7.00	continue the publication of this	
Annie B. Hawkins, NC	5.00	Rosalie J. Bianco, TX	7.00	paper, Zion's Landmark . As we	
Warren Hawkins, NC	5.00	Harvey Cottrell, W.VA.	5.00	have said many times before, the	
Sam Dalton, VA	2.00	Ethel C. Clayton, NC	10.00	outside contributions make the dif-	
Winwood A. Gilley, VA	2.00	Elder H.F. Dagenhart, NC	3.00	ference in keeping the expenses	
Eula L. Kearney, NC	4.00	Eula A. Gates, NC	2.00	paid and in the black. Since the	
Lillian N. McLamb, NC	2.00	Lillian Havner, NC	2.00	paper has no other means of sup-	
Mable Hager, NC	4.00	Mrs. Allie McCullen, NC	5.00	port, the regular subscription in-	
Mrs. C.A. Morgan, NC	4.00	Elma G. Wilson, NC	10.00	come would not be sufficient to sup-	
Grace C. Jefferson, CA	2.00	Howard Parham, GA	10.00	port the paper and keep the ex-	
Eula Pope, NC	2.00	Elder Owen Kennedy, NC	3.00	penses of printing and mailing paid.	
Toy S. Parrish, NC	5.00	Launa D. Miller, GA	2.00	Gratefully,	
Graham Jackson, NC	2.00	Inez H. Tilley, NC	5.00	J.M. Mewborn, Editor	
Elder C.T. Harward, NC	7.00	Paul G. Chilton, KY	2.00		
Esther Harrelson, SC	5.00	Lerah J. Parker, NC	2.00		
Macie P. James, SC	10.00	T.W. Swindle, GA	2.00		
Lilly D. Ennis, GA	5.00	Jeffie Fitzpatrick, GA	2.00		
Edwin S. Smith, KY	5.00	George H. Gray, NC	2.00		
Hassell A. Hale, VA	5.00	Emma Mae Rouse, NC	2.00		
A. Thompson, NC	2.00	Brownie C. Grady, NC	12.00		
Nanny Summerlin, NC	5.00	Mary S. Smith, NC	4.00		
Berlin Naylor, NC	5.00	W.A. Wheeler, NC	5.00		
Lewitt Lee, NC	2.00	W.E. Pollard, NC	20.00		
Ebe Rice, NC	5.00	B.L. Bartlett, NC	2.00		
H. Rice, NC	5.00	J.B. Kearney, NC	5.00		
Douglas Dupree, NC	5.00	Sudie M. Taylor, NC	2.00		

OBITUARIES

BERTIE B. RUSHING

Sister Bertie B. Rushing was born November 18, 1914. She was married to Brother Jesse Rushing on November 9, 1940. She was a homemaker and a retiree of Cannon Mills, Kannapolis, N.C. She was a native of Stanley County, North Carolina, and was the daughter of the late Carrie Miller and Bechem Barbee. She was loved by those who knew her and a very likeable person.

She was pronounced dead after being carried by ambulance to Stanley Memorial Hospital, Albemarle, N.C., on November 18, 1988. Her funeral service was held on Monday, November 21, 1988 at 2:00 p.m. at Hartsell Funeral Home, Midland, conducted by Elders Calvin Harward and W.C. Edwards. Burial was in Meadow Creek Primitive Baptist Church Cemetery. Sister Bertie Rushing was a faithful member of Lawyer's Springs Primitive Baptist Church, Peachland, N.C. Serving as pallbearers for the funeral service were her nephews.

Survivors include her husband, Jesse Rushing; four sisters, Mrs. Emma Kiser, Midland, N.C., Mrs. Kaster Hartsell, Albemarle, N.C., Mrs. Lizzie Hartsell and Mrs. Sophia Rushing, Locust, N.C.

She will be greatly missed by her church members and friends.

Vivian Jones, Church Clerk
(Assisted by Sister Mittie Kearns)
For: Lawyer's Springs Church

ELLEN COOPER HILL

On July 19, 1988, our Heavenly Father called our precious sister, Ellen Cooper Hill, home to rest in His paradise of Love forevermore. She joined Goodwill Church, Henry County, Virginia, May 7, 1985. Sister Hill wasn't able to attend church after she was baptized for she had been bed-ridden for several years.

Sister Hill was born April 26, 1912, in Patrick County, Virginia, to the late James Sterling Cooper and Minnie Cummings Cooper. She married Harry D. Hill, December 19, 1931. To this union two daughters were born; Mrs. Freida H. Clark of Martinsville, Virginia, and Mrs. Libby H. Pfeifer, of Elkin, North Carolina. She leaves five grandchildren and ten great-grandchildren behind also to mourn her passing. Also surviving are two sisters, Mrs. Irene C. Wyatt and Mrs. Doris C. Cecil, both of Patrick Springs, Virginia.

Even though Sister Hill could not come to church, she showed how much she loved the brethren and sisters when we visited her. Goodwill Church loved Sister Hill and we miss her very much.

J.D. Cassell, Church Clerk
For: Goodwill Primitive Baptist Church,
Ridgeway, Virginia

ANNIE RENFROW WILLIAMSON

Annie Renfrow Williamson died on Thursday, December 24, 1987, in Wilson Memorial Hospital, Wilson, North Carolina. She was born November 11, 1903, in Wilson County, North Carolina, daughter of Benjamin and Sallie Ann Etheridge Renfrow. She was married to Alphonsa Harold Williamson, son of Barney Edward and Zellie Deans Williamson, also of Wilson County.

She was the mother of five children, Ruby Mae, Benjamin Harold, Bobby Ray, William Royce and Jo Ann. After the death of her husband on January 31, 1944, she devoted the remaining years of her life to working and supporting her family and caring for her friends and loved ones. She was blessed with ten grandchildren and four great-grandchildren, who she loved and cared for so much. She also is survived by a sister, Neppie Renfrow Boykin.

Her children have found comfort in knowing that their mother was a Godly woman who loved and worshipped the Lord. She loved Contentnea Primitive Baptist Church, which she had attended since she was a small child.

The Lord called her to unite with her friends at Contentnea Primitive Baptist Church in the fall of 1951. She was a devoted member at Contentnea and active in the Black Creek Association. She especially enjoyed visiting other Primitive Baptist Churches and fellowshiping with her brothers and sisters in Christ. In the latter years she served as treasurer of Contentnea and took pride in preparing for each and every church service.

We praise the Lord for blessing us with a mother like Annie Williamson. She was a faithful, precious child of God, a woman of unlimited strength and courage, a mother who loved her children unconditionally.

In II Peter 1:5-7, Peter reminds us that as believers in the Lord and Savior Jesus Christ, that we are to grow in life's qualities. As we look at these seven qualities, we are reminded of our mother and her faith and her determination to add these qualities in her life. She strived to live a life of moral excellence, thanking God always for his blessings. Her church attendance was first priority — evidence that she desired more than anything else to grow in knowledge of the Lord. She practiced self-control — slow to anger, refrained from selfish desires, deliberated before making decisions. Hard times and times of trouble and disappointment never got her down. Though tears would flow and the future seemed dismal, she persevered, trusting the Lord to see her through. There was a sense of godliness about the way our Mama lived. She was a good woman and it was important that she do the right thing, simply because it was the right thing

to do. She had a very special love for her brothers and sisters in Christ, always anxious and willing to help. Most of all, Mama taught us agape love — that unconditional love that Christ has for all his Children. Although others would hurt her or caused her grief and pain, she went right on loving, forgiving each of us of our trespasses.

For 84 years she added these life qualities to her faith, and now we know that they have been perfected by her abundant entrance into the Heavenly kingdom. Yes, we have, indeed, been blessed to have her as our mother. She left us with a heritage that we shall treasure all the days of our lives. We rejoice in knowing that she has reached that final resting place with our Father. The Lord gave us a vision to share with you. Jesus was kneeling in a brilliantly white robe with arms outstretched for our Mama. Brilliant light, love, peace and assurance radiated from the presence of Christ. He seemed to be saying, "Come my child!" Blessed assurance, Jesus is mine! Thank you Lord.

In loving memory and honor of our dear mother by her children.

Ruby Williamson Barnes

Harold Williamson

Bobby Williamson

Billy Williamson

Jo Ann Williamson Stallings

The following poem was written by our mother, Annie Williamson, in memory of her mother, Sallie A. Renfrow.

Oh the tender love of mother,
What with it can compare;
Always caring for her children,
Helping us our burdens to bear.

No words will ever be so sweet,
As the words you used to say;
No hour will ever be so sad,
As the hour you passed away.

Dearest mother, you have left me,
In this world to mourn and sigh;
But beyond this world of sorrow,
I hope we will meet again on high.

You have left us all behind,
With a friend who is so kind;
We shall never have another,
Who is so kind as you, dear mother.

Was bitter grief, a shock severe,
That parted us from one so dear;
And home is not the same today,
Since our dear mother went away.

As the evening sun is setting,
As we often sit alone;
In our hearts there comes a feeling,
That mother could only come home!

Mother is gone but not forgotten,
Never will her memory fade;
Sweetest thoughts will always linger,
Around the grave where she was laid.

But you have left behind a broken-heart,
That loved you so sincere;
That never did and never will,
Forget you, mother dear.

I can see your dear face before me,
And still feel your hand in mine;
The last sweet look you gave me,
Still lingers in my mind.

It was so sad to part with you, Mother,
Oh, sad to see you die;
But we hope to meet you again
With a band of angels in the sky.

Annie R. Renfrow (Deceased)

Arthur Naylor

We, the members of Harnett Primitive Baptist Church, Sampson County, North Carolina, bow in humble submission and with much sadness and heartache to the calling from our midst our dear beloved brother in the Lord, Arthur Naylor. Brother Naylor was our oldest member.

Brother Naylor was 98 years of age at the time of his death. He was born July 29, 1888, one of twelve children of Franklin P. and Betsy Ann Warren Naylor. He was a native of Sampson County, a former Sampson County Commissioner and a former member of the Board of Directors of Sampson Memorial Hospital. He also was a retired farmer.

Surviving are two sons: Leatrice Naylor and Charles Naylor of Route 1, Clinton, N.C., with 12 grandchildren, 13 great-grandchildren and 4 great-great-grandchildren.

Brother Naylor passed away on Friday, March 6, 1987. His funeral was conducted on Sunday, March 8, 1987, at 3:00 p.m. at Harnett Primitive Baptist Church by Elder J.M. Mewborn and Elder Delbert Carraway. Burial was in the church cemetery beside his beloved wife who preceded him in death. Arrangements were by Crumpler-Honeycutt Funeral Home, Clinton, N.C.

Brother Naylor was baptized Saturday, July 1, 1961, at Naylor's Pond by the late Elder Millard F. Westbrook. He remained a faithful member as long as he lived.

Brother Naylor was staunch believer in the predestination of all things. He believed in the doctrine of Salvation by God's grace. He attended church as long as he was physically able, and most times would be the first to fill his seat at church. This dear brother will

be greatly missed by his family, friends and members of Harnett Church, but we feel our loss is his eternal gain.

Therefore, be it resolved, that three copies of this obituary be made, one for the family, one for the church record, and one sent to **Zion's Landmark** for publication.

Done by order of Harnett Primitive Baptist Church in conference, April 11, 1987.

Elder Delbert Carraway, Moderator
Graham Jackson, Committee
C.B. Jackson, Committee

JAMES KIRBY NAYLOR

It is with much sadness that we, the members of Harnett Primitive Baptist Church, Sampson County, North Carolina, bow in humble submission to the will of our Heavenly Father, who saw fit to call from our midst our dear beloved brother in the Lord, James Kirby Naylor.

Brother Naylor was 76 years of age at the time of his death. He passed away on Monday night, January 12, 1987. A native of Sampson County, he was the son of the late Simpson A. and Sarah Elizabeth Beal Naylor.

Surviving are his wife, Mrs. Bertha Gallagher Naylor; a daughter, Mrs. Mavis Wheeler of Fayetteville, N.C.; a son, Wayne Naylor of Route 3, Clinton, N.C.; two sisters, Mrs. Vernie Jones of Clinton, N.C., and Mrs. Varo Gainey of Route 5, Clinton, N.C., with five grandchildren and two great-grandchildren who are left behind to mourn his passing.

His funeral was conducted at Harnett Primitive Baptist Church by his pastor, Elder Delbert Carraway, Ministers Tony Trogdon, and Randy White with burial in the church cemetery.

Brother Naylor asked for a home with Harnett Church and was received into full fellowship on Sunday, September 4, 1977. He was baptized, along with others, on Sunday, October 2, 1977, at 3:00 p.m. at Brother Fuller Jackson's pond by Elder J.M. Mewborn.

Brother Naylor was a strong believer in the doctrine of Salvation by God's grace and in the predestination of all things. He was a faithful member and attended his church as long as he was able. This dear brother will be greatly missed by his family, friends and members of Harnett Church, but we feel our loss is his eternal gain.

Be it therefore resolved, that three copies of this obituary be made, one for the family, one for the church record, and one sent to the **Zion's Landmark** for publication.

Done by order of Harnett Primitive Baptist Church in conference February 7, 1987.

Elder Delbert Carraway, Moderator
Bertrand Jackson, Committee
Graham Jackson, Committee

DAVID LASSITER

Brother David Lassiter was born in 1911, and was called to his eternal home Nov. 17, 1987. This places his age at about 76 years. He married Mable Barbour Lassiter who survives his death. Other survivors are one son, Phillip Lassiter of Angier, N.C., two daughters, Annie Kenny of Jeffersonville, Kentucky, Barbara Stewart of Four Oaks, N.C.; eight grandchildren and seven great-grandchildren are also left behind to mourn his passing.

His funeral service was held Thursday at West Funeral Home at 2:00 p.m. in Benson, N.C. Elders J.M. Mewborn and Delbert Carraway officiated. Burial was in Greenwood Cemetery, Dunn, N.C. He was the son of the late Jimmie Daniel and Sarah Lassiter.

Brother David and his wife, Sister Mable, attended Harnett Church several months before asking for a home. On Saturday before the first Sunday in September, 1973, Brother David and his wife, Sister Mable, came forward and asked for a home with the church. Harnett Church received them into the full fellowship of the church. The baptismal service was conducted by Elder J.M. Mewborn the first Sunday in September, 1973, at 2:30 p.m. in a pond on Brother Fuller Jackson's farm. Brother David was a faithful, loyal member until his death.

A home has been broken by death, and we feel the hours have been lonely, but we also know the God of Heaven is able to calm the storm that must be raging in Sister Mable's breast and the breast of her son and two daughters. It is our desire that the **Great Comforter** will give you peace, and that your loved one has come into his inheritance where there is no more sadness, sorrow, pain, and death. We at Harnett Church will miss Brother David very much. We extend our sympathy to his wife, Sister Mable, to his son and two daughters, and to all that loved him.

Therefore, be it resolved that three copies of this obituary notice be made, one for the family, one for publication in **Zion's Landmark**, and one for our church record.

Done by order of the church in conference February 13, 1988.

Elder D.F. Carraway, Moderator
Brother Graham Jackson, Clerk
Brother C.B. Jackson, Committee
Brother Graham Jackson, Committee

MRS. J.T. (POPIE) GARNER

The Church at East Atlanta, Fulton County, Ga., lost a most faithful member sister by death on November 2, 1988. Sister Garner joined the church in 1938, and was baptized by the pastor, Elder H.O. Nash. Her husband, Brother John T. Garner, was also a member, faithful deacon and church clerk until his death in 1955.

Sister Garner had not been able to attend meeting in two years due to her illness. She was a firm believer in the doctrine of Salvation by Grace and Grace alone

and in the power of the all wise God in all things both in Heaven and in earth. She greatly enjoyed entertaining the Old Baptists in her home, especially like believers of her precious faith. She will be greatly missed in the church and by her precious family, but our loss is her eternal gain, we hope.

She leaves behind to mourn her passing three daughters, Mrs. J.L. (Lillian) Henry, Jr., College Park, Ga., Mrs. C.E. (Rachel) Thomas, East Point, Ga., and Mrs. Rexie (Jewell) Phillips, Sopherton, Ga., and one son, Mr. James L. Garner, of Atlanta, one daughter-in-law, of Saint Simons Island, with 15 grandchildren, 19 great-grandchildren, also two sisters.

Funeral services were held at 11:00 a.m. on Friday, November 4, 1988, in the Chapel of H.L. Carmichael & Sons Funeral Home, Atlanta, by Elder W.C. Edwards and Elder Eugene Gunter officiating. Interment was in Westview Cemetery, Atlanta.

Rachael B. Chandler

Inez Stanley Gray

Julia Inez Stanley was born on November 15, 1917, in Onslow County, North Carolina. Her parents were Alonza D. Stanley and Nancy Modell Frazier Stanley. To them were born seven children. Nancy Modell Frazier Stanley died on October 16, 1936, and Alonza D. Stanley married the second time and to this union were born four children. My mother was from a large family as this information will indicate.

On October 18, 1939, Inez Stanley was married to Parrott Mewborn Gray. To them were born six children, Marjorie Modell Gray Duke, Virginia Beach, Va., Patricia Ann Gray Heath, Indian Trail, N.C., Stephen Stanley Gray, Columbia, South Carolina, Parrott Mewborn Gray, Jr., of Kinston, N.C., Alonza Carroll Gray, Kinston, N.C., and Ronald (Ronnie) Keith Gray, Kinston, N.C. They were also blessed with 13 grandchildren.

Inez Stanley Gray was a gentle, loving mother, who always put the needs and comfort of others ahead of her own wishes and desires. A few days after her funeral, one of her daughters-in-law used these words to describe her, "She was the most unselfish person I have ever known."

She worked hard all her life. As a teenager she helped care for her young brother and sisters after her mother's early death, and later, in caring for her own family and helping her husband with the farm work. She was a good neighbor and a true friend to the sick and needy. Whenever anyone needed a helping hand, she was always there, even though she, herself, was in severe pain for the last seven years of her life.

She loved her church and all the people. On December 8, 1974, she asked for a home with Mewborn's Primitive Baptist Church, and was baptized with her husband, Parrott Mewborn Gray, who had asked for a home also with the church, by Elder J.M. Mewborn. She was elected church clerk in 1978 to fill the vacancy that was made when her husband died on February 14, 1978. My mother was always

faithful to attend her church meetings whenever possible, even though she was in a great deal of pain most of the time for the last several years. She attended, not only the meetings at her home church regularly, but visited many other churches and associations far and near. So great was her love for the church that she always planned her activities so as not to interfere with her church meetings regardless of where scheduled.

She passed from this life April 28, 1987, at Lenoir Memorial Hospital, Kinston, N.C. Her funeral was held at Taylor-Edwards Funeral Home in Snow Hill, N.C. on April 30, 1987, by her pastor, Elder J.M. Mewborn, her brother-in-law, Elder S. McKinley Gray, and Elder W.C. Lake. The music selections were the same ones that she had picked for her husband's funeral nine years earlier. Her body was laid to rest in Mewborn's Church cemetery, beside the resting place of her loving companion. The beautiful floral arrangements, which showed the love of her family and friends, covered the graves of her and her husband, and some spilled over onto the adjoining grave sites.

We miss her very much, but believe she is now resting peacefully in the paradise of her Lord.

Written in loving memory,
Patricia Ann Gray Heath
Indian Trail, N.C.

MEETINGS

Annual Meeting at Macedonia Church -- Florida

We would appreciate it very much if you would announce our three days meeting at Macedonia Church, Alturas, Florida, beginning on Friday before the fourth Sunday in February, and will continue, the Lord willing, through Saturday and Sunday, the dates being February 24th, 25th & 26th, 1989.

Directions to Macedonia Church are as follows: Those coming from the north, take Interstate 95 to Interstate 4 at Daytona Beach, Fla. Then follow Interstate 4 to Haines City, Florida. At Haines City, Fla. you will take U.S. (Route) 27 south to Lake Wales, Fla. At Lake Wales, Fla. take U.S. (Route) 60 west for approximately 9 miles to Alturas, Fla. "Sign." At this point turn left on Fla. (State Route) 644-A for about one and one-half miles to church building on your left.

Those coming from the west will follow Route U.S. 98 to Route U.S. 60 to Alturas, Fla. "Sign." At this point turn right on State Route (Fla.) 655-A and go for one and one-half miles to church building on your left.

We enjoy having our precious brethren, sisters and friends who love the doctrine of God's absolute sovereignty and predestination in and over all things to meet with us, and we extend a warm invitation for you to visit us again in February, 1989.

For more information call or contact Brother Bill

Lake, Telephone 813-683-1726 or Brother Clarence Duckworth, telephone 537-1208, or Elder John Simpson, telephone 813-294-3804. We would like to add that Elder Pete Hendrix and wife, Helen, will take over at Brother Clarence Duckworth's home in order to keep company there. All the rest of us will keep company as usual.

W.C. (Bill) Lake,
1111 North Gilmore,
Lakeland, Florida, 33805

Change of Easter Meeting Day At Eno Church, Durham, N.C.

Dear Brother Mewborn,

We will appreciate it very much if you will remind the people and also state in the **Zion's Landmark** that last year, 1988, Eno Church and the churches of the Lower Country Line Association, changed the time of our Easter meeting from Easter Monday to the Friday before Easter of each year. This year, if the Lord will, our meeting will commence on Friday before Easter, March 24, 1989, at 10:00 a.m. E.S.T. The reason for this change was brought about since so many of our people now have off from their work on Friday before Easter rather than Easter Monday which has been the case for so many years. We hope that our correspondents and friends in the Lord will be with us again this year on the above date.

Directions to Eno Church are as follows:

Those coming from the north by Interstate 85 or Route U.S. 15 from the south by Interstate 85, and from the east or west by Route U.S. 70, or from the south by Route U.S. 501, turn north at "Roxboro Road Exit I-85, 70 and 15 Bypass." (DO NOT TURN AT EXIT THAT SAYS "501 NORTH OR REXBORO.") Follow through Braggtown to the 5th traffic light on State Road 1004. (Central Carolina Bank, CCB, will be on your left). Those coming by N.C. Route 55, from the east, please follow same directions as given above. Those coming from the north from Roxboro on Route 501 to Durham, turn left at the 4th traffic light and State Road 1004, to church building on your left.

May it be the will of our God to bless you to remember us at this meeting and come and be with us on Friday before Easter Sunday.

Elder Burch Wray, Pastor
W.A. Wheeler, Clerk

Three Day Meeting At Mt. Zion Church, Mobile, Alabama

Dear Brother Mewborn,

We will appreciate it very much if you will announce our three day meeting at Mount Zion Church, Mobile, Alabama, beginning on Friday before the third Sunday in April, 1989, and will continue through Saturday and Sunday following the dates being April 14th, 15th and 16th.

Directions to Mount Zion Church are as follows: Come into the Mobile area on Interstate 65 to Airport

Boulevard. Take Airport Boulevard west. Follow this route for about 15 miles. Go past Bates Field Airport. Bates Field Airport will be on your right. Go to the first caution light after you pass the airport to Snow Road; take a left, go through one caution light to the second caution light. Church building will be on your right at second caution light.

We desire to have each and everyone of you come and be with us. For more information call Lenora Jones, 601-588-3392 or Sister Ora Mae Mills, 205-661-0944.

Elder Newell Hendrix, Moderator
21201 Blackamoor Rd.
Lenora Jones, Pascagoula, MS 39567

Notice of Memorial Meeting (W. Va.)

The Annual Bell Memorial Service will be held at Indian Fork Primitive Baptist Church, Culloden, West Virginia, beginning on Saturday afternoon before the fifth Sunday in April, 1989, and will continue through Sunday following, the dates being April 29, 30, 1989.

Lunch will be served at the beginning of the meeting on Saturday at 12:30 p.m., and the service will begin, if the Lord will, at 2:00 p.m., followed again with dinner at the church before service to begin on Saturday night at 7:00 p.m. Services will continue on Sunday a.m. to commence at 10:00 a.m. E.D.T., the Lord will.

Directions to Indian Fork Church are as follows:

Those coming from the east take Route 460 to West Virginia Turnpike. Those coming from the south take Interstate 77 to West Virginia Turnpike; take I-64 to Hurricane Exit 34; take Business Route 34 through Hurricane to Route 60; go for one mile west on Route 60 to Culloden; turn left at Elementary School; go 1/2 mile to church on your right.

We invite our brethren, sisters and friends to visit with us in our memorial meeting with a special invitation to our ministering brethren.

Elder Elmer Smith, Moderator
Norman Bird, Clerk

NEW SUBSCRIBERS NEEDED -- Will you help us to obtain new subscribers? Please send us the names and addresses of anyone that you feel might be interested in subscribing for Zion's Landmark and we will send them sample copies of the paper, soliciting their subscription. Please help me in this manner. Thank you, J.M. Mewborn.

Will you send us a new subscriber or subscribers? This will help us to keep our subscription list up-to-date and continue the circulation of our paper.

Thank you,
EDITOR

